The new Testament

as it was written / and caused to be written / by them which herbe vnto vs / whom also our sauyour Christ Iesus commaunded that they should preach it vnto all nacions.

The Gospell of S. Mathew
The Gospell of S. Marke
The Gospell of S. Luke
The Gospell of S. Iohn

The Actes of the Apostles.

Ioell. ii.

I will poure out of my spyrte vpon all flesshe / and youre sonnes and youre doughters shall prophesy / youre yonge men shall se visions / and youre olde men shall dreame dreames.

Annus mundi	Aureus numerus.	Epacte	Litera dominicalis			
				A	B	C
m.d.xxbj	j.	xxiij.	g			
m.d.xxbij	xxj.	xxij.	f			
m.d.xxbiij	xiij.	xxi.	e			
m.d.xxix	xxbiij.	xx.	d			
m.d.xxx	xbij.	xix.	c			
m.d.xxxj	ix.	xviij.	b			
m.d.xxxij	xxxj.	xvij.	a			
m.d.xxxiij	xiij.	xvi.	g			
m.d.xxxiiij	b.	xv.	f			
m.d.xxxb	xxbiij.	xiiij.	e			
m.d.xxxbj	xbj.	xiij.	d			
m.d.xxxbij	j.	xij.	c			
m.d.xxxbiij	xxj.	x.	b			
m.d.xxxix	bj.	ix.	a			
m.d.xl	xxbiij.	viij.	g			
m.d.xlj	xbij.	vij.	f			
m.d.xlij	ix.	vi.	e			
m.d.xliij	xxb.	v.	d			

¶ Annus habet menses. xij. hebdomadas lij. & diem vnum. Et habet dies, ccclxv. & horas sex.

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	d	Octaua. s. innocentium	iiij
	e	Octaua. s. thome mar.	v
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	c	Pauli primi heremite	x
	d	Wolfin aquinio	xj
	e	Archadij martyris	xij
	f	Octaua. epy.	xiij
	g	Felicis presbyteri	xiiij
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v	c	Sancti auguli epiſcopi	vij
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The Gospell of S. Mathew. The.j. Chapter.





dis is
the bo
ke of
the ge
nera-
cion /
of Jesus Christ the
sonne of Dauid
the sonne also of
Abraham. Abraha
begate Isaac Isa-
ac begate Jacob Ja
cob begate Judas
and his brethren

Lu.iij.e

Ge.xxj.a
Ge.xxv.g.
Ge.xxix.g

Judas begate Phares and Sarah of
Thamar.
Phares begate Esrom
Esrom begate Aram
Aram begate Aminadab
Aminadab begate Naasson
Naasson begate Salmon
Salmon begate Boos of Rahab
Boos begate Obed of Ruth
Obed begate Jesse
Jesse begate Dauid the kynge
Dauid the kynge begate Solomon
of her that was the wyfe of Vry
Solomon begate Roboam

Ge.xxxviij.g
1.pa.ij.a
Ruth.iiij.d

ij.re.xij.g
1.pa.iij.b.

Roboam begate Abia
Abia begate Asa
Asa begate Josaphat
Josaphat begate Joram
Joram begate Ozias
Ozias begate Joatham
Joatham begate Achas
Achas begate Ezechias
Ezechias begate Manasses
Manasses begate Amon
Amon begate Josias
Josias begate Jechonias and his bre-
thren about the tyme of the captiuite
of Babilon.

And after they were led captiue to Babi
lon/ Jechonias begate Salathiel
Salathiel begate Zorobabel
Zorobabel begate Abiud
Abiud begate Eliachim
Eliachim begate Azor
Azor begate Sadoc
Sadoc begate Achim
Achim begate Eliud
Eliud begate Eleasar
Eleasar begate Matthan
Matthan begate Jacob
Jacob begate Joseph the husbande of
Mary/ of whome was borne that Jesus
which is called Christ.

All the generations from Abraham
to Dauid are xiiij. generations.
And from Dauid vnto the captiuite of

Babylon/ are fourtene generacions.
And frō the captiuite of Babylō vnto
Christ/ are also fourtene generacions.

The byrth of Christ was on thys
wyse ✠ When his mother Mary was
maryed vnto Joseph/ before they came
to dwel to gether/ she was founde with
chylde by the holy goost. Then her hus-
bande Joseph beynge a parfect man
and loth to defame her was mynded to
put her awaye secretely. ✠ Whyle he
thus thought/ behold the aungel of the
lord apeared vnto him in slepe sayinge
Joseph the sonne of Dauid/ feare not
to take vnto the Mary thy wyfe. For
that whych is conceaued in her/ is of
the holy goost. She shall bringe forth
a sonne/ and thou shalt call his name Je-
sus. For he shall saue hys people from Luce. ij. c
theyr synnes. ✠

All this was done to fulfil that whi-
ch was spoke of the lorde by the pro-
phet sayinge. Behold a mayde shall be Esa. vij. c.
with chylde/ and shall bringe forth a
sonne/ and they shall call hys name Em-
manuel/ whych is as much to saye by
interpretacion/ as God is with vs. ✠

Joseph as soone as he awoke out of
slepe/ dyd as the aungell of the Lorde
had hym/ and toke his wyfe vnto hym
and knewe her not tyll she had brought
forth her fyrst sonne/ and called hys



Hen Jesus was borne in Wethlee a toune of Jewry / in the tyme of kynge Herode: beholde/there ca me wyse men frō the east to Jerusalē saynge: where is he that is borne kynge of the Jewes? we haue sene hys starre in the east/and are come to worshipe him.

Herode the kynge/after he had herde thys/was troubled/and all Jerusalem wyth hym / and he sent for all the cheke prestes and scrybes of the people / and demaunded of them where Christ shulde be borne. They sayde vnto hym/in Bethleem a toune of Jewry For thus it is wrytten by the prophet:

Mich.v.a And thou Wethlee in the londe of Jewry/shalt not be the leest as perteynynge to the princes of Juda: For out of the shall come a captayne/whych shall gouerne my people of Israel.

Joh.vij.f.

Then Herode priuely called the wyse men/& diligently enquyred of them the tyme of the starre that appeared. And sent thē to Bethleem saynge: whē ye be come thyther searche diligently for the chylde And whē ye haue founde him bringe me worde that I maye come & worshoppe him also. Whē they had herde the kynge/they departed and lo

the starre which they sawe in the east
went before them/ vntyl it cam & stode
ouer the place where the chylde was.
When they sawe the starre/ they were
marueilously glad/ And entred in to the
house/ and found the chylde with Ma-
ry hys mother/ and kneled doune and
worshypped hym/ and opened theyr
treasures/ and offred vnto him gyftes psal. lxxj.
gold/ franckynsence/ and myrre. And
after they were warned in theyr slepe
that they shulde not go ageyne to He-
rode/ they retourned in to theyr owne
countre another waye. ✠

C After that they were departed ✠ lo
the aungell of the lorde apeared to Jo-
seph in his slepe saynge. Aryse and take
the chylde and his mother/ and flye in to
Egipte/ and abyde there tyll I bringe
the worde For Herod wyl seke the chyl
de to destroye hym. Then he arose/ and
toke the chylde and his mother by ny-
ght/ and departed in to Egypte/ and
was there vnto the deeth of Herod/ to
fulfyl that which was spoke of the lor-
de by the prophet/ whych sayeth: Out Ozee. xj.
of Egipte haue I called my sonne.

Then Herode perceauynge that he
was mocked of the wyse men/ was ex-
ceadynge wroth/ and sent forth and slue
all the chyldre that were in Bethleem
and in al the coostes there of/ as many

as were two yere olde and vnder/accor-
dynge to the tyme whych he had dili-
gently searched oute of the wyse men.

Then was fulfilled that which was
spoken by the prophet Jeremy/saynge
Hyle.xxxj.c On the hilles was a voyce herde/mo-
urnynge/weppynge/and greate lamen-
tacion. Rachel weppynge for her chyl-
dren/and wolde not be comforted be-
cause they were not. ✠

✠ When Herode was dead/Lo an d
aungell of the lorde apeared vnto Jo-
seph in Egypte saynge: aryse and take
the chylde and hys mother/and go in
to the lode of Israel. For they are dead
which sought the chyldes deeth. Then
he arose vp/and toke the chylde and
his mother/and came in to the londe of
Israel/But when he herde that Arche-
laus dyd raygne in Jewry/in the rou-
me of hys father Herode/he was afra-
yde to go thyther: not wythstondynge
after he was warned in hys slepe/he
tourned a syde in to the parties of Ga-
lile/and went and dwelt in a cyte called
Nazareth/to fulfyll that whych was
Judi.xiij. spoke by the prophetes: he shalbe cal-
led of Nazareth. ✠

The.iij.Chapter. ✠



N those dayes Jhon the baptyser came and preached in the wylderness of Jewry sayinge: Repent ye/ the kyngdō of heauē is at honde. Thys is he of whō it is spokē by the prophet Esay/ which sayeth: The voyce of a cryer in wildernes/ prepare the lordes waye/ and make his pathes ryght. Mar.j.a. Luc.iij.a Jsa.xxx.c. xxxj.c.xl Zacha.j.a. Jsate.xl.a Joan.j.c.

This Jhon had his garment of Camels heare/ and a gyrdle of a skynne aboute his loynes. His meate was locustes and wylde hony. Then went oute to hym Jerusalem/ and all Jewry/ and all the region rounde aboute Jordan/ and were baptysed of hym in Jordan/ knoledginge their synnes. Marci.j.a

✠ When he sawe many of the phariseis and of the Saduces come to hys baptime/ he sayde vnto them: O generacion of vipers/ who hath taught you to flye from the vengeaunce to come? bringe forth therfore the frutes belonginge to repentaunce. And se that ye ons thynke not to saye in youre selfes: we haue Abraham to oure father. For I saye vnto you/ that God is able of these stones/ to rayse vp chyldren vnto Abraham. Euen now is the axe put vnto the rote of the trees/ so that euery tree whych bringeth not forth goode Luc.iij.b

frute / shalbe hewen downe / and caste in to the fyre.

Mar.j.b. Luc.iij. c Joan.j.d. I Baptise you in water in token of repentaunce / but he that commeth after me / is myghtier then I: whose shoes I am not worthy to beare: he shall baptyse you wyth the holy goost and wyth fyre / whych hath also hys fanne

Luc.iij.d in his honde ād wyll pourge his flowre / and gadre the wheet in to his garner / ād will burne the chaffe with euerlastynge fyre. ✠

Mar.j.b. Luc.iij.d ✠ Then came Jesus from Galile in to Jordan to Jhon for to be baptised of hym. But Jhon forbode hym / saynge. I ought to be baptysed of the / and commeth thou to me? Jesus answered and sayde to hym: Let yt be so nowe. For thus yt becommeth vs to fulfill all ryghtuousnes. Then he suffred hym. And Jesus as soone as he was baptised came straycht out off the water. And lo heauen was open vnto hym / and he sawe the spyrite of God descende lyke a doue / and lyght vpon him. And lo / there came a voyce from heauen saynge

M.xvij.j.d Thys ys my deare sonne in whom ys my delyte. ✠

¶The.iiij.Chapter.✠



Then was Jesus led awaye of the spirite into a wylderne/ to be tempted of the deuyll. And when he had fasted fourtye dayes and fourtye nyghtes/ at the last he was anhungred. Then came vnto hym the tempter and sayde: yf thou be the sonne of God/ commaunde that these stones be made brede. He answered and sayde: yt is wrytten/ man shall not lyue only by breed/ but by euery worde that proceadeth out of the mouth of God. Mar.j.b. Luc.iiij.a. Deu.viij.a

Then the deuyll toke hym vp into the holy cyte and set hym on a pynacle of the temple/ and sayde vnto hym: yf thou be the sonne of God/ caste thy selfe downe. For yt is wrytten/ he shall geue hys aungels charge ouer the/ and wyth theyr handes they shall beare the vp that thou dashe not thy fote agaynst a stone. Jesus sayde vnto hym: yt is wrytten also: thou shalt not tempte thy lorde God. Psal.xc.c Deu.vj.c.

The deuyll toke hym vp agayne and ledde hym in to an exceadinge hyghe mountayne/ and shewed hym all the kyngdomes of the worlde and the bewty of the/ and sayde vnto hym: all these wyll I geue the/ yf thou wylt fall downe and worshype me. Then sayde Jesus vnto

hym. Auoyd Satan. For it is wrytten:
Deu. vi. c and. x. b Thou shalt worshippe the lorde God ād hym only shalt thou serue.

Then the deuyll left hym/ and lo/ the aungels came and mynistred vnto hym. ✠

Mar. i. b. Lu. iiij. c. Joā. iiij. f. Mar. i. c. Lu. iiij. e ✠ When Jesus had herde that Jhon was taken / he departed in to Galyle/ and left Nazareth / and went ād dwelte in Capernaum/ whych is a cite vpon the see / in the coostes of zabulon and Neptalym / to fulfyll that whych was spoken by Esay the prophet / sayinge/

Jsaie. ix. a Beholde the londe of zabulon ād Neptalim/ the waye of the see beyonde Jordan/ Galile of the Gentyls/ the people whych sat in derckenes / sawe greate lyght / And to them whych sate in the regyon and shadowe of deeth / lyght is spronge.

From that tyme Jesus begā to preache/ ād to saye repent ye/ for the kyngdom of heauen is at honde. ✠

Mar. i. a. Luce. v. a ✠ As Jesus walked by the see of Galile/ he sawe two brethren/ Symon which was called Peter/ and Andrew hys brother / castynge a neet in to the see (for they were fyshers) and he sayde vnto them / folowe me / and I wyll make you fyshers of men. And they straught waye lefte their nettes / and folowed hym.

And he went forth from thence/and
sawe other two brethren/ James the
sonne of zebede/ and Iohn his brother
in the shippe/ with zebede their father
mendinge their nettes/ & called the.
And they wythout taryinge lefte the shype
and their father & folowed him. ✠

✠ And Iesus went about all Gal-
le/ teachyng in their synagoges/ and
preachynge the Gospell of the kyng-
dom/ and healynge all manner of sick-
nes/ and all manner dyseases amon-
ge the people. And his fame spreed a-
broode through oute all Syria. And
they brought vnto hym all sycke peo-
ple/ that were taken wyth dyuers dy-
seases and gryppyngis/ and them that
were possessed wyth deuyls/ and those
whych were lunatyke/ and those that
had the palsey: And he healed them.
And there folowed him a greate nom-
bre of people: ✠ from Galile/ & from
the ten cites/ and from Ierusalem/ and
from Iewry/ & from the regions that
lye beyonde Iordan.

The.v.Chapter. ✠

A When he sawe the people/
he went vp into a mount-
tayne/ & when he was set/
his disciples cā vnto him
and he opened his mou-
gh/ and taught them sa-

Luc.vj.d. yngo/Blessed are the poore in spirite/ for theyrs is the kyngdom of heauen. Blessed are they that meane/ for they shalbe cõforted. Blessed are the meke/ for they shall inhereth the earth. Blessed are they whych honger and thyrst for righteousnes for they shalbe filled Blessed are the mercyfull for they shal obteyne mercy. Blessed are the pure in herte/for they shall se God. Blessed are the mayntayners of peace for they shalbe called the chyldrẽ of God. Blessed

j.pet.iij.c are they whych suffre persecution for ryghteousnes sake/ for theyrs ys the kyngdom of heauẽ. Blessed are ye when men shall reuyle you and persecute you/ and shall falsly saye all maner of euyll sayinges agaynst you for my sake. Reioyce and be glad/ for greate is youre reward in heauẽ. ✠ For so persecuted they the prophetis whych were before youre dayes.

Mar.ix.g ✠ ye are the salt of the erthe/ but ād
Lu.xiiij.g yf the salt be once vnsauery/ what can be salted therwith? yt is thence forth good for nothynge/ but to be cast oute at the dores/ and that men treade it vnder fete. ye are the lyght of the worlde

mat.iiij.c A cyte that is set on an hyll cannot be
Lu.viij.c hyd/ nether do men light a candell and
and.xj.c. put yt vnder a busshel/ but on a candell stick/ ād it lighteth all them whych are

In the houſſe Se that youre light ſo ſhyne before men / that they maye ſe youre good workes / and glorify youre father which is in heauen.

✠ ye ſhal not thynke that I am come to diſanull the lawe / or the prophetis: no I am not come to diſanull them / but to fulfyll them. For truely I ſaye vnto you / till heauē and earth periſhe one pot / or one tytle off the lawe ſhall not ſcape / till all be fulfilled. Luc.xvj.b

Who ſo euer breaketh one of theſe leeſt cōmaundmentes / and ſhal teache men ſo / he ſhalbe called the leeſt in the kyngdom of heauen. But whoſoeuer ſhall obſerue ād teache them / that perſone ſhalbe called greate in the kyngdom of heauen. ✠ Jaco.ij.b

✠ For I ſaye vnto you / except youre righteouſnes exceade / the ryghteouſnes of the ſcribes ād phariſes ye cānot entre in to the kyngdom of heauen. ✠

ye haue herde how yt was ſayd vnto thē of the olde tyme: Thou ſhalt not kyll. Whoſoeuer ſhall kyll / ſhalbe in daunger of iudgemēt. But I ſaye vnto you / whoſoeuer is angre with his brother / ſhalbe in daunger of iudgement. Whoſoeuer ſhal ſaye vnto his brother racke / ſhalbe in daunger of a counſell. But whoſoeuer ſhal ſaye vnto his brother thou fole / ſhalbe in dañger of hell Exo. xx.c Deut.v.b

kynde. Therfore when thou offereſt thy
gyfte at the altre/and there remẽbreſt
that thy brother hath eny thynge aga-
ynſt the/ leue there thyne offrynge be-
fore the altre/and go thy waye fyrſt ād
reconcyle thy ſelfe to thy brother / and
then come and offre thy gyfte. ✠

Luc.xij.g ✠ Agre with thine aduerſary at on-
ce whyles thou arte in the waye wyth
him leſt thine aduerſary delyure the to
the iudge/and the iudge delyure the to
the miniſter/and then thou be caſt into
preſon. Ifaye vnto the verely/ thou ſh-
alt not come out thence tyll thou haue
payed the vtmoſt farthinge.

ye haue herde howe it was ſayde to
Exo. xx.c them of olde tyme: Thou ſhalt not cō-
Eccl.xlij.d myt aduoutrie / But Ifaye vnto you/
that whoſoeuer eyeth a wyfe luſtynge
after her / hath commytted aduoutrie
Mar.ix.g with her alredy in his hert.

Wherfore yf thy ryght eye offende
the/plucke hym out and caſt him from
the: Better yt is for the that one of thy
membres periſſhe then that thy whole
body ſhulde be caſte into hell. Alſo yf
thy right hande offend the/ cut hym of
and caſte hym from the: Better yt ys
that one of thy membres periſſhe/then
that all thy body ſhulde be caſte in to
hell. ✠

Deu.xxiiij It ys ſayd/who ſo euer put awaye

his wyfe/let him geue her a testimony all of her wnoꝛcemēt. But I saye vnto you / whosoeuer put awaye hys wyfe (except yt be foꝛ fornycacion) causeth her to breake matrimony. And whosoeuer marieth her that is diuoꝛsed/ bꝛeaketh wedlocke. Matt.v.b Luc.xvj.b j.coꝛ.vij.b

Agayne ye haue herde how it was sayd to them of olde tyme / thou shalt not foꝛswere thy selfe/ but shalt perfoꝛme thyne othe to god. But I saye vnto you sweare not at all/neither by heuē foꝛ it is goddes seate/ noꝛ yet by the erth/ foꝛ it is his fote stole. Neither by Ieruſalem / foꝛ yt is the cyte of the greate kynge/neither shalt thou sweare by thi head/because thou canst not make one heare whyte oꝛ blacke/ But youre communicacio shalbe/yee/yee/naye/naye. Foꝛ what soeuer is moꝛe then that/cometh off euell. Leui.xix.c. Exo.xx.b. Deut.v.b Jaco.v.c.

ye haue herde howe it is sayd / an eye foꝛ an eye/a tothe foꝛ a tothe. But I saye vnto you/that ye with stond not wꝛonge/But yf a man geue the a blowe on thy right cheke/ turne vnto him the othꝛe. And yf eny man will sue the at the lawe / and take thy coote from the/Let hym haue thy clooke also. And whosoeuer wil compell the to go a myle / go with hym twayne. Geue to him that asketh/and from him that Exo.xxj.c Deu.xix.d leui.xxiiij Luc.vj.c.

wolde bozowe tourne not awaye.

✠ Ye haue herde howe yt is sayde/ thou shalt loue thyne neghbour / and hate thine enemy. But I saye vnto you loue youre enemyes. Bliesse them that course you. Do good to them that hate you / Praye for them whych do you wronge/ād persecute you/ that ye maye be the chyldren of youre heuenly father/ for he maketh hys sunne to aryse on the yuell/ and on the good/ and sendeth his rayne on the iuste and on the vniuste. For yf ye shal loue them/ whych loue you/ what rewarde shall ye haue? Do not the publicans euen so? And yf ye be frendly to youre brethren only / what synguler thynge do ye? Do not the publicans lykewyse? ye shall therfore be perfecte/ euen as youre heuenly father is perfecte.

Leu. xix. d
Leu. bj. d.
Luc. bj. e.

The. bj. Chapter.

Take hede to youre almes That ye geue it not in the syght of mē/ to the entent that ye wolde be sene of them. Or els ye get no rewarde of youre father in heauē. When soeuer therfore thou geuest thyne almes / thou shalt not make a trompet to be blowen before the / as the ypocrytes do in the synagogis and

in the stretis/for to be prayed of men
Uerely I saye vnto you they haue the
re rewarde. But when thou doest thy
me almes / let not thy lyfte hond kno
we what thy ryghte hond doeth/that
thyne almes maye be secret/ād thy fa
ther which seyth in secret shall rewar
de the openly. ¶

And when thou prayest / thou shalt
not be as the ypocrytis are. For they
loue to stond and praye in the synago
gis/ād in corners of the stretis/be cau
se they wolde be sene of men. Uerely I
saye vnto you/they haue theyr rewar
de. But when thou prayest/ entre in to
thy chamber/and shut thy dore to the/
and praye to thy father which ys in se
crete/and thy father which seyth in se
cret/shall rewarde the openly.

But when ye praye / bable not mo
che/as the gentyls do / for they thyn
ke that they shalbe herde / for there
moche bablyngis sake. Be ye not lyke
them therefore. For youre father kno
weth wherof ye haue neade/before ye
aske of hym. After thys maner there
fore praye ye.

O oure father which arte in heauē/ Luce. xj.a
halowed be thy name. Let thy kyngdō
come. Thy wyll be fulfilled/as well in
earth/as yt is in heauē. Geue vs thys
daye oure dayly breade. And forgeue

vs ourre treaſpaſes/euē as we forgeue
them which treſpas vs. Lede vs not
in to temptacion/ but delyure vs from
Mar.xj.c. euyll/Amen. For and yf ye ſhall forge-
ue other men there treaſpaſes/ youre
eccl.xxviij father in heauē ſhall alſo forgeue you
but and ye wyll not forgeue men theyr
treſpaſes/ nomore ſhall youre father
forgeue youre treaſpaſes.

✠ Moreouer when ye faſte/ be not
ſad as the ypocrytis are. For they diſ-
figure theyr faces/ that yt might apeare
vnto men that they faſte. Uerely I ſa-
ye vnto you/ they haue theyr rewarde
But thou/ when thou faſteſt/ annoyn-
te thyne head/ and waſhe thy face/ that
yt apeare not vnto mē yo we that thou
faſteſt/ but vnto thy father which is in
ſecrete/ and thy father whych ſeyth in
ſecreet/ ſhall rewarde the openly.

Luc.xij.d Gathre not treaſure to gether on
earth/ where ruſt ād mottes corrupte
and where theues breake though and
ſteale. But gathre ye treaſure toge-
ther in heauen/ where nether ruſt/ nor
mottes corrup/ and where theues ne-
ther breake vp/ nor yet ſteale. For whe
are ſoeuer youre treaſure is/ there are
youre hertes alſo. ✠

Luce.xj.c The light of thy body is thyne eye.
Wherfore yf thyne eye be ſyngle/ all
thy body ys full of lyght. But and yf

thyne eye be wicked/thenne all thy bo
dy full of derckenes. Wherefore yf the
light that is in the be derckenes/ howe
greate is that derckenes?

✠ No man can serue two masters.
For other he shal hate the one/ and lo- Lu.xvj.c
ue the other/ or els he shall loue the o-
ne/ and despise the other/ ye can not ser
ue God and mammon. Therfore I sa- Luc.xij.c
ye vnto you/ be not carefull for youre i.pe.v.b
lyue/ what ye shal eate/ or what ye shal psal.liiij.b
drynche/ nor yet for youre body what
rayment ye shal weare/ ys not the ly-
fe more worthy then meate? and the
body more of value then rayment? Be
holde the fowles of the ayer for they so
we not/ nether repe/ nor yet cary into
the barnes/ and yet youre heuenly fa-
ther feedeth them. Are ye not better
then they?

Which of you (though he take thou
ght therfore) coulde put one cubit vnto
his stature? And why care ye then for
rayment? Beholde the lyes of the fel-
de/ how they growe/ They labour not
nether spynne/ And yet for all that I saye
vnto you that euen Solomon in all his
royalte was not arayed lyke vnto one
of these. Wherfore yf god so clothe the
grasse which is to daye in the feld/ &
to morowe shalbe cast into the fourna
ce/ shal he not much more do vnto the same

vnto you/o ye of lyte fayth?

Therfore take not thought sayinge/ what shal we eate? or what shal we drinke? or where with shal we be clothed? (After all these thinges seke the gētils) For youre heauenly father knoweth that ye haue nede of all these thinges. But rather seke ye fyrst the kyngdome of heauen/ and the righte wisnes therof/ and all these thinges shalbe ministred vnto you.

Care not therfore for the daye folowinge. For the daye folowinge shal care for it self. The daye is trouble ynough for the same self like daye.

The.vi. Chapter.

Luc.vj.f. rom.xij.a mar.viij.c. Luc.vj.f.

Iudge not lest ye be iudged. For as ye iudge so shal ye be iudged. And with what measure ye mete/ with the same shall it be measured to you agayne. Why seyst thou a moote in thy brothers eye/ & perceyuest not the beame that is in thyne owne eye? Or why sayest thou to thy brother suffre me to pluche oute a moote oute of thyne eye/ and behold a beame is in thyne owne eye? Hypocrite/ fyrst cast oute the beame oute of thyne owne eye/ and then shalt thou se clearly to pluche oute the moote oute of thy brothers eye.

Geue not that which is holy to dogs/neither cast ye youre pearles before swyne/lest they treade them vnder their fete/and the other tourne agayne & rent you.

Aske and it shalbe geuen you. Seke and ye shall fynde. Knocke and it shalbe opened vnto you. For whosoeuer asketh receaueth/and he that seketh fyndeth/and to him that knocketh/it shalbe openned. Is there eny man amonge you which wolde proffer his sonne a stone if he asked him bread? or if he asked a fysshe wolde he proffer him a serpent? If ye then which are euell/can geue to youre children good gyftes howe moche more shal youre father which is in heauen/geue good thinges to them that aske of him?

Therfore whatsoeuer ye wolde that men shulde do to you/euen so do ye to them. This is the lawe and the prophetes

Enter in at the strayte gate: For wyde is the the gate and brode is the waye that leadeth to destruccion: and many there be which go in there at. For strayte is the gate/and narowe is the waye which leadeth vnto life and fewe there be that finde it.

¶ Beware of false prophetes which come to you in shepes clothinge but inwardly they are rauenynge wolues.

mat.xj.c. lu.xj.b Jo.xvi.j.b mat.vj.c.f Jaco.j.a.

Lu.vj.a To.iij.c

lu.xiij.c.

ye shal know we them by their frutes.
Do men gather grapes of thornes? or
Iu.vj.f.g figges of bryres? Euen so euery good
tree bringeth forth good frute. But a
corrupte tree: bringeth forth euyl frute
A good tree can not bringe forth bad
frute nor yet a bad tree can not bringe
forth good frute. Euery tree that bryn
geth not forth good frute/ shalbe hewē
downe/ and cast into the fire. Wherfore
by their frutes ye shal know wethē. Not
al they that saye vnto me/ Master/ Ma
ster/ shal enter into the kingdome of he
auen/ but he that fulfilleth my fathers
Iu.xiij.e.f wil which is in heauen. ¶ Many shal
saye to me in that daye / Master/ Ma-
ster/ haue we not in thy name propheſi
ed? And in thy name haue we not caſt out
Psal.vj.e deuils? & in thy name haue we not do
ne many miracles? And then wil I kno
wledge vnto them that I neuer knewe
them. Departe from me/ ye workers of
Iu.xiij.f iniquite.
Lu.vj.g Whosoeuer heareth of me these sa-
Rom.ij.b ynges/ and doeth the same I wil lyken
Jaco.j.b him vnto a wyse man which bylt hys
houſſe on a rocke and aboundance of
rayne descended/ and the fludds came/
and the wyndes blewe and beet vpon
that same houſſe/ it was notwithstan
ding because it was grounded on the ro
cke. And whosoeuer heareth of me the

se saingis/and doeth not the same that he lyketh vnto a folysh man/ which bylt his houlse vpon the sonde and abo vndaunce of rayne descended/ and the fludds cam/and the wyndis blewe/ & bet vpon that houlse and it was ouer thowen/and great was the fal ofit.

And it cam to passe/ that when Jesus had ended these sayinges/the people were astonied at his doctrine. For he taught them as one hauinge power and not as the scribes. Mar.j.c Luc.iiij.e

The.viij.Chapter.

When Jesus was come downe from the mountayne much people followed him. And lo/ there cam a lepre/ and worshipped hī sayinge/ Master if thou wilt/thou canst make me clene. Hye put forth his hondeand touched him sayinge. I will/be thou clene/and immediatly his leprosi was clensed. And Jesus sayd vnto him. See thou tell noman/but go and shewe thy silf to the preste and offer the gyfte that Moses commaunded to be offred in witnes to them. Mar.j.d Luc.v.c Leui.xiiij.a

When Jesus was entred into Capernaum/there cam vnto him a certayn Centurion/besechinge him and sayinge Master my seruaunt lyeth sicke at home of the palsye/ and is greuous Luc.vij.a

hy payned. And Jesus sayde vnto him I will come and cure him. The Centurion answered and sayde/Syr I am not worthy that thou shuldest come vnder the rofe of my house / but speake the worde onely and my seruaunt shalbe healed. For I also my selfe am a man vnder power/ and haue sowdyers vnder me and I saye to one/ go/and he goeth/ and to another come/ and he cometh/ and to my seruaunt do this/and he doeth it. When Jesus herde these sayinges he marueyled/and sayde to them that followed him. Verely I saye vnto you / I haue not founde so great fayth / no not in Israhel. I saye therfore vnto you/ that many shall come from the east and west and shal rest with Abraham/ Isaac and Jacob/ in the kyngdome of heuen/and the children of the kyngdome shalbe cast out into the vtmost darcknes/ there shalbe wepinge and gnasshynge of tethe. Then Jesus sayde vnto the Centurion/ go thy waye/ and as thou hast beleued so be it vnto the. And his seruaunt was healed that same houre.

mar.j. Cure ¶ And Jesus went into Peters
lu.iiij. house and sawe his wyues mother lyinge sicke of a feure/ & he touched her hande/ and the feure left her / and she arose/ and ministred vnto them.

Mat.j.d When the euē was come they brought

vnto hi many that were possessed with deuilis. And he cast out the spirites with a worde & healed all that were sicke to fulfil that which was spoken by Esaye the prophet sayinge. He tobe on him oure infirmities & bore oure sicknesses. Mat.viij.

C When Jesus sawe moche people about him he commaunded them to go ouer the water. And there cam a scribe & sayde vnto him/master I wil folowe the whitherscoeuer thou goest. And Jesus sayde vnto him/ the foxes haue holes/and the byrdes of the aier haue nestes but the sonne of the man hath not wheron to laye his heade. Another that was one of his disciples sayde vnto him/master suffre me first to go & bury my father. But Jesus sayde vnto him/ folowe me & let the dead bury their dead Luc.ix.

✠ And he entred into a shippe/ and his disciples folowed him/ And lo there arose a greate tourne in the see/ insomoche/that the shippe was hyd with wawes/and he was a slepe. And his disciples cam vnto him/and awocke him sayinge/Master/saue vs/ we perysshe. And he sayde vnto them/ why are ye fearful/o ye endewed with litel fayth. Then he arose/ and rebuked the wyndes & the see/and there folowed a greate calme. And men marueyled and sayd what man is this/ that bothe wyndes mar.iiij. Luc.viij.

and see obey him. ✠

Mar. b. a luc. viij. d And when he was come to the other syde/into the countre of the gergesens there met him two possessed of deuylis/which cam out of the graues/and were out of measure fyarce/so that no man might go by that waye. And lo they cryed out sayinge/Oh Jesu the sonne of god/what haue we to do with the/art thou come hither to torment vs before the tyme be come? There was a good waye of from thē a greate heerd of swyne fedinge. Then the deuylis besought him sayinge/if thou cast vs out/suffre vs to go oure waye into the heerd of swyne. And he said vnto them/go youre wayes. Then went they out/and departed into the heerd of swyne. And lo/al the heerd of swyne was carried with violence hedlinge into the see and perished in the water. Then the heerdman/fled and went their wayes into the cite/and tolde euery thinge ād what had fortuned vnto them that were possessed of the deuyls. And lo/al the cite cam out/and met Jesus. And whē they sawe him they besought him to departe out of their coostis.

The. ix. Chapter. ✠

AND he entred into the ship Mar.ij.a
pe/and passed ouer & cam Luc.v.b
into his awne tire. And lo
thei brought vnto him a
man sicke of the palsey/ly-
inge in his bed. And when
Jesus sawe their faith/ he sayd to the
sicke of the palsey/sone be of good chee-
re/thy sinnes are forgeuen the. And lo
certeyne of the scribes sayd in the selues/
he blasphemeth. And when Jesus
sawe their thoughtes/he sayd/wherfo
re thincke ye euel in youre hertis?
Whether is esyer to saye/thy sinnes a-
re forgeuen the/or to saye/aryse & wal
ke? That ye maye knowe/ that the son
ne of man hath power to forgeue sin-
nes in earth/then sayd he vnto the sic-
ke of the palsey/ aryse/ take vppe thy
bed/and go home to thine houlse. And
he arose and departed to his houlse.
The people that sawe it/maruey lled &
glorified god/which had geue such po
wer to men. ✠

✠ And as Jesus passed forth frō the Mar.ij.b
ce/he sawe a man syt at the receyte of Luc.v.f
custome named Mathew/ and sayd to
him folowe me. And he arose and fol
lowed him. And it cam to passe/ that Je-
sus sat at meate in his houlse. And so
many publicans and sinners/ cam and
sate downe also with Jesus and his dis

ciples. When the pharises had perceiued that/ they sayd to his disciples Why eateth your master with publicans & sinners? When Jesus herde that/ he sayde vnto them: the whole nede not the phisicion/ but they that are sicke. Go and learne/ what that meaneth: I haue pleasure in mercy/ and not in offeryng. For I am not come to call the righteowes/ but the synners repentaunce.

osee. vj. c. 1. tim. j. c. mar. ij. c. lu. v. f. g

Then cam the disciples of Jhon to hym sayinge why do we and the pharyses faste often and thy disciples faste not? And Jesus sayde vnto them: Can the weddynge chyldren mourne as longe as the bridegrome is with them? the tyme will come when the bridegrome shalbe taken away from them and then shall they faste. No man geteth an olde garment with a pece of new clothe. For then taketh he away the pece agayne from the garment/ and the rent is made worse. Neither do men put newe wyne into olde vessels/ for them the vessels breke/ and the wyne runneth oute and the vessels perysshe. But they powre newe wyne into newe vessels/ and so are both saued together.

C

mar. v. b lu. viij. f

While he thus spake vnto them La there cam a certayne ruler/ & worshipped hym sayinge: my doughter is

dead al redy/ but come and laye thy hãde on her/and she shal lyue. And Jesus arose and folowed him with his disciples. And beholde a woman which was diseased with an issue of blond. xij. yeres/ cam behynde him and touched the hem of his vesture. For she sayde in her self yf I maye touche but euen his vesture onely/ I shalbe safe. Jesus tourned him about/ and behelde her sayinge/ Doughter be of good comforte/ thy faith hath made the safe. And she was made whole euen that same houre.

And when Jesus cam in to the rulers house and sawe the minstrels/ and the people wondringe / he sayde vnto them/ Get you hence: for the mayde is not dead/ but sleepeth. And they leughe him to scorne. As soone as the people were put forth a doores/ he went in and toke her by the hande/ and the mayde arose. And this was noysed throughout al the londe.

And as Jesus departed thence/ two blynde men folowed him cryinge and sayinge/ O thou sonne of Dauyd/ haue mercy on vs. And when he was come into the house: the blynd cam to him/ And Jesus sayde vnto them. Beleue ye that I am able to do this? they sayde vnto him/ ye Master. Then touched he their eyes/ sayinge/ accordynge vnto

youre faith/be it vnto you. And their eyes were opened. And he charged them sayinge/See that no man knowe of it. But they assoone as they were departed/spred abrode his name throughout all the londe.

mar. iij. c Luc. xj. b As they went out/beholde/there broughte to him a wine man possessed of a deuyll. And assoone as the deuyll was cast oute/the wine spake. And the people marueled/sayinge/it neuer so appeared in Israhel. But the pharises sayde/he casteth oute deuyls by the power of the chefe deuyl.

Mar. vj. c Luc. x. a And Jesus went about all the cites & townes/teachinge in their synagogis & preachinge the gospell of the kyngdome. And healinge all maner sickenes ād desease among the people. But when he sawe the people/he had pitie on thē because they were pyned awaye/& scattered abrode euen as sheepe/hauinge no shepheerd.

Then sayde he to his disciples/the herueste is greate/but the labourers are few. Wherfore praye the heruest herueste.

The. x. Chapter.

And he called his .xij. disciples vnto him / and gaue them power ouer all vncleane spyrites / to cast them out and to heale all maner of sicknesse / and all maner of diseases. Mar.iij.b luc.vj.b.c

The names of the .xij. apostles are these. The first / Simon which is called Peter / and Andrew his brother. Iames the sonne of zebede / and Iohn his brother. Philip and Bartelmew . Thomas and Mathew the publican . Iames the sonne of Alphe and Lebbeus / otherwyse called Taddeus. Simon of Cane / and Judas Iscariothy / which also betrayed him.

These .xij. sent Iesus / and commaunded them sayinge. Go not into the way of the gentils / and in to the cites of the Samaritans enter ye not / But go rather to the lost shepe of the house of Israhel / go and preache sayinge that the kyngdome of heauen is at honde. Heale the sicke / cleanse the leapers / rayse the deed / caste oute the deuyls / frely ye haue receaued / frely geue a gayne. Possesse not golde / nor syluer nor brasse in your gerdels / nor yet scrip towardes youre iorney . Nether two cottes / nether shoes / nor yet a rod. For the workman is worthy to haue his mar.vj.a. b luc.ix.a and.x.a

meate. Into what soeuer cite or toune
Luce.x.c. ye shall come/ enquyre who ys worthy
1.Tim.v.c ynit/ and there abyde till ye go thence.
And whē ye come into an house/ gre
te the same. And yf the house be wor-
thy/ youre peace shall come apon the sa-
me. But yf it be not worthy/ youre pea
ce shal retorne to you agayne And who
soeuer shall not receaue you/ nor will
Act.xiij.g heare youre preachynge/ when ye de-
parte oute of that house/ or that cite/
shake of the dust of youre fete Truely
I saye vnto you/ yt shalbe easier for the
londe of Sodoma/ and Gomora/ in the
daye of iudgement/ then for that cite/
Luce.x.a Lo I sende you forthe as shepe amō-
ge wolues. Be ye therfore wyse as ser-
pentes/ and innocent as doues. Bewa-
re of men/ for they shall delyuer you vp
to the counsells/ and shall scourge you
in there Synagogis. And ye shall be bi-
ought to the heed rulers and kynges
for my sake/ in witnes to them and to
the gentyls.
Luce.xij. But when they put you vp/ take no
thought how or what ye shal speake/
for yt shall be geuen you/ euen in that
same houre/ what ye shall saye. For yt
is not ye that speake/ but the spirite of
your father/ which speaketh in you.
The brother shall betraye the brother
to death/ and the father the sonne. And

ther children shall arise against their fathers / and mothers: and shall put them to death / and ye shall be hated of all men / for my name. But whosoeuer shall continew vnto the ende / shalbe saued.

When they persecute you in one cite / flye in to another. I tell you for a truth / ye shal not ouerpasse all the cites of Israel / till the sonne of man be come. The disciple is not aboue his master: Nor yet the seruant aboue his lorde. It is ynough for the disciple to be as his master is / and that the seruaunt be as his lorde is. If they haue called the lorde of the house beelzebub: howe moche more shall they call them of his houshold? Feare them not therefore.

Luce. vj.c
Joh. xiij.b
and. xv.c

There is nothinge so close that shall not be opened / and no thinge so hyd that shall not be knowen.

Mar. iiij.c
Luce. viij.c
and. xij.a

What I tell you in derckenes / that speake ye in lyght. And what ye heare in the eare that preache ye on the house toppes.

And feare ye not them which kyll the body / and be not able to kyll the soule. But rather feare him / which is able to destroye both the soule and body in hell. Are not two sparowes sold for a farthynge? And none of them doth

lyghte on the grounde / wythout youre father. And no we are all the hearis of youre heades nombred. Feare ye not therfore / ye are of more value / then many sparowes.

mar.viij.d Luc.ix.c Who so euer therfore knowlegeth me before men / him will I knowledge

ꝑ.xij.b before my father in heauen. But who so euer shall denye me before men / him will I also denye before my father wych is in heauen.

Lu.xij.f Thynke not / that I am come to sende peace in to the earth. I came not to sende peace / but a swearde. For I am come to set a mā at baryaunce agynst his father / ꝑ the doughter agynst her mother / ꝑ the mughter in lawe agenst her mothere lawe. And a mānes fodes

mich.vij.b shalbe they of his owne housholde.

Lu.xiiij.f He that louith his father / or mother more thēme / is not worthy of me And he that loueth his sonne / or doughter more then me / is not mete for me. And

Luc.ix.c ꝑ.xiiij.f ꝑ.xvij.g Joā.xij.d. he that taketh not hys crosse and folowith me / is not mete for me. He that fyndeth hys lyfe / shall lose yt / and he that loseth hys lyfe for my sake / shall fynde yt.

Luc.x.c Joā.xiij.c He that receauith you / receauith me ād he that receauith me / receauith him that sent me. He that receauith a prophet in the name of a prophet / shal re-

teane a prophetis rewarde. And he that receauth a ryghteous man in the name of a ryghteous man/ shall receaue the rewarde of a righteous man. And whosoeuer shal geue vnto won of these lytle wonnes to drynche a cuppe off colde water only in the name of a disciple I tell you of a trueth/ he shall not lose his rewarde. Mar.ix.e

The.xi. Chapter.

AND it cam to passe when Jesus had ended his preceptis vnto his disciples/ he departed thence/ to preache and teache in theyr cites.

WHe Jhon beynge in preson herde the workes of christ/ he sent two of his disciples and sayde vnto him. Arte thou he that shal come/ or shal we loke for another. Jesus answered and sayde vnto them. Go and shewe Jhon what ye haue herde and sene. The blynde se/ the halt go/ the lepers are cleensed/ the deef heare/ the dead are reysed vp agayne/ and the gospell is preached to the poore. And happy is he that is not hurte by me. Luc.vij.c

Euen as they departed/ Jesus began to speake vnto the people of Jhon What wēt ye forth to se in the wylderues/ went ye out to se a rede wauerin-

ge with the wynde? other what wēt ye out for to se? went ye to se a man clothed in sookte rayment? Beholde/they that weare sookte clothing are in kinges howses. But what went ye oute for to se? went ye out to se a prophet? ye I saye vnto you/ād more then a prophet. For this is he of whom yt is wryten. Beholde/ I sende my messenger before thy face/ which shall prepare thy waye before the. ✠

mala.iij.a

✠ Verely I saye vnto you/amonge the chyldren of womē arose there not a greter then Jhon baptist. Not withstondinge he that ys lesse in the kyngdom of heuen/ys greter thē he. From the tyme of Jhon baptist hytherto/ the kyngdom of heuen suffreth violence/ and they that make violence pull yt vnto them. For all the prophetis/ and the lawe prophesyed vnto to tyme of Jhon. Also yf ye will receaue it/this ys Helias/which shuld come. He that hath eares to heare/let him heare. ✠

Luc.xvj.d

mala.iiij.b

Luc.vij.c

But wherevnto shall I lyken this generacione? it is lyke vnto chyldren/ which syt in the market/ and call vnto there felowes/ and saye/ we haue pyped vnto you/ and ye haue not daunced/ we haue morned vnto you/ and ye haue not lamented. For Jhon cam neyther eatynge nor drynkinge/ and they saye he

hath the deuyll The sonne of man cam eatynge ād drinkinge/ād they sate/ beholde a glutton/ and a drinker off wyne/ and a frend vnto publicans/ād synners. And wysdome ys allowed off her chyldren. Luce.7.d

✠ Thē begā he to opbraid the cites in which most of his miracles were dō because they did not repent. Wo be to the Chorazin. Wo be to the Betzaida/ for if the miracles which were shewed in you had bene wone in tyre & Sidō they had repēted lōge agō in sackclothe & asshes neuertheles I say to you it shall be esier for Tyre ād Sidon at the daye of iudgmēt/ thē for you. And thou Capernaū which art lift vp vnto heuē shalt be thrust downe to hell/ for if the miracles which haue bene wone in the had bene shewed in Sodō/ they had remayned to this daye Neuertheles I say vnto you/ it shall be esier for Sodom in the daye of iudgment/ thē for the. ✠ Luc.x.d

✠ Thē Jesus answered and sayd I prayse the o father lorde of heuē & erth because thou hast hyd these thyngis frō the wyse & prudēt/ and hast opened thē vnto babes/ euē so father/ for so it pleased the All thyngis are geuē vnto me of my father And no man knoweth the sonne/ but the father/ neither knoweth any man the father/ sane the sonne Luc.x.d

and he to whō the sonne will open him

Come vnto me all ye that labour ād
Mat.xi.a. are laden/ and I will ese you. Take my
yoke on you & lerne of me for I am me
ke and lowly in herte/ ād ye shall fynd
ese vnto youre soules. For my yoke is
easy/and my burden is light.

The.xij. Chapter. ✠

Marc.ii.a
Luc.vj.a.

AT that tyme went Jesus
on the sabot daye thorow
the corne ād his disciples
were an hongred/ād be-
gan to pluche the eares of
corne / and to eate. When
the pharyses had sene that/ they sayde
vnto him: Behold thy disciples do that
which is not lawful to do vpon the sa-
both day. He sayde vnto them: Have ye
j.reg.xxj.b not red what Dauid did/ when he was
an hongred/ and they also which we-
re with hym? How he entred into the
house of God/ and ate the halowed lo-
ues/ which were not lawful for him to
eate/ nether for them which were with
Nu.xxviij.a hym/ but only for the prestes? Or have
ye not red in the lawe / howe that the
prestes in the temple breake the sab-
both daye and yet are blamelesse? But
I saye vnto you/ that here is one grea-
ter then the temple. Wherfore yf ye
Ozee.vj.c had wyst what this sayinge meneth: I
require mercy / and not sacrifyce, ye

wold neuer haue condempned innocētes. For the lorde of man is lorde euen of the saboth daye.

And he departed thence ād went in to their Synagoge/and beholde there was a man which had his honde dryed vp. And they asked hym sayinge/ys ye lawful to heale vpon the saboth daye? because they might accuse him. And he sayde vnto them/ whych is he amonge you/yf he had a shepe fallen into a pyt on the saboth daye / that wolde not take him and lyft him out? And how moche is a mā better then a shepe? Wherfore yt is lawfull to do a good dede on the saboth daye. Then sayde he to the man/stretch forth thy hond/ād he stretched yt forth/and yt was agayne made euen as whol as the other. Mar.iij.a Luc.vj.b.

✠ Then the pharises went forth/ād toke counsell agaynst hym/ howe they myght destroye hym. Wherē Jesus knewe that/he departed thence/ād moche people folowed him/ & he healed them all: and charched them that they shulde not make hym knowen / to fulfyll that which was spokē by Esay the pro- Esa.xlij.a phet/which sayeth/Beholde my lorde whom I haue chosen/my derlynge / in whom my soule hath had delyte. I will put my spirite on him/ and he shal shewe iudgement to the gentyls. He shall

notbrynge/he shall not crye/neyther shall eny mā heare his voyce in the stretis/a bruised rede/shall he not breake and flaxe that begynneth to burne he shall not quenche/tyll he sende forth iudgement vnto victory/and in his name shall the gentyls trust. ℣

Mar.iij.c Luc.xj.b Thē was brought to him/won possessed with a deuyll which was both blynde and dom/and he healed him/in so moch that he which was blynd and dome/both spake and sawe. And all the people were amased/and sayde/ys not this the sonne of dauid? Ut hē the phariseys herde that/they sayde/he dryueth the deuyls no nother wise oute but by the helpe off belsebub the cheffe of the deuylis.

But Jesv knewe there thoughtis ād sayde to thē. Euery kyngdom deuided with in it sylfe shal be desolate. Neyther shall eny cite or house holde deuyded a-yenst it sylfe/contynue. So yf satā cast out satā/thē ys he deuyded a-yenst him sylfe. Howe shall then thys kyngdō endure? Also yf J by the helpe off belzebub cast out deuyls/by whose helpe do youre childre cast thē out? therfore they shalbe youre iudges/But if J cast out the deuyls by the spirite of god/thē ys the kyngdom of god come on you?

Other howe can a man enter into a

mighty mānes houſſe/and violently to
he awaye his goodes/exrepte he fyrſt
bynde the ſtronge man/and then ſpo-
le hys houſſe.

C ¶ He that ys not wyth me ys ag-
aynſt me/and he that gatherethnot wi-
th me/ſcatereth abrode. Wherfore I ſa- Mar.iij.b
ye vnto you all maner of ſynne ād blaſ- Luc.xij.b
phemy ſhalbe forgeuen vnto men/ but
the blaſphemy agaynſt the holy gooſt/
ſhall not be forgeuen vnto men. And
who ſo euer ſpeaketh a worde agaynſt
the ſonne of man/ yt ſhalbe forgeuen
him/ but whoſoeuer ſpeaketh agaynſt
the holy gooſt/ yt ſhall not be forgeuen
hym/no nether in thys worlde/nether
in the worlde to come.

Other make the tree good/ and hys Luc.vj.g
frute good alſo/ or els make the the
tree euyll/and hys frute euyll alſo. For
the tree is knowen by hys frute. O ge-
neracion of vypers/howe can ye ſaye
well/when ye youre ſelues are euyll?
For of the abowndance of the hert/the
mouth ſpeaketh. A good man oute of
the good treaſure of his hert/bringeth
forth good thynges. And an euyll man
out of his euyll treaſure/bringeth for-
th euyll thynges. But I ſaye vnto you
that of euery ydell worde that mē ſhall
haue ſpoken/they ſhall gene a counte
at the daye of iudgement. For by thy

wordes thou shalt be iustifyed/and by thy wordes thou shalt be condemned.

Luce.xj.d ✠ Then answered certayne of the scribes & of the pharises sayinge. Master we wolde fayne se a signe of the/ but he answered them sayinge/the cupill & aduoutrous generacio lyketh a signe/but there shall no signe be geuen to the but

Jone.ij.d. the signe of the prophete Jonas/ for as Jonas was thre dayes & thre nyghtes in the whales belly; so shall the sonne of man be thre dayes & thre nyghtes in the hert of the erth. The men of Ninyue shall ryse at the daye of iudgement with this nacion/ and condempne them

Jone.iij.b For they repented at the preachynge of Jonas/and beholde a greater then Jonas is here. The quene of the south shall ryse at the daye of iudgement wyth this generacion/and shall condempne

iij. reg.x.a & ij.par.ix.a them. For she cam frō the vtmost parties of the worlde to heare the wisdome of Solomon/ and beholde here is a greater then Solomon.

Whē the vnclene spirite is gone out of a man/ he walketh thoughout dry places/seking rest and fyndeth none. Then he sayeth/I wil retourne ageyne into my house frō whence I came out And when he is come/ he fyndeth the house empty and swepte/ and garnysshed. Then he goeth his waye/ and ta-

neth seuen spirites worse then him self/ and so entre they in and dwelle there. And the ende of that man is worse then the beginnyng. Euen so shall ye be to this frowarde nacion.

Whyll he pretalked to the people/ beholde hys mother and his brethre stode without the wyth/ desyringe to speake with him. The wo sayd vnto him/ behold thy mother and thy brethre stond without/ desyringe to speake with the. He answered and sayd to him/ that tolde him/ Who is my mother? or who are my brethren. And he stretched forth hys hond ouer his disciples and sayd behold my mother and my brethren: For whosoeuer fulfilleth my fathers will which is in heuen/ he is my brother/ my suster/ and my mother. ✠

Mat. xij. b
Lu. viij. c

The .xiij. Chapter.

The same daye wet Jesus out of the houlle / and sat by the see syde / and moch people resorted vnto him so greatly that he wet and sat in a shyppe and all the people stode on the shore. And he spake many thynges to the in similitudis/ sayinge/ Beholde the sower went forth to sowe/ And as he sowed/ some fell by the wayes syde / and the fowles cam/ and deuoured it vppe. Some fell vpon

Mar. iiij. a
Lu. viij. a

stony grounde where it had not moche earth/and anon yt sprange vppe because yt had no depth of earth/ and when the sun was vppe/yt caught heet/ and for lake off rotynge wyddred awaye. Some fell amõge thornes/ād the thornes arose ād choked yt. Other fell in goode grounde/ ād brought forth good frute/some an hundred fold/ some fyfty fold/some thyrty folde. Who so euer hath eares to heare/let him heare.

And his disciples cam/and sayde to him/Why speakest thou to them in parables? he answered ād sayde vnto thē It is geuen vnto you to knowe the secretis of the kyngdom of heaue/ but to them yt is not geuē. For who so euer hath/to hym shall yt be geuen/ and he shall haue aboundāce. But who so euer hath not/frō hym shall be taken awaye euen that same that he hath. Therfore speake I to thē in similitudis for thoughthey se/they se not/ & hearinge they heare not/neither vnderstonde. And in them is fulfilled the prophesy of Esay/ which prophesieth/ with yonre eares ye shall heare ād shall not vnderstonde and with open eyes ye shall se/ād shall not perceaue. For this peoples hert is wexed grosse. And their eares were dul of hearinge & their eyes haue they closed/ lest they shulde se wyth theyr

Esa. vj. c.
mar. xiij. b
Lu. viij. b
Joan. v. f.
act. xxviij
Rom. xj. b

eyes/and heare wyth theyr eares/and
shulde vnderstonde with theyr hertis/&
shulde tourne/that I myght heale the.
But blessed are youre eyes/for they Luce.x.b
se/ād youre heares/for they heare. Ver-
ely I saye vnto you/that many prophe
tes and perfayte men have desired to
se the thinges which ye se/ād have not
sene the/& to heare the thinges which
ye heare/and have not herde them. Ye
are ye therfore the similitude of the sa-
wer. When a mā heareth the worde of mar.iiij.b
the kyngdom/and vnderstondeth it not Lu.viij.b
there cometh the evyll man/& catcheth
away that which was sowne in his hert
And this is he which was sowne by the
waye syde. But he that was sowne in
the stonygrounde is he/which heareth
the worde of God/and anon with ioye
receaueth yt/ yet hath he no rottys in
him selfe: And therfore he dureth but
a season/for as soone as tribulacion or
persecucion ariseth because of the wor
de/by & by he falleth. He that was sow
ne amonge thornes/is he that heareth
the worde of God. But the care of this
worlde/ And the disceytfulnes of ry-
ches choke the worde. And so is he mā
de vnfruitfull. He which ys sowne in
the good grounde/ys he that heareth
the worde ād vnderstondeth yt/ which
also bereth fruite/ and bryngeth forth

some an hundred folde/some fyfty folde/and some thyrty folde.

Another similitude put he forth/vnto them sayinge. ✠ The kyngdome of heauē is lyke vnto a man which sowed good seede in his felde/But while men slepte/there cam his foo/and sowed tares amonge the wheate/ and went his waye/Whē the blade was spronge vp/ and had brought forth frute/ then apeared the tares also. The seruantes came to the housholder/and sayde vnto him: Syr sowedest not thou good seed in thy closse? from whence then hath it tares? He sayde to them/the enuyous mā hath done this Then the seruāntes sayde vnto him/wilt thou then that we go and gader yt? and he sayde/nay lest whyle ye go aboute to wede out the tares ye plucke vppe also with them the wheate by the rotis let both growe to gether tyll harueste come: and in tyme of harueste/I will saye vnto my repers/ gather ye fyrst the tares/ād bynd them in shewes to be brent/but gather the wheate in to my barne. ✠

mar. iiij. d
Lu. xiij. d

✠ Another parable he put forth vnto them sayinge. The kyngdom of heauen ys lyke vnto a grayne of mustard seede/which a man taketh and sowet h in his felde which is the leest of all seedes. But when yt is growne/ yt is the

greatest amonge yerbes/ and is a tree so that the bryddes of the ayer come/ and bylde in the braunces of yt.

Another similitude sayde he to them The kyngdom of heauē is lyke vnto leuen which a woman toke ād hyd in.iij. peckes of meele/ tyll all was leuēded. Lu.xiij.c

All these thynges spake Jesus vnto the people by similitudis/ ād wythout similitudis spake he nothynge to them to fulfyll that which was spokē by the prophet sayynge: I will opē my mouth in similitudis/ & will speake forth thynges which haue bene kepte secrete frō the begynnynge of the worlde. mar.iiij.d

10 salmo lxxviij.a

✠ Then sent Jesus the people awaye/ & cam to housse/ ād his disciples came vnto hym/ sayynge/ declare vnto vs the similitude of the tares of the felde Then answered he and sayde to them. He that soweth the good seed/ ys the sonne of man/ the felde ys the worlde/ The chyldren of the kyngdom are the good seed. The euyll mans chyldrē are the tares: but the enemy which soweth them/ is the deuyll: the harueste ys the ende of the worlde/ and the repers be the aungels. For euen as the tares are gaddred and brent in the fyre/ so shall yt be in the ende of thys worlde. The sonne of man shall send forth his aungels/ and they shall gather out of hys apo.xiiij.e

kyngdom all thyngis that do hurte/& all them whych do iniquyte / and shall cast them into a furnes of fyre. There
Cap. xiij. shalbe waylynge & gnasshynge of teth Then shall the iuste men shyne as bryght as the sun in the kyngdom of their father / whosoeuer hath eares to heare / let hym heare.

¶ Agayne the kyngdom of heauē is lyke vnto treasure hydde in the felde/ the which a mā founde and hydde it/ād for ioy there of goeth / and selleth all that he hath/and byeth that felde.

Agayne the kyngdom of heauē is lyke vnto a marchaūt/ seekynge after good pearles/ which when he had founde one precious pearle/ went and solde all that he had/ and bought yt.

Agayne the kyngdom of heauē is lyke vnto a net cast in to the see/ that gadereth of all kyndis of fysshes/ which when it is full/ mē drawe to londe/ and sit ād gadre the good in to their vessels and cast the bad awaye. So shall yt be at thende of the worlde. The aūgels shal come and seuer the bad from the good and shall cast them in to a furnes of fyre/ there shalbe wpalynge & gnasshynge of teth.

Jesus sayde vnto them/ haue ye vnderstonde all these thynges/ they sayde ye lyr. Then sayde he vnto them/ There

foꝛe euery scrybe which is comynge vnto the kyngdom of heauen ys lyke an housholder/ which bryngeth forth/ out of hys treasure/ thyngis bothe newe and olde. ¶

And it cam to passe when Jesus had kynesshed these similitudis that he departed thence/ and cam to hys owne countree/ and taught in there synagogis/ in so moche that they were astonied and sayde/ whence cam all this wysdom & power vnto him? is not this the carpenters sonne? is not hys mother called mary? and hys brethis̄ be called James and Joses/ and Symon ād Judas? & are not hys systers all here with vs? Whence hath he all these thyngis? And they were hurte by him. Thē Jesus sayde vnto thē. There is no prophet without honoure/ saue in his owne countree/ and amōge his owne kynne. And he dyd not many myracles there/ foꝛ their vnbelefis sake. Mar. vj. a Luc. iiij. c Joā. vij. k.

The. xiiij. Chapter.

AT that tyme herode the tetrarcha herde of the fame of Jesu/ and sayde vnto his seruaūtes. This is Jhon Baptist. he ys ryssen agayne from death/ and therfoꝛe hys power ys so greate. Foꝛ herod to he Jhon and bounde Mar. vj. b Luc. ix. a

Mar.vj.c. Luc.iij.d. hym/ and put hym in prison for Herodias sake/ his mother philips wyfe for Jhon sayde vnto hym: yt ys not lawful for the to haue her. And when he wolde haue put hym to death/ he feared the people/ because they counted hym as a prophet.

When Herodis birthdaye was come/ the daughter of Herodias daunsed before them/ and pleased Herod. Wherfore he promysed wyth an oth/ that he wolde geue her whatsoeuer she wolde aske. And she beynge informed of her mother before/ sayde geue me here Jhō baptistis head in a platter. And the kynge sorowed/ neuertheles for hys othes sake/ and for their sakis wyche sate also at the table/ he commaunded yt to be geuen her. And sent and beheaded Jhon in the prison/ and hys head was brought in a platter and geuen to the damsell/ and she brought yt to her mother. And hys disciples came and tooke vp hys body/ and buried it/ and went and tolde Jesus.

Luce.ix.b Mar.vj.d Joan.vj.a When Jesus had herde that/ he departed thence by shippe into a desert place out of the waye. And when the people had herde therof/ they folowed hym a foote out of there cities. And Jesus wēt forth and sawe moche people/ and hys herte hyde mercy vppon them/ and he

healed of them thoſe that were ſeke.
When euen was come his diſciples cā
to him ſaynge. This ys a deſerte place
and the daye ys ſpent/let the people de
parte that they maye go into the tow
nes/and bye them vitayllis. But Je
ſus ſayde vnto them/They haue none ne
de to go awaye. Geue ye them to eate.
Then ſayde thei vnto him/we haue he
re but. v. loues and two fiſhes. He ſay
de bringe them hither to me. And he cō
maunded the people to ſit downe on the
graſſe. And toke the. v. loues & the. ij.
fiſhes & loked vp to heauen & bleſſed
and brake & gaue the loues to his diſ
ciples/and the diſciples gaue them to
the people. And thei all ate/& were ſuf
fled/And they gadered vp of the gob
betis that remained. xij. baſkets full.
Thei that ate were in nombre aboue. v
M. men beſyde wemen and children.

And ſtraycht waye Jeſus made his Mar.vj.f.
diſciples enter into a ſhippe and to go Joan.vj.b
ouer before him whyl he ſent the peo
ple awaye. And as ſoone as he had ſent
the people awaye / he went vp into a
mountaine alone to praye. And when
night was come he was there him ſel
fe alone and the ſhippe was in the mid
des of the ſee/and was toſſed with wa
wes/for it was a cōtrary wynde. In the
fourthe watche of the night Jeſus cā vn

to them walkynge on the see/ and whē
his disciples sawe hi walkynge on the
see they were amased/ saynge/ it is so-
me spirite/ and cried out for feare. And
straight waye Jesus spake vnto them
saynge/ be of good cheare / it is I/ be
not afrayed.

Peter answered/ and sayde/ master
and thou be he/ bidde me come vnto the
on the water/ and he sayde come. And
whē Peter was come downe out of the
shippe/ he walked on the water / to go
to Jesus. But when he sawe a myghty
wynde/ he was afrayed. And as he be-
gan to synke/ he cryed saynge/ master
saue me. And immediatly Jesus stret-
ched forth his honde/ and caught hym/
and sayde to him. O thou of lytel faith
wherfore dyddest thou dout?

And as soone as they were come vn
to the shippe/ the winde ceassed. Then
they that were in the shippe / cam and
worshypped him/ saynge/ of a trueth
thou arte the sonne of God. And when
they were come ouer / they went in to
the londe of Genazareth. And whē the
men of that place / had knowledge of
hym/ they sent out into al that countre
rounde about/ and brought vnto hym
all that were sicke/ and besought hym/
that they myght touche the border of
his vesture only. And as many as tou-

ched it/were made lake.

The.xv.Chapter.



Thenne to Jesus / scribes mat.vij.a
and pharises from Jeru
salem sayinge/ why w thi
disciples transgresse/the
traditions of the elders?
For thei washe not their
honedes when they eate bread / he an
swered/and sayde vnto them/why w ye
also transgresse the commaundmēt of
God/thorowe youre tradycyons? For exo.xx.c
god commaunded/sayinge/honoure thy deut.v.b
father and mother and he that speake eph.vj.a
th euyll ageynst his father or mother/ exo.xxi.c
shall suffer deeth. But ye saye/ euery leui.xx.b
man shall saye to his father or mother pro.xx.c
whatsoeuer thinge I offer / that same
weth profyte the/and so shal he not ho
noure his father and mother. And thus
haue ye made/that the commaundment of god is without effecte thorough youre tradicyons. Ipocrytes well esa.xxix.b
prophesied of you Esay sayinge: This
people draweth nighe to me with their mouthes/& honoureth me with their lippes/yet their hert is farre from me
but in vayne thei worshyp me teaching
doctrine which is nothinge but mens mat.vij.c
preceptes. And he called the people to
him/& sayde to thē heare & vnderstonde
That which goeth into the mouth defi-

leth not a man/but that which cōmeth out of the mought/defileth the man.

Then cam his disciples & sayde vnto hym/perceauest thou howe that the phareyes are offended hearinge thys sayinge? he answered/and sayde/al plātes which my heauēly father hath not planted/shalbe plucked vp by the rotes. Luc.vj.f Let them alone thei be the blynde leders of the blynde. If the blynde leede the blynde both shal fal into the dyche.

Then answered Peter & sayde to hi mar.vij.e declare vnto vs this parable. Thē sayde Jesus/are ye yet without vnderston dinge? perceaue ye not/ that whatsoeuer goeth in at the mouth/ descendeth downe into the bely and is cast out into the draught. But those thinges which proceede out of the mouth come frō the herte/and thei defyle a man. For out of the herte come euel thoughtes/ murders/ breakinge of wedlocke whordom/ theefte false witnesbearinge blasphemy. These are the thyngis which defile a man. But to eate with vnwesshen hōdes/ defileth not a man.

mar.vij.e ¶ And Jesus went thence & departed into the coostis of tire and sidon. And beholde a woman which was a cananyte cam out of the same coostis/ād cryed vnto him/sainge/haue mercy on me lorde the sonne of dauid/my dough

tre is pytiously vexed with a deuil. And he gaue her neuer a worde to answer. Then cam to him his disciples and besought him sayng/sende her awaye/for she foloweth vs cryinge. He answered & sayd. I am not sent/but vnto the lost shepe of the houlle of Israhel. Thē she cam and fell down before him/sayinge/ master sucker me/he answered & sayde/it is not good/to take the childrens bread and cast it to whelpis. She answered and sayde/it is truthe/ neuertheles the whelpes eate of the crommes/which fal from their masters table. Then Jesus answered ād sayde vnto her. O woman greate is thy fayth/ be it to the euen as thou desirest. And her doughter was made whole euen at that same tyme. ¶

Then Jesus went awaye from thence and cam nye vnto the see of galyle & went vppe into a mountayne/and sate downe there. And moche people cam vnto him hauinge with them/halt/blinde/dome/maymed/and other many/ād cast them downe at Jesus fete. And he healed them/in so moche that the people wondred to se the dome speake/the maymed whole/the halt to go/and the blynde to se/and thei glorified the god of Israhel. mar.viij.d

D Jesus called his disciples to him ād mar.viij.a

sayde I haue compassion on the people because thei haue contynued with me nowe .iij. dayes/ and haue nothinge to eate: and I will not let them departe fastinge lest they perysshe in the waye. & his disciples sayde to hi/ whence should we get so moche breed yn the wylderneS/ as should suffise so greate a multytude? and Jesus sayde vnto them howe manye loues haue ye? And they sayde/ seuen and a fewe fisshes. And he commaunded the people to sit downe on the grounde. And toke the seuen loues and the fisshes and gaue thankis and brake them/ and gaue to his disciples/ & hys disciples gaue them to the people. And thei al ate/ and were suffised. And they tooke vp of the broken meate that was lefte. iij. basketis full. They that ate were .iiij. M. men / besyde wemen and children. And he sent awaye the people and toke shippe and cam into the partiES of Magdala.

The .xvj. Chapter.

mar. .viij. b
Lu. xij. g

Then cam to him the phariSes with the Saduces & also/ and dyd tempte hym & desyred that he wold shewe them some signe from heauen. He answered and sayde vnto them / At euen ye saye/ we

shal haue fayre weder/ and that because ye skye ys reed / in the mornynge ye saye/to daye shall be foule weder/ and that because the skye is troubelous & reed. O ye ypocrytes / ye can discerne the fashion of the skye and canye not discerne the tokens of the tymes. The frowarde nacion / and aduoutrous seketh a token/there shal none other sygne be geuen vnto them/but the sygne of the prophet Jonas. So lefte he them & departed. Jone.ij.a

And when his disciples were come to the other syde of the water/ they had forgoten to take breed with them. Then Jesus sayde vnto them/Take hede and beware of the lenen of the pharyses/& of the Saduces. They thought amonge them selues saynge/ we haue brought no breed with vs. When Jesus vnderstode that/he sayde vnto them. O ye of lytell faith / why are youre myndes cumbred because ye haue brought no breed? Do ye not yet perceaue/neither remember those. v. loues when there were. v. M. men and how many baskettis toke ye vp. Neither the. vij. loues? when there were. iiij. M. & how many baskettis toke ye vp? why perceaue ye not the that I spake nat to you of breed whē I sayd beware of the lenē of the phariseis & of the saduces? Then vn mar.viij.b Lu.xij.a

ferr̄ode thei/how ye had not the
beware of the leuen of breed / but of
the doctrine of the phariſes/and of the
Saduces.

mar.viij.c
lu.xx.c

¶ Whē Jeſus cā into the coaſtis
of the cite whith his called Ceſarea phi
lippi / he aſked his diſciples ſayinge/ C
whom do men ſaye that J the ſonne of
man am? Thei ſayde/ſome ſaye that th
ou arte Jhon baptiſt/ſome helias/ſo-
me Jeremias/or won of the prophetis
he ſayde vnto them: but whom ſaye ye
that J am? Symon Peter anſwered/&
ſayde/thou arte Chriſt the ſonne of the
lyuinge god. And Jeſus anſwered and
ſayde to him/happy arte thou Simon
the ſonne of Jonas/for fleſche and blo
vde haue not opened vnto the that/but
my father which is in heauen. And J ſa
ye alſo vnto the/that thou arte Ston-
ne. And apon this ſame ſtonne / J wyll
bylde my chirche. And the gates of hel
ſhal not preuayle againſt it. And J wil
geue vnto the/the keyes of the king-
dom of heauen / and whatſoeuer thou
bynd eſt vpon earth/it ſhalbe bounde in
heauen. And whatſoeuer th ou lowſeſt
on earth ypſhalbe lowſed in heauen ¶

Joh.vj.g

Then he charged his diſciples/that
thei ſhulde tel no man/that he was Je-
ſus Chriſt. From that tyme forth/ Je-
ſus began to ſhewe vnto his diſciples/

howe that he muſt go vnto Jeruſalem and ſuffer many thinges of the elders/ and of the highe prieſtes/and of the ſcribes/and muſt be killed/and ryſe agayne the thirde daye Peter toke hym aſide/and began to rebuke hym ſaynge master fauer thy ſelfe/this ſhall not come vnto the. Then tourned he aboute/and ſayde vnto Peter/Go after me Satan thou offendeſt me/because thou prieſtes not godly thinges / but worldly thinges.

Jeſus then ſayde to his diſciples: yf eny man will folowe me let him forſake him ſelfe/and take his croſſe and folowe me. For whoſoeuer will ſaue his lyfe/ſhal looſe it/ And whoſoeuer ſhall looſe his lyfe for my ſake/ſhall finde it. What ſhal it profyt a man/yf he ſhulde wyn al the whole worlde/ſo he loſe his owne ſoule? Or els what ſhal a man giue to redeme his ſoule agayne with al? For the ſonne of man ſhall come in the glory of his father/ with his angels/& then ſhal he rewarde euery man accordinge to his dedes. Uerely I ſaye vnto you/ſome there be amonge them that here ſtonde/which ſhall not taſte of deeth/tyl they ſhal haue ſene the ſonne of man come in his kingdome.

mar.viij.D
luc.ix.g
Joã.xij.D

rom.f.a
mar.ix.a
luc.ix.c

mar.ix.a
luc. ix.d



ND after. vj. dayes Jesus
tooke Peter and James/ &
Jhon his brother/ and bro
ught them vppe vn to an
hyghe mountayne out of
the waye/ and was trans-
figured before them. And his face dyd
shyne as the sunne/ and his clothes were
as whyte as the lyght. And beholde th
ere apeared vnto them Moses and Hel
yas talkinge with him. Then answe-
red Peter/ and sayde to Jesus/ Master
here is good beynge for vs / yf thou
wilt/ let vs make here. iij. tabernacles
won for the / and won for Moses/ and
won for Helyas. Whyll he yet spake/
beholde a bryght cloude shadowed thez
and lo a voyce oute of the cloude sayde
This is my weare sonne/ in whom I am
peased. heare him. And when the disci
ples herde that/ they fell flat on their fa
ces/ and were sore afrayed . And Je-
sus cam and touched them / and sayde/
aryse and be not afrayed. Then lyfted
they vp theyr eyes/ and sawe no man
but Jesus onely.

And as they cam downe frō the mou
tayne/ he charged them sayinge/ se that
ye shewe this vysion to no man/ tyll the
sonne of man be ryssen agayne from deth
And his disciples asked of hi
sayinge/ Why then saye the scribes/ that

mar.ix.b

helyas must first come? Jesus answered/and sayde vnto them/Helyas shall first come/and restore al thinges. And I saye vnto you that Helyas is come alredy/and they knewe him not/but have done vnto him whatsoeuer they listed. Iuly he wyse shall also the sonne of man suffre of them. Then his disciples perceaued that he spake vnto thē of Jhon baptist. mat.xiij.b

And when they were come to the people/there cam to him a certayne man and kneled downe to him sayinge/Master haue mercy on my sonne/for he is frantick/and is sore vexed. And oft tymes falleth into the fire/and oft into the water. And I brought hi to thy disciples/and they couldē not heale hym. Jesus answered and sayde/O generacion faithles and croked/how longe shall I be with you? how longe shall I suffre you? bringe him hither vnto me And Jesus rebuked the deuil/and he came oute. And the childe was healed euen that same houre. mar.ix.c luc.ix.c

Then came his disciples secretly/ and sayde/Why could not we cast hym out? Jesus sayde vnto them/ Because of youre vnbeleefe. For I saye verily vnto you yf ye haue faith as a grayne of mustard seede/ye shulde saye vnto this mountayne/remeue hēce to yonder pla luc.xvij.b

re/and he shulde remeue. Nether shuld eny thinge be vnpossible for you to do. but this kinde goeth not oute but by prayer and fastinge.

Mar. ix. e
luc. ix. e

Whyle they passed the tyme in galile Jesus sayde vnto them/the sonne of man shalbe betrayed into the handes of men and they shal kyll him/and the thyrd daye he shal ryse agayne. And they sorowed greatly.

✠ When they were come to Capernaum / they that were wont to gadre poll money/came to Peter and sayde/ Doth youre master paye tribute? he sayde/yee. And when he was come into the houlle/Jesus spake first to him/ sayinge/What thinkest thou Simon? of whome do the kinges of the earth take tribute/or poll money? of their children or of straungers? Peter sayde vnto him/ of straungers. Then sayde Jesus vnto him agayne/ Then are the children free. Nevertheless / lest we shulde offende them/go to the see and cast in thyne angle/and take the fisshe that first cometh vp/& when thou hast opened his mouth/thou shalt finde a pece of twelue pens that take and paye for me and the ✠

The .xviij. Chapter. ✠

THe same tyme the disciples cam vnto Jesus sayng who is the greatest in the kyngdom of heuē? Jesus called a childe vnto hym/ and set hym in the middes of them/ and sayd/ Verely I say vnto you/except ye tourne/ and become as childrē/ ye cannot enter in to the kingdom of heuē whosoeuer therfore shall submit hym silfe as this childe/ he is the greatest in the kyngdom of heuē And whosoeuer receaueth suche a childe in my name receaueth me But who soeuer offend won of these lytell wons whych beleue in me/ it were better for hym/ that a millstone were hanged about his necke/ād that he were drouned in the depth of the see Woo be vnto the world because of euil occasions. It is necessary that euill occasions begeuen/ neuertheles woo be to that man by whom euil occasion commeth Wherefore yf thy hōde or thy fote geue the an occasion of euyll/ cut hym of ād cast hym from the. It is better for the to enter into lyfe halt or mayned/ rather then thou shuldeste hauinge two hondes/ or two fete/ be cast into euerlastyng fyre. And yf also thyne eye offende the/ plucke hym oute and caste hym from the. It is better for the to entre

Mar. ix. c
Luc. ix. c

Mar. ix. f
Luc. xvij. a.

Mar. ix. g

into lyfe with one eye/ thē hauyng two eyes to be cast into hell fyre

Se that ye despyse not won of these. litell wons/ For I saye vnto you/ that in heauē their angels behold the face of my father which is in heauē Lye ād the sonne of man ys come to saue that
Luc.xix.b which is lost. How thynke ye? yf a mā
Lu.xv.a had an hōdred shepe & one of thē shuld goo astray/ wyll he not leue nynty and nyne in the mountains/ and go ād seke that wō which is gone astray? & if it happen that he fynd him/ Verily I saye vnto you/ he reioyseth more of that shepe then of the nynty and nyne which wēt not astray Euen so yt ys not the wyll of youre father in heauē/ that won of theis lytell wons shulde perishe.

Lu.xvij.a ¶ Moreouer yf thy brother tresspas
Lu.xix.b against the. Go and tell hym his faute
ecclx.xix.b betwene hym and the alone. If he hea
Jaco.v.b.d rethe/ thou hast wone thy brother/ but
Deu.xix.b yf he heare the not/ then take with the
ij.cor.xiij. wō or two/ that in the mouth of two or
Hebr.x.c. thre witnesses/ all samgis maye stonde.
Joā.viij.c If he heare not thē tell yt vnto the congregacion/ yf he heare not the congregacion/ take him as an hethen mā/ and as a publican. Verely I saye vnto you what soeuer ye bynde on erth/ shalbe bounde in heauē. And what soeuer ye lose on erth/ shalbe loosed in heauen

Agayn I saye vnto you that if two of you shal agre i erth in eny maner thinge what so euer they shall desyre/ yt shalbe geuē them of my father whych is in heauen. For where two or thre are gadered to geder in mi name/ there am I in the myddis of them. Joā.xv.b.

Then cam Peter to hym/ and sayde master/ howe ofte shall my brother trespas agaynst me/ and I shall forgeue hym? shall I forgeue hym seuen tymes? Jesus sayd vnto hym/ I saye not vnto the seuen tymes/ but seuenty tymes seuen tymes ✠ ✠ There fore ys the kyngdom of heauen lykened vnto a certayne kynge/ which wolde take a counte of his seruauntis/ and whē he had begune to recken/ won was browght vnto hym which ought hym ten thousande talentis/ but when he had nought to paye/ the lord commaunded hym to be solde/ and his wyfe/ and his childzen/ and all that he had/ and payment to be made. The seruaunt fel downe and besought hym sayinge/ Syr/ geue me respyte/ and I will paye yt euery whit. Thē had the lorde pitie on the seruaunt/ and lowsed hym/ and forgaue hym the det. Luc.xvij.c

The same seruaūt wēt out and found one of his felowes/ which ought hym an hundzed pēce. And leyed hōdis

on him/and toke him by the throote/sa
yinge/paye that thou owest. And his fe
lowe fell wnne/and besought him / sa-
yinge/haue pacience with me/ & I will
paye the all . And he wolde not/ but
went and cast him into prison / tyll he
shulde paye the det. When his other fe
lowes sawe what was done/thei were
verysore & cam and tolde to their lor
de all that had happened. Then the lor
de called him/and sayde vnto him . O
euell seruaunt/I forgaue the al that det
because thou prayedest me / Was it not
mete also/that thou shuldest haue had
compassion on thy felowe / euen as I
had pitie on the? & his lorde was wro
oth/and deliuered him to the tormen-
tors/ tyll he shulde paye all that was due to hi
So lyke wyse shal youre heauenly fa-
ther do vnto you/yf ye wil not forgeue
with youre hertis / eache won to his
brother their trespases ✠

Mar.x.a

The.xix. Chapter

AND it folowed when Je-
sus had finyshed those say
inges/he gat him from Ga
lile/ and cam into the coo-
stis of Jewry beyonde Jor
dan/and moche people fo
lawed him/ and he healed them the-
re. Then cam vnto hym the pharyses

to tempte hym/ and sayde to hym/ is ye lawfull for a mā to put a waye his wife for all manner of causes/ he answered ād sayde vnto them/ haue ye not rede Gen.j.d.
howe that he which made mā at the be gynnynge made them mā and womā? Gen.ij.d.
and sayde for this thynge/ shall a man Ephe.v.g
leue father ād mother/ and clene vnto 1.cor.vj.d.
hys wyfe/ ād they twayne shalbe won flesshe. Wherefore nowe are they not twayne/ but won flesshe. Let nomā therefore put a sunder/ that which god hath cupled to gether. Then sayde they to hym/ why dyd Moses commaunde to geue vnto her a testimoniall of diuorsement ād to put her awaye? He sayde vnto them/ Moses because of the hardnes of youre herres suffred youre to put awaye youre wyfes/ But from the be- Mar.x.c.
gynnynge yt was not so. I saye therefore Lat.10f.d
vnto you/ who so euer putteth awaye hys wyfe (except yt be for fornication) & marieth another breaketh wedlocke/ & whosoeuer marieth her which is diuorsed/ doeth commyt aduoutry. 1.cor.vij.d

Then speake hys disciples to him/ yf the matter be so betwene man & wyfe then is yt not good to mary. He sayde vnto them/ all mē can not awaye with that sayinge/ but they to whom it is geuen. There are thatte/ whych were so borne out of the mothers belly. And

there are chaffe/ which be made of mi
And there be chaffe which haue made
them selues chaffe for the kyngdom of
heauens sake he that can take ytlet
hym take yt.

Mat.x.b
lu.xviij.c. Then were brought to hym yonge
chyldren/ that he shulde put hys hon-
dis on them and praye/ And his disci-
ples rebuked the: but Jesus sayde vnto
the suffre the children/ & forbid the not
Mat.x.b to come to me/ for vnto suche belon-
lu.xviij.d geth the kyngdome of heauē. And whē
he had put his hondis on them/ he de-
parted thence. And behold woncam/
ād sayde vnto him/ good master/ what
good thinge shall I do that I maye ha
ue eternal lyfe? he sayde vnto hym/
why callest thou me good? there is no
ne good but wō/ād that is god But ād
Exo.xx.c thou wilt entre into lyfe kepe the cōma
undmentis. He sayde vnto which? And Jesus C
sayde/ thou shalt not kyll/ thou shalt
not breake wedlocke. Thou shalt not
steale/ thou shalt not beare false wit-
nes/ honoure thy father ād mother/ād
thou shalt lone thine neghbour as thy
selfe/ the yongeman sayde vnto hym/ I
haue obserued all these thingis frō mi
youth/ what haue I more to do? Jesus
sayde vnto hym/ yf thou wylt be perfe-
cte/ go and sell that thou hast/ and geue
yt to the poore/ ād thou shalt haue trea

sure in heauē / and come ād folowe me
Uhen the ponge man herde that say-
inge/he wēt awaye mornynge. For he
had greate possessions.

Jesus sayde thē vnto hys disciples/
Uerely I saye vnto you / a ryche man
shal with difficulte enter into the kyng
dō of heauē. And moreouer I saye vn
to you/ yt is easier for a camell to go
through the eye of a nedle / then for a
ryche man to enter in to the kyngdom
of heauē Uhē his disciples herde that
they were exceedingly amased / say-
inge: who thē can be saued? Jesus behel-
de them: and sayde vnto them: with mē
thys ys impossyble: but wyth God all
thyngis are possible.

Then answered Peter/ & sayde to
hym: Beholde we haue forsaken all/ād
haue folowed the/ what shall we haue
therfore? Jesus sayde vnto them/ Ue-
rely I saye vnto you/ that ye which ha
ue folowed me in the secōde generacī-
on (when the sonne of man shall syt in
the seate of hys maiestie) shall syt also
vpon .xij. seatis/ and iudge the .xij. try-
bis of Israel. And whosoeuer forsake
th house/ or brethren/ or systers/ or fa
ther/ or mother / or wyfe / or chyldren/
or lyuelod / for my names sake the sa
me shall receaue an hundred folde/ and
shall inherete euerlastynge lyfe.

Many that are fyrste shalbe laste/ and the laste shalbe fyrste.

The .xx. Chapter.

Mar.x.b. Lu.xiij.d

For the kyngdom of heauē is lyke vnto an housholder/ which went out erly in the morninge to hyre labourers into his vynyarde. And he agreed wyth the labourers for a peny a daye ād sent them in to hys vynyarde. And he went out about the thyrde houre/ and sawe other stondynge ydell in the market place ād sayde vnto them go ye also in to my vynyarde/ & whatsoeuer is right I wyll geue you/ and they went theyr waye. Agayne he went out about the syxte and nynthe houre/ and dyd lyke wyse. And he went out aboute the eleuenthe houre ād founde other stondynge ydell: And sayde vnto thē: Why stonde ye here all the daye ydell? They sayde vnto hym/ be cause noman hath hyred vs. He sayde to them/ go ye also into my vynyarde/ād whosoeuer shalbe ryght/ that shall ye receaue.

When euen was come the Lorde of the vyneyarde sayde vnto his steward call the labourers/ād geue them their hyre/ begynnynge at the laste/ tyll thou come to the fyrste. And they which were hyred aboute the eleuenthe houre/

came and receaued euery man a peny.
Then came the fyrst / supposynge that
they shulde receaue moze / and they lyke-
wyse receaued euery man a peny.
And when they had receaued yt / they
grudged agaynst the good man of the
house saynge These laste haue wroght
but one houre / and thou hast made the
equall vnto vs whych haue borne the
burthen and heat of the daye.

He answered to one of them saynge
frende I do the no wrounge / dyddest
thou not agre wyth me for a peny? Ta
ke that whych is duty / and go thy wa-
ye I wyll geue vnto thys laste / as mo-
che as to the. ys yt not lawfull for me
to do as me lysteth wyth myne awne?
Is thyne eye euyll because I am good?
So the laste shalbe fyrste / and the fyr-
ste shalbe laste. For many are called
but fewe be chosen.

C ✠ And Jesus ascended to Jerusalem Mar.x.d.
and toke the.xij. disciples aparte in the Luc.xiij.f.
waye / and sayde to them / Lo we go vp Mar.x.e.
to Jerusalem / & the sonne of man shal- Iu.xviij.e.
be betrayed vnto the chefe prestes / and
vnto the scrybes / and they shall condem
ne hym to death / and shall delyure hym
to the gentyls / to be mocked / to be scour
ged / and to be crucifyed / and the thyrd
daye he shall ryse agayne.

✠ Then came to hym the mother Mar.x.e

of Zebedeis children with her sonnes worshyppynge hym / and desyrynge a certayne thynge of hym / Whe sayd vnto her / What wylt thou haue? She sayde vnto hym / Graunte that these my two sonnes maye sit one on thy ryght hond and the other on thy lefte honde in thy kyngdome.

Jesus answered and sayd / ye wot not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of? And to be baptised with the bapti that I shalbe baptised with? They answered to him. That we are. Whe sayd vnto thē / ye shall drinke of my cupe / and shalbe baptysed with the baptim that I shalbe baptysed with / But to syt on my ryght hond and on my lyft hond / is not myne to gene / but to them for whom yt is prepared of my father. H

And when the ten herde this / they d
disdayned at the two brethē. But Je-
Mar. x. g sus called thē vnto hym / and sayde / ye
Luce, xx. c knowe / that the lordis of the gentyls haue dominacion ouer them / And they that are great exercise power ouer thē It shall not be so amōge you / But whosoeuer wyll be greate among you / let hym be youre minister / and whosoeuer wyll be chefe / let hym be youre seruaunt. Euenas the sonne off man came / not to be ministred vnto / but to minis-

ster/and to gene his lyfe for the redem-
ption of many. ✠

And as they departed from Hierico/ Mat.x.g.
moche people folowed him. And behol- Lu.xviij.f.
de two blynde mē syttinge by the way-
syde/whenthey herde/ that Jesus pas-
sedby cryed sayinge / Master the sonne
of Dauid haue mercī on vs And the
people rebuked thē:be cause they shul
be holde there peace / But they cryed
the moare:sayinge / haue mercy on vs
master which arte the sonne of Dauid
Thē Jesus stode styll:ād called thē/ād
sayde / what wyll ye that Jshall do to
you:they sayd vnto hym Master that
oure eyes maye be opened .Jesus pitti
ed them / and touched their eyes/ And
immediatly their eyes receaued syght/
And they folowed hym

The.xxi.Chapter. ✠

When they drewe nye vnto Mar.xj.a
Jerusalem / and were co- Luce.xix
me to Bethphage vnto mo
unte olyuete: thē sent Je-
sus two of his disciples/
sayinge to them / Go in
to the toume that lyeth ouer agayn-
ste you / and anon ye shall fynde an
asse bounde/and her colte with her/lo-
se them and bringe them vnto me And
yf eny man saye aught vnto you / sa-
ye ye that youre master hath nede of

them/and streyght waye he will let thē
go All this was doune / to fulfyll that
which was spoken by the prophet/say-
Esa.lxij.d inge / Tell ye the doughter of Sion: be
zacha.ix.b holde thy kinge commeth vnto the me
Joā.xij.b. kestinge vpon an asse and a colte/the
foole of an asse bled to the yooke. The
disciples went/ and did as Jesus com-
maunded them / and brought the asse
and the colte / ād put on them there col
thes/ ād set him there on. Many of the
people spred their garmentis in the
waie other cut doune braunches from
the trees/ and strewed them in the wa
ye Moreouer the people that wēt befo
re/ād they also that cam after cried sa-
Psal. ynge: hosanna to the sonne of Dauid.
cxviij.d. Blessed be he that commeth in the na-
me of the lorde/ hosānā in the hyest ✠
✠ And when he was come in to Je- v
Mar.xj.b rusalem/all the cite was moued/ sayin
Luc.xix.g ge who ys this? And the people/ sayde:
thys ys Jesus the prophet of nazareth
a cite off gallile. And Jesus went in to
the temple of god/ and caste out all thē
that bought and solde in the temple/
and ouerthrewe the tables of the mony
chaungers and the seates of them that
Esa.lvj.c. solde doues And saide to thē/ it is writ
tē/ mine house shalbe called the house
of prayer / but ye haue made it a deñ of
Hier.vij.b theues. And the blynde and the halt cā

to hym in the temple/and he healed the
When the chefe prestis and scribes
sawe/the marueyles that he dyd/And
the chyldrē cryinge in the temple and
sayinge/ hosiāna to the sonne of dauid
they desdayned/and sayde vnto hym:
hearest thou what these saye? Jesus say
de vnto them: haue ye neuer redde /off
the mouth of babes and suckelingis
thou haste ordeyned prayse? And he lef psal.viij.b
te them/and went out of the cite vnto Mar.xj.b
bethani: and passed the tyme there.

In the mornynge as he returned in
to the cite ageyne/he hungred/and
spyed a fygge tree in the waye/and cam
to it/and founde nothinge there on/but
leues only/and sayd to yt/neuer frute
growe on the hēce forwardis. And anō Mar.xj.c
the fygge tree wyddered awaye. And
when his disciples sawe that/they mar
uelled sayinge/who we soneis the fygge
tree wyddered awaye? Jesu answered
and sayde vnto them: Uerely I saye vn
to you/yt ye shall haue fayth/and shall
not dout/ye shall not only do that wh-
ch I haue done to the fygge tree/but
also yt ye shall saye vnto this mountay
ne/take thy selfe awaye/and cast thy
selfe in to the see/yt shalbe done. And
whatsoeuer thinge ye shal aske in you-
re prayers (yf ye beleue) ye shall rece-
ue yt.

Mar.xi.d ✠ And when he was come into the
Luc.xx.a tẽple/the chefe prestis & the semoris of
the people cã vnto him as he was te-
chynge/& sayde: by what auctorite doth
thou these thyngis? and who gaue the
this power? Jesus answered/ād sayde
vnto thẽ: I also wyll aske of you a cer-
tayne question/which yf ye alosyle me I
in lyke wyse wyll tell you by what au-
ctorite I do these thyngis. Whẽce was
the baptym of Jhõ? frõ heuẽ/or of mẽ?
And they thought in them selues/sayn
ge: yf we shall saye/from heuẽ/he will
saye vnto vs: why dyd ye not thẽ bele-
ue him? but and yf we shall saye of mẽ
thẽ feare we the people. For all mẽ hel
de Jhõ as a prophet: ād they answered
Jesus/ād sayde: we cãnot tell. And ly-
wyse sayd vnto them/neyther tell I you
by what auctorite I do these thigis. ✠
What saye ye to this ✠ a certayne mã
had .ij. sones/& cam to the elder saynge
go ād worke to daye in my vyneyarde.
He answered and sayde/I will not: but
afterwarde repented and went. Then
cam he to the secõde ād sayde lyke wy-
se/and he answered ād sayde: I wyll sir
yet wẽt he not. Whether of these .ij. ful
fylled there fathers wyll? And they
sayde vnto hym: the fyrst. Jesus sayde
vnto thẽ: verely I saye vnto you/ that
the publicans ād the harlotis shall co-

me into the kyngdome of God before you. For Iohn cā vnto you/in the waye of righteweines/ and ye beleued him not: but the publicans ād the whoores beleued hi. But ye (though ye sawe it) yet were not moued with repentaunce that ye myght afterwarde haue beleued hym. ✠

✠ Herken another similitude. There was a certayne housholder/ whych set a vyneyarde/ & hedged yt rounde about/ād made a wynpzelle in yt/ ād bylt a tower/ & let yt out to housbandmē/ & went in to a straūge cōntre. And when the tyme of the frute drewe neare/ he sent his seruauntis to the husbandmē to receaue the frutis of yt/ and the husbandmē caught his seruāntis/ and bet won kylled another/ād stoned another Agayne he sent other seruāntis mo thē the fyrst/ād they serued them lyke wyse. But last of all/ he sent vnto them hys awne sonne/ sayinge: they wyll feare my sonne. When the husbandmē sawe hys sonne/ they sayde amonge them selues: This is the heyre/ come on let vs kyll hym/ and let vs take hys inheritaunce to oure selues. And they caught hym and thrust hym oute of the vyneyarde/ and slewe hym. When the Lorde of the vyneyarde commeth/ what will he do with those husbādmē?

mar.xii.a Luc.xx.b Esate.v.a Hier.ii.d

They sayde vnto him/ he will euyll destroye those euyll persons/ and will let out hys vynyarde vnto other husbandmen/ which shal delyuer him his frute at tymes conuenient.

Psalme cxviij. d. Actu. iiij. b. j. pet. ij. a. Rom. ix. g. Jesus sayde vnto them: Did ye neuer redde in the scriptures? The same stone which the bylders refused/ is set in the principal parte of the corner: this was the lordes doynge/ and it is marueylous in oure eyes. Therfore saye I vnto you the kyngdō of god shalbe take frō you

Esaye xxviij. d. and shalbe geuē to the gētyls which shal bryngе forth the frutes of it. And who soeuer shal fall on this stone shalbe all to broken. And whomsoeuer this stone shall fall vpon/ he shall grynde hym to powder. And whē the chefe prestis and pharises herde his similitudes they perceaued that he spake of thē. And they went about to laye handis on him/ but they feared the people/ because they counted him as a prophet. ✠ And Jesus answered & spake vnto thē agayne in similitudes/ & sayde.

Lu. xiij. d. apo. xix. b. The. xxij. Chap. ✠ The kyngdom of heauē is lyke vnto a certayne kynge which maryed his sonne/ & sent forth his seruauntis/ to call thē that were byd to the weddynge/ & they wolde not come. Agayne he sent

forth other seruauntis/sayng:tell the
which are bidden Lo I haue prepared
my dynner myne oxen and my fatlyn-
gis are kylled/and all thingis are redy
come vnto the mariage. They mad li-
ght of yt/ād went their wayes: won to
his ferme place another about his mer
chandyse the remnaunt toke his seruau-
untis and intreated them vngoodly ād
slewe them. Whē the kynge herde that
he was wroth/and sent forth his war-
res and destroyed those murtheres/
and brent vp their cite.

Then sayde he to his seruañtis. The
weddinge was prepared: but they wh-
ich were byddē there to/were not wor
thy. Go ye therfore out in to the hyghe
wayes/& as many as ye fynde/byd thē
to the mariage. The seruañtis wēt out
in to the wayes/ād gathered to gether
as many as they coulde fynde/both
good ād bad/ād the weddinge was fur
nyshed with gestis. The kynge cam in
to byset hys gestys/and spyed there a
mā which had not on a weddynge gar-
ment/and sayde vnto hym: frende/ho-
we camyst thou in hyder/and hast not
on a weddynge garment? and he was
euen spechelesse. Then sayde the kynge
to hys ministers: take and bynde hym
honde ād fote/and caste hym into vtter
derchnes/there shalbe wepynge/and

shall dyuyne of teth. For many are called and feawe be chosen. ✠

mar.xij.b Luc.xx.d ✠ Then went the pharises and toke counsell/ howe they myght tangle him in his wordis. And sent vnto him their disciples with herodis seruantis sayinge: Master/we knowe that thou arte true/and that thou teachest the waye of god truely / nether carest for eny man / for thou considrest not mennes estate. Tell vs therfore howe thynkest thou: is it lawful to geue tribute vnto Cesar / or not? Jesus perceaued their wylynes/ad sayde. Why tempte ye me ye yoocrytes? let me se the tribute money. And they toke hym a peny/and he sayde vnto them/whose is this ymage & superscripcio? They sayde vnto him/

Rom.xiij cesars/then sayde he vnto them. Geue therfore to cesar that which is cesars/ and gene vnto god/that which is godis. ✠ Whē they herde that/they marueiled/ & lefte him & went their waye.

mar.xij.b Luc.xx.d Act.xxiiij.b Deu.xxv. The same daye the saduces cam vnto him(which saye that there is no lyfe after this) and they asked him sayinge Master/Moses bade/yf a man dye hauynge no childrē/that the brother may wed his wyfe / and reyse vppe seed vnto his brother. There were with vs seuē brethrē/the first after he maryed dyed with out yssewe/& lefte his wyfe vnto

his brother. Lykewyse the seconde & the thyrd / vnto the seuenthe Lastly of all the woman dyed also. Nowe in the lyfe after this / whose wyfe shal she be of the .vij. for all had her. Jesus answered & sayde vnto thē: ye are deceaued & knowe not what the scripture meaneth / nor yet the vertue of god: For in the lyfe after thys / they neither mary / nor are maryed: but are as the aūgels of god in heauen.

As touchynge the lyfe of them that be deed: haue ye not redde what is sayde vnto you of god / which sayeth I am Abrahams God / and Isaaks God / and the God of Jacob? God is not the god of the deed: but of the lyuynge. And when the people herde that / they were astonyed at hys doctryne. Exo. iiij. b

¶ When the pharises had herde how that he had put the sadduces to silence / they drewe to gether / & won of thē which was a doctour off lawe asked him a questiō temptynge him & saynge Master which is the gret commaundmēt in the lawe? Jesus sayde vnto him thou shalt loue thy lorde God with all thyne herte / wyth all thy soule / & with all thy mynde: This is the first & gret cōmaundment: And there is another like vnto this Thou shalt loue thy euē neyghbour as thy selfe. In these two mar. xij. c. Luc. xij. c Deu. vj. a. Leu. xix. b Mar. xij. c

Mar.xij.c commaundmentes/ hange all the lawe
and the prophetis.

Mar.xij.d Whyl the phariseis were gadered to
Luc.xx.d. gether Jesus aske them sayngе/ what
thynke ye of Christ? whose sone is he?
they sayde vnto hym/ the sonne of Da-
uid. He sayde vnto them/ how then do-
eth Dauid in spirite cal hym lorde/ sayn
psal.cix.a ge? The Lorde sayde to my Lorde/ syt
on my ryght honde/ tyll I make thyne
enemyes thy fote stole/ yf Dauid call
hym lorde/ howe is he then his sonne?
And none of them coulde answere hym
agayne one worde. Nether durste eny
mā from that daye forth aske hym eny
mo questions. ✠

The.xxiij. Chapter. ✠

Then speake Jesus to the
people ād to his disciples
sayngе. The scrybes and
the phariseis syt in moses
seate / whatsoeuer they
byd you obserue that ob-
serue ād do / but after their worke do
not: for they saye/ ād do not/ ye ād they
bynde heuy burthens and greuous to
be borne / ād ley them on mennes shul-
ders/ but they the selfe wyll not moue
Luc.xj.g them wyth one fynger. All there wor-
kis they do/ for to be sene of mē. They
set abroade there phylacteris/ and ma-
ke large borders on their garmentis.

and loue to sit vppermoste at feastis / Mar. xij. d
to haue the cheefe seatis yn the synago- Lut. xj. f
gis / and gretyngis in the marketis and And. x. g.
to be called of men Rabi.

But he shal not suffre youre selues to be called Rabi / for one is youre maister that is to wyt Christ / and al ye are brethren. And cal ye no man youre father on the earth for one is youre father and he is in heauen / be ye not called maisters / for one is youre maister and he is Christ. He that is greatest amonge you shalbe youre seruante. But Lu. xiiij. e
whosoeuer exalteth him silfe / shall be And. xviij. e
brought lowe / and he that submitteth him silfe / shalbe exalted.

Wo be vnto you scribes and pharyses dissemblers / for ye shut vp the kingdome of heauen before men / ye youre selues go not in / nether suffre ye them that come to enter in.

Wo be vnto you scribes and pharyses / for ye deuoure widdowes houses / & Mar. xij. d
that vnder a coloure of prayinge longe Luc. xx. g
prayers / wherfore ye shal receaue greater Damnacion.

Wo be vnto you scribes and pharisees ypocrites / for ye compasse see & lond / to bringe one into youre beleife / and when ye haue brought him ye make him two folde more the childe of hell / then ye youre selues are.

Wo be vnto you blynde gydes / for ye saye whosoeuer sweare by the temple/it is nothinge/but whosoeuer sweare by the golde of the temple he is debter. ye foles & blynde/whether is greater the golde/or the temple that sanctifieth the golde: and whosoeuer sweareth by the aultre it is nothinge/but whosoeuer sweareth by the offerynge that lyeth on the aultre is debter/ye foles & blynde whether is greater the offeringe or the aultre which sanctifieth the offeringe? whosoeuer therfore sweareth by the aultre/sweareth by it/& by al that there on is And whosoeuer sweareth by the temple sweareth by it/& by hi that dwelleth therin. And he that sweareth by heauen/ sweareth by the seate of god/& by hi that sitteth theron

Lu.xi.f. Wo be to you scrybes and pharyses dessembliers/for ye tythe mynt/ annis & cõmē/& leaue the waighyer mattres of the lawe onwne/iudgement/mercy and fayth/these ought ye to haue done and not to haue lefte the other onwne. ye blynde gydes / which strayne out a gnat/and swalowe a cammyll.

Wo be to you scribis and pharises ypocrites/for ye make clene the vtter side of the cuppe and of the platter but with in they are full of bybery and excesse. Thou blynde pharise clense fyrst

that whych ys wythin the cuppe and the platter / that the out side maye also be clene.

Wo be to you scrybis / and phariseis ypocrytis / for ye are lyke vnto paynted tombes which appere beauty full outwardis / but are within full of deed menis bones and of all fylthynes. So are ye / for outwardis ye appere ryghteous vnto men / when wyth in ye are full of dissimulacion and iniquite

Wo be vnto you scrybis and pharyseis ypocrytis / for ye bilde the tombes of the prophetis / and garnisshe the sepulchres of iuste men / and saye If we had bene in oure fathers tyme. we wold be not haue bene partners wyth them in the blond of the prophetis. So are ye wytnesses vnto youre selues / that yeare the chyldren of thē / which killed the prophetis Fulfyll ye lyke wyse the measure of youre fathers ye serpētis and generacion of vipers / howe shall ye scape the dampnacion of hell

Wherfore beholde I sende vnto you prophetis wise mē / and scribis / and of thē some shall ye kyll ād crucifie ād some shall ye scourge i youre synagogis and persecute from cite to cite that all rightheous blond may fal on you which was sheed apon the erth / frō the bloud off ryghtous Abel / vnto the bloud off

Gen.xiiij.b
Hebre.xj.a
ij.Paralipo
xxiiij.f.

zacharias the sonne of Barachias wh
om ye slewe betwene the temple and
the altre Verely I saye vnto you all the
se thinges shall light apon this genera
cion. ¶ Hierusalem Hierusalem whych

Luc.xiij.g
Mat.xxiij.c

kyllest the prophetis/and stonest them wh
ich are sent to the/howe often wolde I
haue gathered thy children to gether/
as the henne gatherth her chickēs vn
der her wyngis/but ye wolde not/be
holde youre habitacion shalbe lefte vn
to you desolate. For I saye vnto you/
ye shall not se me hence forthe tyll that
ye saye/ blessed ys he that commeth in
the name of the lorde. ✠

The.xxiiij. Chapter.

Mar.xiij.a

AND Jesus wēt out and de
parted from the tēple/ād
his disciples cam to hym/
for to shewe hym the byl
dinge of the temple/Jesus
sayde vnto thē se ye not all

Luc.xix.g

these thinges? verely I saye vnto you/
There shall not be here leeft one stone
vppō another that shal not be destroied
And as he sat vppon the mount Oli
uete/ his disciples cā vnto hym secret
ly sayinge/Tell vs/ when this shalbe?

Ephe.v.b
Colos.iij.d

and what tokne shalbe of thy comminge/ and of the ende of the worlde? And
Jesus answered/ and sayde vnto them
Take hede that no mā deceave you for

many shall comen in my name sayinge/ I am Christ/ and shall deceaue many.

ye shall heare of warres/ and of the noyse of warris/ but se that ye be not troubled for all these thingis muste come to passe/ but the ende is not yet For nacion shall ryse ageynste nacion/ and realme ageynste realme/ and there shalbe pestilence and honger/ and erthquakis in all quarters. All these are the beginninge of sorowes.

Then shall they put you to trouble/ and shall kyll you/ and ye shalbe hated of all nations for my names sake/ and then shall many fall/ and shall betraye won a nother/ and shall hate won the other/ and many false prophetis shall aryse/ and shall deceaue many and because iniquite shall haue the vpper hãde/ the loue of many shall abate. But he that endureth to the ende shalbe safe. And this Gospell of the kyngdome shalbe preached in all the worlde/ for a wytnes vnto all nations/ and then shall the ende come. Joan.xv.c and.xvj.a

When ye thẽ shall se the abominacion and desolacion (spoken of by Daniell the prophet) stonde in the holy place/ whosoeuer redeth yt/ let hym vnderstonde yt. Then let them which be in iury flye in to the mountaynes. And let hym which is on the houssle toppe/ not mar.xiij.b Luc.xxj.d Dani.ix.g

come downe/to take eny thinge out of
his houlse Nether let hym which is in
the felde/ returne backe to fetche his
clothes. Wo be in those dayes to them
that are with childe/and to thē that gi
ue sucke/But praye that youre flyght
be not in the winter/nether on the saboth
daye For thē shalbe greate tribulacion
such as was not from the beginnyn-
ge of the worlde to this tyme/ner shal-
be. ye and except those dayes shulde be
shortened /ther shulde no flesshe besa
ued/But for the chosens sake those dai
yes shalbe shortened.

Then yf eny mā shall saye vnto you
mar.xiij.c. lo/here is Christ/or there is christ/be-
Lu.xvij..c. leue ye not / for there shall aryse false
christes/and false prophetis and shall
gene greate signes and wonders. So
greatly that yf it were possible/euē the
chosen shulde be brought in to errour
Take hede I have tolde you before. If
they shall saye vnto you /lo he is in the
desert/go no forth/yf they saye: lo / he
is in the secret places/beleue not. For
as the lyghtenynge cometh out of the
est/and shyneth vnto the west so shall
the commynge of the sonne of man be
For where soeuer a deed body ys/euen
thyther will the egles resorte.

Mat.xiij.c. Immediatly after the tribulaciōs of
Lu.xxi.c those dayes/shall the sun be derkeneth

and the mone shall not gene her light/ and the starris shall fall from heuen/ and the powers off heuen shall mone. And then shall appere the sygne of the sonne of man in heuen. And then shall all the kynredded of the erth mone/ and they shall se the sonne off man come in the cloudes of heuen with power and greate maiestie: and he shall sende his angellis with the greate voyce off a trōp/ and they shall gather to gether his chosen frō the lower wideste frō the one ende of the worlde to the other

eze.xxxij.d
Esa.xiij.b
Joye.iij.c

Learne a similitude of the fygge tree whē his braūches are yet tēder/ ād his leues sprōge ye knowe that sommer is nye. So lyke wyse when ye se all these thinges/ be ye sure that it is neare euen at the wyes: verely I saye vnto you that this generaciō shal not passe/ tyll all

mar.xiij.d
Lu.xxi.f

befulfilled be ād erth shal perish but my wordis shall abyde. But of that daye ād houre knowith no man/ no not the angels of heuē/ but my father only

Gen.vij.b

As the tyme of Noe was/ so lyke wyse shall the commynge of the sonne off man be. For as in the dayes before the floud: they dyd eate and drynke/ mary and were maried/ euen vnto the daye that Noe entred into the shyppe/ and knewe off nothynge tyll the floude cā and toke thē al a waye. So shall also

the commynge of the sonne of man be.
Mat.xxiij. Then two shalbe in the feldes / the one
shalbe receaued/ and the other shalbe re-
fused/ two shalbe grindinge at the myl
the one shalbe receaued/ and the other
shalbe refused.
mar.xiij.e Wake therfore / because ye knowe
not what houre youre master wyll co-
me. Of this be sure / that if the good
man of the houlse knewe what houre
lu.xij.e the theefe wolde come/ he wolde surely
watche/ and not suffre his houlse to be
broken vppe. Therfore be ye also redy
for what houre ye thinke leest on / in
the same shall the sonne of man come/
who is a faithfull seruaunte and wyse/
whom his master hath made ruler o-
uer his houshold for to geue them mea
te in season conuenient. happy is that
seruaũt whom his master (when he cõ
meth) shall finde so dinge. Verely I sa-
ye vnto you/ he shal make him ruler o-
uer all his goodes/ but if the euyll ser-
uaunt shall saye in his herte/ my master
wil differ his commynge/ and begynne
to smyte his felowes: ye and to eate &
to drynche with the dronken/ that ser
uaunts master wil come in a daye wh
en he loketh not for him/ and in an ho-
ure that he is not ware of/ and wyll de-
uyde him/ and geue him his reward wi
th hypocrites. There shalbe wepinge &

gnalthinge of tethe.

The.xxb. Chapter

Then the kyngdome of he
auen shalbe lyckened vn-
to.x. virgins/which toke
their lampes/and wēt to
mete the bridgrō/fiue of
them were foolysshe/and
fyue were wyse. The foles toke their
lampes/but toke none oyle with them
but the wyse toke oyle with them yn
their vessellis with their lampes also.
Whyle the bridgrome taryed/all slom-
bred and slepte. And euen at mydnight
there was a crye made/beholde/the bry
dgrome commeth go and mete him.
Then al those virgins arose/and prepa
red their lampes. And the foolysshe say
de to the wyse gene vs of youre oyle/
for oure lampes go out. but the wyse
answered/sayinge/Not so/lest there be
not ynought for vs & you/but go rather
to them that sel/& by for your selues
In conclusion whyle thei wēt to bye/the
bridgrōm cam/& thei that were redy/
went in with him to the weddinge/and
the gate was shet dowe. Afterwarde
cam also the other virgins/sayinge/ma
ster master/open to vs/but he answe-
red/and sayde/Uerely I saye vnto you
I know you not/ Loke that ye wat-
che therfore for ye knowe/nether the

daye nor yet the houre / when the sonne of man shall come.

L. xix. b For ly̆k wyse a certayne man redy̆ to take his iorney̆ to a straunge countree/ called his seruauntis to hym / and delyuered to thē hys goodis. And vnto vō he gaue. v. talētis/ to another. ij. and to another one/ to euery man after his abilite/ ād streyght waye departed. Thē he that hadde receaued the fyue talētis/ went and occupyed them/ ād wanne other fyue. Ly̆k wyse he that receaued. ij. gayned other .ij. but he that receaued one / went and digged a pit in the erth ād hyd his masters money. After a longe season the lorde of those seruauntis cam/ and rekened with them Thē cam he that had receaued fyue talentis/ and brought other fyue sayinge Master/ thou deliueredis vnto me fyue talētis/ lo I haue gayned with thē fyue moo. His master sayde vnto him/ well good seruaunt ād faythfull Thou hast bene faythfull in lytel/ I wyll make the ruler ouer moche / entre in into thi masters ioye Also he that receaued ij. talētis cam/ and sayde/ master / thou deliueredis vnto me. ij. talentis / lo I haue wone. ij. other with thē/ his master sayde vnto him/ well good seruaūt and fayth full thou hast bene faythfull in lytell I wol make the ruler ouer mo-

the go in into thy maisters ioye. ℣

¶ He which had receaued the one talent cam also/and sayd/maister. I considered that thou wast an harde man/ which repest where thou sewedst not/ and gaderest where thou strewedst not so was afrayde/and went and hyd thy talēt in the erth: lo/thou hast thyn awne. his maister answered and sayde vnto hym: enyll seruaunt and slewthfull thou knewest that I repe where I sowed not/and gather where I strewed not / thou oughtest there fore to haue had my money to the chaungers / and the at my comminge I shulde haue receaued my money with vauntage. Take therefore the talent from hym / and geue it vnto hym which hath. x. talētis. For vnto euery man that hath shalbe geuen/and he shall haue aboundance. And from hym that hath not/shalbe taken away/euen that he hath. And cast that vnprophetable seruaunt into vtter derknes/ there shalbe wepynge and gnasshinge of teth.

¶ When the sonne of man shal come in his maieste/ and all his holy angelles with him/the shall he sytt vppon the seate of his maieste/and before hym shalbe gathered all nacions/ And he shall seuer them won from another/as the herde putteth a sunder the shepe from

mat. xiij. d
Lu. xviij. c.
And. xix. d.

the gotes. And he shal set the shepe on his right honde/and the gotes on hys lyfte honde. Then shall the kynge saye to them on his ryghthonde Come ye blessed children of my father/ inherete ye the kyngdome prepared for you frō
esa.lviij.b the begynnynge of the worlde. For I
eze.xviij.b was an hongred/and ye gaue me meate. I thurſted/and ye gaue me drincke. I was herbrouleſſe/ and ye lodged me I was naked and ye clothed me. I was ſicke and ye viſited me. I was in priſon and ye cam vnto me.

eccl.vij.d Then shall the iuſte anſwere hym & saynge/maiſter/when ſawe we the an-hongred/and feed the? or a thurſt & gaue the drynke? whenſawe we the herbrouleſſe/and lodged the? or naked ād clothed the? or when ſawe we the ſicke or in priſon and cam vnto the? And the kynge shal anſwere/and saye vnto thē verely I saye vnto you in as moche as ye haue done it vnto won of the leeſt/of
pſal.lxj.c. theſe my brethren ye haue done it to me
in.xiij.f Then shal the kynge saye vnto them that shalbe on the lyfte honde/ departe from me ye curſed into euerlastinge fyre/ which is prepared for the deuyll and his angels. For I was an hungred and ye gaue me no meate: I thurſted/& ye gaue me no drynke. I was herbrouleſſe/and ye lodged me not. I was na-

rod/and ye clothed me not. I was sicke and in prison/and ye visited me not

Then shal they also answere him saynge: master when sawe we the anhungred/or a thurst/or herbrouelesse/or naked/or sicke/or in prison/and haue not ministred to the? then shal he answere them/and saye/Uerely I saye vnto you ynasmoche as ye did it not to won of the leest of these/ye dyd yt not to me. And these shall go in to everlastynge payne. And the ryghtuous ynto lyke eternall. ✠ Joan.v.e

The.xxvj.Chapter

A Nd it folowed/when Jesus had fynished al these saynges/he sayd vnto his disciples ✠ ye knowe that after.ij. dayes shalbe ester and the sonne of mā shalbe delyuered for to be crucified. mar.xiiij.a luc.xxij.a

Then assembled togither the chefe prestes and scribes & elders of the people into the palice of the highe preste/ which was called Cayphas/ and held a counsel/howe they might take Jesus by suttelte/and kill him/but they sayde Not on the holy daye/lest eny trouble aryse amonge the people.

When Jesus was in bethany in the house of Symon the lypper/ there cā vnto him a woman/ which had an ala- joan.xij.a mar.xiiij.a

Maister boxe of precious oyntmēt/ and powred yt on his heed as he sate at the bourde/ when his disciples sawe that/ they had indignacion sayinge/ what need ded this waste? This oyntmēt myght have bene well solde/ and geuen to the poore. When Jesus vnderstood that/ he sayde vnto thē Why trouble ye the woman? she hath wrought a good worke apon me. For ye shall have poore folke alwayes with you. But me shal ye not have all wayes. And in that she casted this oyntment on my body she dyd yt to bury me withall. Verely I saye vnto you/ wheresoeuer this Gospell shal be preached throughoute all the worlde/ there shall also thys that she hath done/ be tolde for a memoriall of her.

mar.xiiij.b Lu.xxij. a Then went on of the twelue called Judas Iscariothy went vnto the chefe priests/ and sayd/ what will ye geue me/ and I will deliuer hym vnto you? And they apoynted vnto him thirty peces of syluer. And frō that tyme he sought

mar.xiiij.b Lu.xxij. a opportunite to betraye hym.

The fyrst daye of vnleuended breed the disciples cā to Jesus sayinge vnto him/ where wilt thou that we prepare for the to eate the estern lambe? And he sayd/ Go in to the cite/ vnto such a man/ and saye to hym/ the master sayeth my tyme is almoste come. I will kepe

myne ester at thine houſſe with my diſ-
ciples. And the diſciples dyd as Jeſus
had apoynted them / ād made redy the
ester lambe.

Whē the euē was come / he ſate dou mar. xiiij.
ne with the. xij. and as they did eate / he Lu. xxij. b
ſayde / Uerely I ſaye vnto you that wā Joā. xiij. b
of you ſhall betraye me. And they we-
re exceadinge ſoꝛoꝛfull / and began euery
man to ſaye vnto hym / ys yt I maſter?
He answered and ſayde / he that depeth
hys honde wyth me in the diſhe ſhall
betraye me The ſonne of mā goeth as Psal. xl. a
yt ys wꝛytē of hym / but wo be to that
man by whō the ſame of man ſhall be
betrayed. It had bene good foꝛ that mā
yf he had neuer bene borne.

Then Judas which betrayed hym /
answered and ſayde / ys yt I maſter?
He ſayde vnto hym / thou haſte ſayde.
As they ate. Jeſus toke breed / and ga- 1. cor. xj. e.
ue thankis / he brake it & gaue yt to his
diſciples / and ſayde / Take / eate / thys
is my body / And toke the cuppe ād ga-
ue thankis / and gaue yt them / ſaynge /
Drynke of yt euery won / This ys my
bloude of the newe teſtament / which
ſhalbe ſhedde formany / foꝛ the foꝛye-
neues of ſynes / I ſaye vnto you I wyll
not drynke hence foꝛth of this frute of
the vyne tree / Untyll that daye / whē I
ſhall drynke yt newe with you in my fa

thers kyngdome.

mat.xxvj.c Luc.xxij And when thei had sayd grace/they
io.xviij.a went out in to the mounte of yuete.
io.xvj.g Then sayde Jesus vnto them/All ye sh-
zac.xiij.c all fall this nyght because of me. For it is
mar.xiiij.c written. I wil smyte the shepherde/ād
g.xxj.b the shepe of the flocke shalbe scattered
abroade/But after I am risen ageyne
I wil go before you into galyle. Peter
answered/and sayde to him/ though al
men shulde be hurte by the yet wil not
mar.xiiij.c I be hurte. Jesus sayde vnto him/Uere
luc.xxij.c ily I saye vnto the/that this same nyght
ioā.xiij.D before the cocke crowe/ thou shalt de-
nye me thryse. Peter sayde vnto hym.
If I shulde dye with the/ yet wil I not
denye the/ lyke wyse also sayde all the
disciples.

mar.xiiij.D Then went Jesus with them into a
luc.xxij.D place which is called gethsemane/ and
sayde vnto his disciples/ Sit ye here/
whyl I go and praye yonder. And he to
ke with him Peter and the two sonnes
of zebede/and began to were sore to fall
to be in an agony. Then sayd Jesus vn
to them/my soule is heuyē vnto the
deeth. Tary ye here and watche with
me / And he went a waye a lytell a-
parte fel flat on his face/ prayed sa
ynge. O my father/yf it be possible/ let
this cuppe passe from me neuertheles
se/not as I wyll/but as thou wilt.

And he cam vnto hys disciples/ and fo
nnde them allepe/and sayde to Peter/
what coulde ye not watche with me o-
ne houre? watche ād praye/ that ye fall
not into temtacion. The spirite ys wyl
lynge but the flesshe is weake.

He went agayne ons more/ and pra-
yed/sayinge/ O my father/ yf thys cup
pe can not passe awaye from me/ but
that I dryncke of yt/ thy wyll be fulfy-
led. And he cam/ ād founde thē a slepe
agayne For their eyes were heuy And
he lefte thē and went agayne and pra-
yed the thyrd tyme sayinge the same
wordes. Then cam he to hys disciples
and sayd vnto thē/ Slepe hence forth/
ādtake youre reest. Take hede the hou
re is at honde: & the sonne of man shal
be betrayed in to the hōdis of synners
Ryse/let vs be goinge/ he is at honde
that shall betraye me

While he yet spake/lo/ Judas won
of the twelue cam/ād with him a grea
te multitude with swerdes and sta-
ues/ which were sent frō the chefe pre
shes ād senyours of the people Yet that
betrayed hym/ gaue them a tokē/ say-
inge/ whomsoeuer I kysse/ that same
is he/ ley hādis on him And forth with
all/ he cā to Jesus/ and sayde/ hayll ma-
ster. And kyssed hym. And Jesus sayde
vnto him/ frende/ wherfore arre thou

mar.xliij.e
Luce.xxij.e
Joā.xviij.a

come? Then cam they ād layed hondes on Jesus and toke hym.

And beholde/ won of thē which were with Jesus/ stretched oute his honde and drue hys swearde/ ād stroke a seruaunt of the hye preste/ and smote of his eare. Thē sayde Jesus vnto hym

Gene. ix. a
apo. xiij. c

put vppe thy swearde in to his sheathe. For all they that ley honde on the swearde/ shall perysshe with the swearde. Other thynkest thou that I cā not praye my father/ and he shall geue me

Esa. lxij. c.

mo then. xij. legions of angellis? howe then shall the scriptures be fulfylled/ for so muste ye be.

In the same tyme sayd Jesus to the multitude/ ye be come out as yt were vnto a theefe/ with swerdes & staues for to take me/ daylye I sate amonge you teachinge in the tēple/ ād ye toke me not

The. xiij. d

All this was done that the scripturis of the prophettes myght be fulfilled. Thē all his disciples forsoke hym and fled.

mar xiiij f
Luc. xxij f
Joā. xviij e

And they toke Jesus ād led him to Caiphas the hye preste/ where the scribes and the senyours were assembled. Peter folowed him a farre of vnto the hye prestes place. And went in/ and sate with the seruaunts to se the ende.

The chefe prestes/ and the senyours and all the counsell/ sought false witnesse agenste Jesus/ for to put hym to

heeth/& they founde none/ in somoche that whē many false witnesses cā/ yet founde they none. At the last cam two false wytnesses/and sayde. Thys felowe sayde I can destroye the temple of god/and bylde the same in.iij. dayes. Joan.ij.d

And the cheefe preste arose/ād sayde to him/answerest thou nothinge? how is yt that theese beare wytnes agenst the? but Jesus held hys peace/ And the cheefe preste answered/and sayde to hym/ I charge the in the name of the lyuinge god/that thou tell vs whether thou be christ the sonne of god. Jesus sayde to him/thou hast sayde. Neuertheiesse I saye vnto you/here after shall ye se the sonne of man sytynge on the ryght honde of power/ and come in the clowdes of the skye.

G Thē the hye preste rent his clothes sayinge/ he hath blasphemed/ what nede we of eny mos witnesses? Lo/no we haue ye herde his blasphemy what thynke ye? They ānswered & sayde he is worthy to dye. Thē spat they in his face/and bet hym wyth there fistes. And other smote him with the palme of there hōdis on the face/sayinge/ arede to vs Christ/who is he that smote the? Esaie.l.c

Peter sate with out in the palice/ād a damsell cā to him sayinge/ Thou also waste with Jesus of galile/ he denyed mar.xiiij.g Luc.xxij.f. toā.xviij.c

Joā. xiiij. g before the all sayinge / I woot not wh-
Lu. xxij. g at thou sayst. When he was goone out
Joā. xviij. e into the porche / another wēche sawe
hym ād sayde vnto thē that were there
Thys felowe was also with Jesus of
nazareth And agayne he denyed with
anoothe / and sayde / I know not the
man. And after a whyle cam vnto hym
they that stode bye / and sayde vnto Pe
ter / suerly thou arte euē wō of thē / for
thy speache bewrayeth the. Thē begā
he to curse and to sweare / that he kne-
we not the man. And immedyatly the
cocke krewe. And Peter remembred
the wordis of Jesu / whych he sayde vn
to hym / before the cocke crowe / thou
shalt deny me thryse. And went out at
the doores / and wepte bitterly.

The. xxvij. Chapter.

Mar. xv. a
Lu. xxiij. a
Joā. xviij. f

When the morynge was
come all the chefe prestis a
and thelders of the peo-
ple helde a counsayle a-
genst Jesu to put hym to
deth / ād brought hym bo-
unde and delyuered hym vnto Pouciꝰ
Pylate the debyte.

Thē whē Judas whych betrayed him
sawe that he was condēpned / he repen
ted hym sylfe / and broughtageyne the
xxx. platis of syluer to the cheke prest-
is & senyoris sayinge. I haue synned be-

traynge the innocent blond. And they
sayde / what is that to vs? se thou to
that. And he cast downe the syluer plat-
tis in the tẽple/and departed/and wẽt
and hounge hym sylfe.

The chefe prestes toke the syluer Actuũ.i.a
plattis ād sayd: yt is not lawfull for to
put them into the treasury/ because yt
is the pryce of blond. And they toke co
unsell /and bought with thẽ a potters
felde to bury strangers in / wherfore
that felde is called / the felde of blond/
vnto this daye. Then was fulfylled/
that which was spoken by Jeremi the
prophet/sayinge/ād they toke.xxx.syl- zacha.xj.c
uer plattis/ the value of hym that was
pryced whõ they bought of the chyldrẽ
of Israel/and they gaue thẽ for the pot-
ters felde: as the lorde appoynted me.

Jesus stode before the debite/ād the Mat.xv.a
debite asked him/ sayinge Arte thou the Lu.xxiij.a
kynge of the Iewes? Jesus sayd vnto hi Joã.xviij.c
Thou sayest yt/ whẽ he was accused of
the chefe prestes and sensouris/ he an-
swared no thinge. Thẽ sayd Pylate vn
to hym / hearest thou not howe many
thingis they laye ayenste the? ād he an
swered hi to neuer a worde in somoche
that the debyte maruepiled very sore.

At that feest /the debyte was wõte to
deliuer vnto the people a presoner whõ
they wolde chose. He hade then a note

ble prysoner / called Barrabas. And
whē they were gathered to gether Py
late sayde vnto them / whether wyll ye
that I geue losse vnto you / barrabas /
or Jesus which is called Christ? For he
knewe well that for enuy they had de-
lyuered hym.

When he was set downe to gene iud-
gement / his wyfe sent to hym / sayinge
haue thou nothinge to do with that iu-
ste man / I haue suffered many thinges
this daye in my slepe about hym.

The cheke preestes and the senatours
had parswaded the people / that they
shulde aske barrabas / ād shulde destro
ye Jesus The debyte answered ād say-
de vnto them / whether of the twayne
mar.xb.b. wyll ye that I let loose vnto you? and
lu.xxiij.b. they sayde / barrabas. Pylate sayde vn
toō.xviij.g to them / what shall I do then with Je
and.xix.c. sus / which is called Christ? They all
sayde to him / let hym be crucified. Thē
sayde the debyte / what euyll hath he
done? And they cryed the more sayinge
let hym be crucified.

When Pylate sawe that he preuay-
led nothinge / but that moare busenes
was made / he toke water and washed
his hondes before the people sayinge
I am innocent of the bloud of this iu-
ste person / and that ye shall se. Thē an-
swered all the people / and sayde / his

blood fall on vs: and on oure chyldren
Then let he Barrabas loose vnto the
and skourged Jesus and delyuered him
to be crucified. Then the soudeours of
the debite toke Jesus vnto the comen
halliand gathered vnto hym all the co-
pany. And stripped hym/ and put on mar.xb. b
hym a purpyll roobe/and platted a crw- Joã.xix.a
ne of thornes and put yt vppo hys head
and a rede in his ryght honde. And bo-
wed their knees before him/ sayinge
hayle kinge of the iewes/ and spitted
vppon hym/and toke the rede and smo-
te hym on the head.

And when they had mocked hym/
they toke the robe of hym ageyne/ and
put his owne rayment on hym/ and le- mar.xb.b.
ed hym awaye to crucify hym. And as Lu.xxiij.d
they cã out: they founde a man of cy-
ren/named Simon/him they cõpelled mar.xb.b
to beare his crosse And cã vnto the pla Lu.xxiij.d
ce/which ys called golgotha (that ys toã.xix.d
to saye a place of deed mẽs sculls) and
they gaue hym vinager to drinke my-
xte with gall. And when he had tasted
there of he wolde not drinke

Whẽ they had crucified hi/ they par- mar.xb.c
ted his garmẽtis/and did cast lottis To Lu.xxiiij.e
fulfyll that was spokẽ by the prophet. ioã.xix.d
They haue parted my garmẽtis amon psal.xxj.c
ge them/ and apon my vesture haue
cast lottis / and they sate and watched

hym there. And they set vppe ouer his head the cause of his death writē This is Jesus the kynge of the Jewes. And there were two theues crucified with him/won on the right honde and another on the lyfte honde.

Joñ.ij.d. They that passed by/reuyled hi wagynge their heedes and sayinge: Thou that destroyest the tēple of God/& bildest yt in thre dayes saue thy sylfe. If thou be the sonne of God/come downe from the crosse. Lykwyse also the prelatis mockynge hym wyth the scribes

Sap ij.d ād seniours sayinge. He saued other/ hi sylfe he can not saue. yf he be the kynge of Jsrael: let hym nowe come downe from the crosse/and we woll beleue

Sapi.ij.e hym. He trusted in God/ let God delyuer hym nowe yf he will haue him/for he sayde/I am the sonne of God. That same also the theues/which were crucifyed with hym cast in his terhe.

Frō the sixte houre was there derknes ouer all the londe vnto the nynth houre. And about the nynth houre Jesus cryed with a loude voyce/sayinge:

psal.xxj.a Eli Eli lama sabathani. That is to saye: my God my God/why hast thou forsaken me? Some of thē that stode there when they herde that/ sayde: This mā calleth for Helyas. And straight waye won of them came and tooke a sponge

and fylled yt full of vynager/ and put yt on a rede/and gaue hym to drynke. Other sayde let be / let vs se whyther Helyas wyll come and delyuer hym. Jesus cryed agayne with a lowde voyce and yelded vppe the goost.

And beholde the vayle of the temple was rent in two parties from the toppe to the bottom/and the erth did quake/and the stones dyd rent/ād graues did open/and the bodies of many sayncts whych slept/arose:and cam out of there graues after his resurrection/ād cam in to the holy cyte/ād appered vnto many.

When the pety captayne / and they that were with hym watchynge Jesus sawe the earth quake ād those thynges whych happened / they feared greatly sayinge. Of a surete this was the sonne of God.

And many wemē were there/beholdinge hym a farre of/ whych folowed Jesus from Galile / ministryuge vnto hym: amonge the whych was Mary magdalen/ād Mary the mother of James and the mother of Joses / and the mother of zebedes chyldren.

¶ When the euē was come/ there cam a ryche man of Armathia named Joseph/ whych same also was Jesus disciple. He wēt to Pilate and begged the mar.xv.d luc.xxiij.g Joā.xix.g

body of Jesus. Thē Pilate cōmaunded the body to be deliuered: ād Joseph toke the body & wrapped it in a clene lynnyne cloth/ & put it in his newe tombe which he had hewē out euē in the roke and rolled a greate stōne to the dore of the sepulchre ād departed. There was Mary magdalene/ ād the other Mary sittynge ouer ageynst the sepulchre.

The nexte daye that soloweth good frydaye/ the hyghe prestes & pharises gat them selues to Pylate/ and sayde: Syr/ we remēber/ that thys deceyuer sayde whil he was yet alyue After the dayes I wyll ryse agayne/ cōmaunde therfore that the sepulchre be made sure vntyll the thyrd daye/ lest parauenture his disciples come and steale hym awaye/ and saye vnto the people/ he is rysen frō deeth. And the laste errour shalbe worsse thē the first was. Pilate sayde vnto thē/ Take watche men: Go/ ād make it as sure as ye can. They wēt and made the sepulchre sure with watche men and sealed the stone. ✠

The. xxviij. Chapter. ✠

mar. xvj b
Joan. xx. c

In the saboth daye at euē which daweth the morowe after the sabot/ Mary magdalene & the other Mary cam to se the sepulchre And beholde there was

a greate erthquake. For the aungell of the lorde descended frō heauen: ād cam ād rowled backe the stone frō the dore ād sate vpō it. His countenaūce was lyke lyghtnynge/ & his rayment whyte as snowe. For feare of him the kepers were astonnyed/ & were as deed men.

The aūgell answered/ & sayde to the wemen: Feare ye not: I knowe well ye seke Jesus which was crucifyed: he is not here: he is rysen as he sayde. Come & se the place where the lorde was put And go quickly & tell his disciples that he is rysen from death. And beholde he wyll go before you in to Galile/ there ye shall se him. Lo I haue tolde you ✠

✠ And they departed quickly from the sepulchre/ with feare ād greate ioye. And dyd runne to bryngе hys disciples worde. And as they wēt to tel his disciples: beholde/ Jesus met them sayinge: God spede you. They cam & held him by the fete/ and worshypped hym. Then sayde Jesus vnto them: be not afrayde: go and tell my brethren/ that they goo in to Galyle/ and there shall they se me. When they were gone. Beholde/ some of the kepers cam into the cite/ and shewed vnto the prelatis/ all thynges which had happened. And they gathered them to gether wyth the seniouris/ and toke counsell/ and gaue

large money vnto the soudiers/sayinge Saye: that his disciples cam by nyght ād stole him awaye whyl ye slept. And yf thys come to the rulers eares we wyl pease him/ād make you sake. And they toke the monei ād did as they were taught. And this sayings is noysed amonge the iewes vnto this daye. ✠

Mar.xvj. ✠ Thē the.xj. disciples went theyr waye into Galile / in to a mountayne where Jesus had apoynted them. And when they sawe him/they worshipped hym. But some of them doubted. Jesus cam and spake vnto them/sayinge: All power is genē vnto me in heaueu/and in earth. Go therefore and teache all nacions/baptisynge them in the name off the father/and the sonne ād the holy goost: Teachynge them to obserue all thyngis whatsoeuer I commaunded you. And lo I am wyth you allwaye euen vntyll the ende of the worlde. ✠

Here endeth the Gospell of S. Mathew.

The Gospel of S. Mar ke. The. i. Chapter. ✝



The begynnyng of ge off the Gos- pel of Jesu Christ the son ne of God as yt is writtē in the yphe tis. Beholde I sende my messenger before thy face/ wych shall prepare thy waye before the. The voyce of wō that cryeth in the wildernes: prepare ye the waye of the lorde/ make his pathes strayght.

Mat.iij.a Luc.iij.a Mala.iij.a Esaie.xl.a Joan.j.c.

Jhon dyd baptise in the wyldernes/ and preache the baptim of repentaunce/ for the remission of synnes. And all the londe off Jewry/ and they of Jerusalem went out vnto him/ and were all baptised of hym in the ryuer Jordan/ knowledgynge theire synnes.

Mat.iij.a

Jhon was clothed wyth Camellis heād ād with a gyrdle of a beeles skyn about hys loynes. And he ate locustis and wylde hony/ and preached sayinge

Mat.iij.a Luc.iij.c. Joan.j.b.

A stronger then I commeth after me/ whos shoe latchet I am not worthy to stoupe downe ād vnlose. I haue baptised you with water: but he shall baptise you with the holy goost. ✠

Mat.iiij.d Luce.iiij.b And it came to passe in those dayes/ that Jesus came from nazareth/ a cyte of Galile/ and was baptysed of Jhon in Jordan. And immediatly he came out of the water/ and sawe the heauēs opē and the holy goost descendynge vpon him lyke a done. And there came a voyce from heauē. Thou arte my dere sonne/ by whom I am peaced.

mat.iiij.a Luc.iiij.a And immediatly the spirite draue hi into a wilderues: & he was there in the wilderues. xl. dayes/ ād was tēpted of Satan/ and was wyth wylde beestes. And the aungels ministred vnto hym.

After that Jhon was take/ Jesus cā mat.iiij.b Luc.iiij.a Joā.iiij.k in to Galile/ preachynge the gospell of the kyngdome of God/ and sayinge: the tyme is full come/ ād the kyngdom of god is neuē at honde: repent ād beleue the gospell.

As he walked by the see of Galile/ he sawe Symon and Andrew hys brother castynge nettis into the see/ for mat.iiij.c Luce.v.a they were fyllers. And Jesus sayde vn to thē: folowe me/ ād I will make you to be fyllers of mē. And they straight wayes forsake their nettis/ ād folowed

him And when he had gone a lytell fur
ther thens / he sawe James the sonne
of zebede/and Jhon his brother / euen
as they were in the shyppe dressynge
their nettis. And anon he called them
And they leeft their father zebede in
the shippe with his hyred seruauntis
and went their waye after hym.

C And they entred in to Capernaum/ mat.iiij.d
ād streyght waye on the saboth dayes luc.iiij.e
he entred in to the synagoge ād taught. Mat.vij.d
And they merueiled at hys learnynge: luc.iiij.e
for he taught the as won which had po
wer with him/ & not as the scribis did.

And there was in the synagoge / a
manbeyed wyth an vnclene spirite/ ād
he cryed sayinge: let me a lone / what
haue we to do wyth the Jesus of naza
reth? arte thou come to destroye vs?
I knowe what thou arte/ thou arte the
holy mā promised of god. And Jesus
rebuked hym/sayinge: holde thy peace
and come out of the man. And when
the vnclene spirite had torne hym / he
cryed out with a lowde voyce ād cā out
of him. And they were all amased. in so
moche that they demaūded/ wō of ano
ther amōge them selues/ sayinge/ what
thinge is this? what newe doctrine is
this? for he cōmaūdeth the foule spir
tis with power & they obeye him. And
his name spreed abroade throughoute

all the regyon rounderynge on Galile.

mat.viij.b Luc.iiij.f And immediatly as soone as they were come out of the synagoge/they entred in to the house of Symon ād Andrew with James ād Jhon Symons mother in lawe laye sicke of a feuer/ād anon they tolde hym of her. And he cam ād toke her by the honde and lifte her vppe and the feuer forsoke her by and by/And she ministred vnto them

And at euen when the sun was doune/they brought vnto hym all that were diseased/ād thē that were possessed with deuyls ād all the cite gathered together at the dore/and he healed many that were sycke of dyuers deseases And he caste out many deuyls ād suffered not the deuyls to speake/ because they knewe hym.

And in the morynge very erly/Jesus arose and went out in to a solytary place/ and there prayed. And Symon and they that were with hym folowed after hym. And when they had founde hym/they sayde vnto hym/all men seke for the/and he sayd vnto thē/ let vs go in to the next tounes/that I maye preache there also/for truly I cam out for that purpose/ād he preached in their synagogis/throughout all Galyle/ and caste deuyls out.

mat.viij.a And there cam a leper to hym be se-

ehynge him/ ād kneled vnne vnto hym Luc.v.c
sayynge/yf thou wilt/thou arte able to
make me clene. Jesus had compassion
on him/and putforth his honde and tou
ched hym sayynge vnto him/I will be cle
ne/and as soone as he had spoken im-
mediatly the leprosy departed from yt
and he was clensed. And he charged yt
and sent him awaye forthwith and say
de vnto him/ See that thou tell no man
but go/but get the hence and shewe thy
self to the preste/ and offer for thy clen leui.xiiij
synge/those thynges Moses commaun- luc.v.j.
ded/for a testimonial vnto them. But
he(as soone as he was departed) begā
to tel many thynges & to publysshe the
dede/in so muche that Jesus coulde no
more openly entre into the cite/but w-
as without in desert places/and they cā
to him from euery quarter.

The.ij. Chapter.

AFter a feawe dayes he en- mat.ix.a
tred into Capernaum agai Luc.v.d
ne/and it was noysed that
he was in a house ād anon
many gadered together/in
so muche that howe there
was no rowme to receaue thē/ no/ not
in places about the doore/ And he prea-
ched to them. And there cam vnto him
that brought one sicke of the palsey/
borne of foure men/and because they

coulde not come nighe vnto him for prē
ace. Thei opened the rofe of the hous
se where he was. And when thei had
broken it open/thei let doune the bed
where in the sicke of the palseye lye/
When Jesus sawe their faith/ he say-
de to the sicke of the palsey/ sonne thy
sinnes are forgeuen the.

There were certeyne of the scribis
sittinge/and reasoninge in their hertis
howe meth thys folowe blaspheme?
who can forgeue sinnes/ but god only?
And immedtatly when Jesus perceaue
ed in his spirite/ that thei so reasoned
in themselues/he sayde vnto thez/why
thinke ye so the thinges yn youre her-
tis? whether is it easier to saye to the
sycke of the palsey/thy sinnes are for-
geuen the or to saye/ aryse/ take vppe
thy bed and walke? That ye maye kno
we that the sonne of man hath power
in earth to forgeue sinnes/he spake vn
to the sicke of the palsey/ I saye vnto
the/aryse and take vp thy bed/and get
the hens into thine owne house. And
by and by he arose/toke vppe his bed/
and went forth before them al/in so mo
che that thei were all amased/ and glo
rified god sayinge we neuer saw it on
this fashion.

Mat. ix. a luc. v. f And he went out agayne vnto the see
and all the people resorted vnto him/

and he taught them/ And as Jesus pas
sed by/he sawe Leui the sonne of Alp
hey/sit at the receyte of custome & sayd
de vnto him/folowe me. And he arose
and folowed him. And it cam to passe/
as Jesus sate at meate yn dys house/
many publicans and sinners sate at me
C ate also with Jesus and his disciples.
For there were many that folowed hi
And when the scribes and phariseis sa
we him eate with publicans & sinners
thei sayde vnto his disciples/ howe is
it/that he eateth and drinketh with pu
blicans and sinners? when Jesus had
herde that/ he sayde vnto them. The
whole haue no neade of the phisicion/
but the sicke. I cam to cal the sinners
to repentaunce/and not the iuste.

And the disciples of Jhon and of the
phariseis dyd faste/ and thei cam and
sayde vnto him. Why & the disciples
of Jhon and of the phariseis faste: and
thy disciples faste not? And Jesus say
de vnto them/can the chyldren of a we
ddynge faste whyls the bryde grome
D ys wyth them? As longe as they haue
the bryde grome wyth them/ they can
not faste. But the dayes wyl come wh
en the bryde grome shall be taken from
them and then shall they faste yn those
dayes.

And no man soweth a pece of newe

j. Thes.e
mat.ix.b
lu.v.f.g

cloth vnto an olde garment/ for them it
ketch he awaye the newe pece from the
olde/ and so is therent worse.

In lyke wyse/ no man poureth newe
wyne into olde vessellis/ for if he do/ the
newe wyne breaketh the vesselles and
the wyne runneth out/ and the vessels
are marde. But newe wyne must be po
ured into newe vessellis.

mat. xij. a. And it chaunsed that he went thoro
luc. vj. a. we the corne feldes on the sabboth da
ye/ and his disciples as thei went on
their waye/ began to plucke the eares
of corne/ And the pharises sayde vnto
j. re. xxj. b him: Se/ why do thei on the sabboth da
ye that which is vnlaufull? And he say
de vnto them: haue ye neuer redde w
at Dauid did/ when he had nede/ and
was anhongred both he and they that
were with him? howe thei went into
the houfle of god in the dayes of Abia
thar the highe priefte/ and ate the halo
wed loues/ which hys not laufull but for
the priefts only to eate: and gaue also
to them which were with him? And he
sayde to them: the sabboth daye was ma
de for man/ and not man for the sabboth
daye. Wherfore the sonne of man is
lorde euen of the sabboth daye.

The .iij. Chapter.

AND he entred againe into the synagoge / and there was a mã whych had a wyddred honde / ād thei watched him / to se / if he wolde heale hi on the sabothe daye / that they might accuse him. And he sayde vnto the man whych had the wyddred honde: aryse and stonde in the myddes. And he sayd to them: whither ys it laufull to do a good dede on the sabothe daye / or an euel? to saue a mannis lyfe / or to kyl? But thei helde their peace. And he loked rounde about on thē angrely mournynge on the blyndnes of their hertis / And sayde to the man stretche forth thyne honde: And he stretched it forth / And the honde was restored / euen as whole as the other. ¶

The phariſes departed / and straighe waye gadered a counsel with thei that belonged to Herode against hym / that they myght destroye hym. And Jesus anoyded with his disciples to the see: ād a greate multitude followed him from Galile and from Jewry / and from Hierusalem / and from Idumea / and from beyonde Jordane: and they that dwelled about Tyre and Sydon / a greate multitude / which when thei had herde what thinges he did / cam vnto him

And he commaunded his disciples /

mat. xij. a
Lu. vj. bc

that a shippe shulde wayte on him: be-
cause of the people/lest thei shulde th-
ronge him/for he had healed many in
so moche that thei preased vpon hym/
for to touche him/ as many as had pla
gues. And when the vncleane spirits sa-
we him/thei kelwune before him / and
cryed saynge / thou arte the sonne off
god/And he straytly charged them that
thei shulde not vtter him.

mat.x.a. lu.vj. b.c And he went vppe in to a mountay-
ne/and called vnto him whom he wolde
and thei cam vnto him. And he ordayn-
ned the twelue that they shulde be wi-
th him/and that he might sende them
to preache. And that thei might haue
power to heale sikneses / and to caste
out vnpllis. And he gaue vnto Symō
to name/ Peter. And he called James C
the sonne of zebede / and Jhon James
brother/ and gaue them Bonarges to
name/which is to saye the sonnes off
thonder. And Andrewe/and Philippe
and Bartlemewe and Mathewe / and
Thomas/and James the sonne off Al-
phey/and Tadeus/and Symon of Ca
ne/and Judas Iscariotb / which same
also betrayed him.

mat.ix.d and.xij.b lu.vj.b And thei came vnto howse / and the
people assembled togither agayne / so
greatly that thei had not leasar eno-
che as to eate breed. And when they th

at longe dwell him here or he thei wer out to holde him. For thei sayde / he is to fervent. And the scribes which came from Jerusalem / sayde / he hath Beelzebub / and by the power of the cheke devyl / caseth he out the devyllis. And he called them vnto him / and in similitudes sayde vnto them.

How can Satan drive out Satan? And yf a realme be devyded a gainste yt silfe / that realme cannot endure. And yf a house be devyded a geinst it sylfe that house cannot continue / So yf Satan make insurrection a geynst him silfe / and be devyded / he cannot contynue but hath an ende. No man can entre into a stronge mans house / and take awaye his good dis: except he first bynde that stronge man / & then spoyle hys house.

Verely I saye vnto you that all sinnes shall be forgeven vnto mens childrien / and blaspheimy: where wyth thei blaspheme: but he that blaspheimeth the holy goost / shall neuer have forgevenes / but is in daunger of eternal dampnation. For thei sayde / he had an vnclene spyrite. mat.xii.c lu.xii.b

And there cam his mother and his bretheren / and stode without / and sent vnto hym and called hym and the people sate aboute hym / and sayde vnto hym. mat.xii.d. lu.viii.c

to him/behold thy mother and thy bre
thren stode forth without. And he an
swered them sayinge / who is my mo
ther and my brethren? And he loked ro
unde about on his disciples/which sate
in compasse about him/and sayd/ behol
de my mother/& my brethren/ For who
soever doeth the will of God/he is my
brother/my sister and mother.

The. iiij. Chapter.

mat. xiij. a
lu. viij. a

AND he began agayne to te
ache them by the see syde.
And there gathered toge
ther vnto him moche peo
ple / so greatly that he en
tred into a shippe / and sa
te in the see/and al the people was by
the see syde on the shoore. And he tau
ght them many thinges in similitudes
and sayde vnto thē in his doctrine/ Her
ken to. Beholde/ The sower went forth
to sowe / and it fortuned as he sowed/
that some fel by the waye syde and the
fowles of the ayer cam and deuoured
it vp. Some fel on a stony grounde wh
ere it had not moche earth / and by ād
by sprange vppe/because it had not de
epth of earth/and as soone as the sun
was vp it caughe heate / and because yt
had not rotinge it wyddred awaye. And
some fel amonge the thornes / and the
thornes grewe vp and choked it so that

stgaue no frute. And some fell apō good
grounde/and did yelde frute that sprong
ge ād grewe/and brought forthe some
thirty folde/some fourty folde/and so-
me an hondred folde. And he sayde vn-
to them. He that hath eares to heare/
let him heare. ¶

B When he was alone/they that were
about him with the twelue asked him
of the similitude. And he sayd vnto thē
To you it is geuen to knowe the myste
ry of the kyngdome of god: but vnto th-
em that are without/shal all things be
done in similitudis/ that when they se
they shall se/and not discerne/ and whē
they heare they shall heare/and not vn-
derstonde/lest at eny tyme they should
tourne/and their sinnes shulde be for-
geuen them. And he sayde vnto them/
Perceaue ye not this similitude? & ho-
we ye shal know all similitudes?

The sower sowethe the worde. These
be they which are by the wayes syde/
where the worde is sowen to whom as
soone as they haue herde it/cōmeth the
deuyl and taketh away the worde th-
at was sowen in their hertis/And the-
se also are they that are sowen on the
stony grounde/ which when they haue
herde the worde/ anone they receaue
it with ioye/ yet haue they no rote in
thē selues: & so endure but for a season

Esa.vj.e
mat.xiij.b
lu.viij.b
ioan.xij.c.
act.xxviij.
rom.xj.b

afterwarde as soone as eny trouble or
persecucion ariseth for the wordes sa-
ke/anon they fal. And these are they
that are sowen amonge the thornes/ wh-
ich heare the worde of god/and the ca-
re of this worlde and the deceytfulnes
of ryches/and the lustes of other thin
gs entre in/and choocke the worde/ &
it is made vnfruteful. And these are they
that are sowen in good grounde/ which
heare the worde and receaue it/& bringe
forth frute: some thirty folde / some
sixty folde/some an hundred folde

mat.v.b And he sayde vnto them: is the can-
lu.viij.c dle lighted/to be put vnder a bushel/or
.xi.e vnder the borde? is it not therfore lygh
mat.x.c ted that it shulde be put on a candelstic-
lu.viij.c ke? For there is nothinge so preuy that
shal not be opened: nether so secret/but
that it shal come abroade: yf eny mā ha-
ne eares to heare/let him heare. And
he sayd vnto them: take hede what ye
mat.vij.a heare. With what measure ye mete/
Lu. vj.f with the same shal it be measured vnto
mat.xiij.b you again. And vnto you that haue sh
.xxv.c al more be geuen. For vnto him that ha
lu.viij.c th/shal it be geuen/ And from him that
.xix.D. hath not/shal be taken away/euen th-
at he hath.

And he sayd: so is the kyngdome of
god euē as if a mā shulde sowe seede in
the grounde/& shuld slepe and ryse vp

nyght & daye: & the seede shulde springe/ and growe vp whyle he is not ware. For the earth bringeth forth frute of her selfe/ first the blade/ then the eares after that ful corne in the eares. As sone as the frute is brought forth/ anon he thrusteth in the sykell because that harnest is come.

And he sayde: where vnto shal we lyken the kyngdome of god? or with what comparison shal we compare it? It is lyke a grayne of mustard seed/ which when it is sowen in the earth/ is the leest of all seedes that be in the earth. And after that it is sowen it groweth vppe and is greatest of al herbes: ād bereth greate braunches so that the fowles of the ayre maye dwel vnder the shadowe of yt. mat.xiij.c luc.xiij.d

And with many soche similitudes he preached the worde vnto them / after as thei might heare it. And without similitude spake he nothinge vnto them But when thei were a parte/ he exposided all thinges to his disciples. And the same daye when euē was come he sayde vnto them: let vs passe ouer into the other syde. And thei lete the people vnto parte and toke him euen as he was in the shippe/ There were also with hym other shippes. mat.viij.b luc.viij.d

And there arose a great storme of wind

and dashed the wawes in to the shippe so that it was ful. And he was at the sterne a slepe on a pelowe. And they awoke him/ and sayd vnto him: Master carest thou not that we perishe? And he rose vp and rebuked the wynde and sayde vnto the see/ peace and be styll. And the wynde alayed/ and there followed a greate calme: and he sayde vnto them: why are ye fearful? How is it that ye haue no faith? And they feared exceadingly/ and sayde one to another/ what felowe is this? for both wynde & see obey him.

The. v. Chapter.

mat. viij. d
Lu. viij. d

AND they came ouer to the other side of the see into the A
countre of the gatherens. And when he was come out of the shyp an ouer there met him out of the graues a man possessed of an vnclene spyrite which had his abydinge amoge the graues. And no man coulde bynde him with chaynes because that when he was ofte bounde with fetters & cheines he pluckede the chaines a sunder/ & brake the fetters in peces/ neither coulde eny man rame hi. And alwayes both night & daye he cryed in the mountaines & in the graues & bet hi silfe with stones. Whe he had spied Jesus a farre of/

herkne/ & fell downe before hym/ & cryed with a lowde voyce and sayde: what haue I to do/ with the Jesus the sonne of the moost hyest god? I requyre the in the name of god that thou torment me not. For he had sayde vnto hym/ Come forthe of the man thou foule spirite. And he axed hym: what is thy name? and he answered hym/ my name is Legion/ for we are many. And he prayd hym instantly/ that he wolde not sende them awaye out of that region.

There was there nye vnto the mountayns a greate heerd of swyne feding/ and all the deuyls besought hym sayng/ sende vs into the heerde of swyne/ that we maye enter in to them. And anon Jesus gaue them leaue/ And the vncleane spirits went out and entred in to the swyne And the heerd starteled and ran hedlyng in to the see. They were a bout. ij. M. swyne/ and they were dronned in the see. And the swyne beer dis fled/ and tolde yt in the cite/ and in the countre. And they cam out for to see/ what had hapened/ And they cam out to Jesus/ and they sawe hym that was vered with the fende and had the legion/ syt both clothed and in hys ryght mynde and were afrayed. And they that sawe yt tolde the/ howe yt had hapened vnto hym that was possessed of

the deuyll/ and also of the swyne. And they began to praye hym/ that he wolde departe frō their coostes. And whē he was come in to the shippe/ he that had the deuyll prayed him that he myght be with hym: Jesus wolde not soffre hym but sayde vnto hym/ Go home vnto thyne owne houlde ād to thy frendes/ and shewe thē what thinges the lorde hath done vnto the/ and howe he had compassion on the. And he departed/ and began to publisshe in the tenstes/ what thinges Jesus had done vnto hym/ and all men did meruayle.

Mat. ix. c
Lu. viij. f

And whē Jesus was come ouer agayne in the shippe vnto the other syde/ moche people gathered vnto hym and he was nye vnto the see. And beholde there cam vnto hym won of the rulers of the synagoge/ whose name was Jairus/ād when he sawe hym/ he fell doune at hys fete/ and besought hym greatly/ sayinge: my doughter lyeth at point of deeth/ I wolde thou wouldest come and ley thy honde on her/ that she myght be safe and liue. And he went with hym/ and moche people folowed hym/ and thronghed hym.

And there was a woman/ which was diseased of an yssue of bloude twelue yeres/ and had suffered many thinges of many phisicions/ and had spent

all that she had/and felte none amend-
ment at al/But wered wozse & wozse
When she had herde of Jesus/she cam
into the preace behynde hym/and tew-
ched his garmēt. For she sayde/yf I ma
ye but tewche his clothinge/I shall be
whole. And streyght waye her foūtayn-
ne of bloude was dryed vppe/and she
felt in her body/that she was healed of
the plage.

And Jesus immediatly felt in hym
silfe/the vertue that went out of hym
and tourned hym rounde about in the
preace/and sayde: Who tewched my
clothes? And his disciples sayde vnto
hym: thou seyst the people thrustinge
the on euery syde/and yet sayest: who
did tewche me? And he loked roūd ab-
out for to se her that had wne that thin
ge. The woman feared and trembled/
for she knewe what was done with in
her And she cam and fell doune before
hym and tolde hym the trueth of euery
thinge And he sayde vnto her. Dough-
ter thy fayth hath saued the go in pea-
ce/and be whole of thy plage.

D Whyll he yet spake/there cam from
the ruler of the synagogis house/cer-
tayne which saide: thy dughter is dead
why delealest thou the master eny fur
ther: As soone as Jesus herde that wor
de spoke he sayde vnto the ruler of the

synagoge/ be not afrayed/ only beleue me. And he suffred no man to folowe hym moo thē Peter/ and James and Jhon James brother. And he cam vnto the houlle of the ruler of the synagoge and sawe the wondringe and thē that wepte and wayled greatly And he went in and sayde vnto them/ Why make ye this adoo ād wepe? The mayde is not deed/ but slepith And they lawght him to scorne. Then he put them all out/ ād tooke the father and the mother of the mayden/ and them that were with him and entred in where the mayden laye/ And tooke the maydē by the honde and sayde vnto her/ Tabitha/ cumi/ which ys by interpretacion/ mayden I saye vnto the/ aryse. And streyght the mayden arose/ and went on her fete. For she was of the age of twelue yeres. And they were astōied at yt out of measure. And he charged them straytely/ that no man shulde knowe of yt. And commaunded to geue her meate.

The. vj. Chapter. ✠

mat. xiij. g
Luc. iiij. c
Joā. iiij. f.

AND he departed thens/ ād cam in to his owne countre/ and his disciples folowed hym. And when the saboth daye was come/ he begā to teache in the synagoge. And many that herde hym were

astonyed/ ād sayde/ From whēce hath
he these thinges? and what wysdome is
this that is geuen vnto hym/ ād suche
vertues that are wrought by his hon-
des/ Is not this that carpenter? Mary
sonne the brother of James/ ād Jo-
ses and Juda/ ād Symon? and are not
his sisters here with vs? And they were
hurt by the reason of hym/ And Je-
sus sayde vnto thē/ a prophet is not dis-
pysed but in his owne cōtree/ ā amon-
ge his owne kynne/ and amonge them
that are of the same housholde. And he
couldē there shewe no myracles/ but
leyd his hōdes apon a fewe sicke fool-
kes and healed thē. And he merueyled
at their vnbelefe. ¶

B And he went about by the townes Mat.ix.a
that lye in circuite/ te achynge/ And Luc.ix.a
he called the twelue/ ād began to sende
them/ two and two/ and gaue them po-
wer ouer vncleane spyrits. And comma-
nded them that they shulde take no-
thinge vnto their Journey/ saue a rodde
only. Neither scrippe/ neither breed/ ne
ther money in their pourses/ but shoul-
de be shood with sandals And that they
shulde not put on two cotis. And sayd
vnto them/ wherſoeuer ye entre in to
an housse/ there abyde tyll ye departe
thens. And whosoeuer shall not receiue
you/ nor heare you/ when ye de-

Act. xiij. g

parte thens/ I shake of the dust that ys
vnder youre fete/ for a remē brauce vn
to the I saye verely vnto you/ yt shalbe
easyer for sodom and Gomor/ at the da
ye of iudgement / then for that cite
And they went out ād preached that
they shulde repent/ and they caste out
many deuilles. And they annoynted/
many that were sicke with oyle and he
aled them.

mat. xiiij. a
Luc. ix. a.

And kynge herode herde of hym/ C
for his name was spred abrode. And
he sayd/ Jhon baptiste is rysen a gayne
frō deeth/ and therfore myracles wor
ke in hym. Other sayd yt is helyas/
and some sayde/ yt ys a prophet/ or as
won of the prophetes. But whē herd
he herde of him he sayd/ yt is Jhō whō
I beheded/ he is risen frō deeth a gayne
mat. xiiij. g
Luc. iij. d

For herode hym selfe / had sent
forth/ and had take Jhon / and bounde
him cast him into prison for herodi
as sake which was his brother philip
pus wyfe. For he had maryed her/ Jhō
sayd vnto herode. It ys not lawfull for
the to haue thy brothers wyfe. Hero
dias layd wayte for hym / and wolde
haue killed hym/ but she coude not.
For herode feared Jhō/ knowinge that
he was iuste and holy/ ād gaue him re
uerēce. And whē he herde him/ he did
many thinges / and herde him gladly.

And when a conuenyent daye was
come, herode on his birth daye made a
supper to the lordes/captayns/and the-
se estats of galile. And the doughter
of the same herodias cam in/and daun-
ced/and pleased herode and them that
sate at bourde also. The the kinge sayd
vnto the mayde/aske of me what thou
wilt/and I will geue yt the. And he swa-
re vnto her what soeuer thou shalt a-
ske of me/I will geue yt the/euen vnto
the one halfe of my kyngdom. And the
wel lerned and sayde to her mother/what
shal I aske? And she sayde/Iohan baptis
tes head. And she cam in straytway
with haste vnto the kinge/and aske say-
inge/I wyll/that thou geue me by and by
in a charger the head of Iohan baptist.
And the kinge was sorye yet for his o-
thes sake/and for their sakes which sa-
te at supper also/he wolde not put her
beside her purpose. And immediatly
the kinge sent the hangman and com-
anded his head to be brought in. And
he went and beheaded him in the prison
and brought his head in a chareger and
gaue yt to the mayden/and the mayde
gaue yt to her mother. When his disci-
ples herde of yt/they cam and tobe by
pe his body/and put it a toumbe.

And the apostles gathered them sel- Mat. xiiii.
ues to gether to Iesus and tolde him all Luce. ix.b

thingis/ booth what they had done/ād what they had taught. And he sayde vnto thē/ come ye apart em to the wylder nes/ and rest a whyle. For there were many comers and goers. And they had no leasur wons for to eate. And he went by shippe a ide out off the waye into a desert place. And the people spied them when they departed/ and many knewe him/ & they hasted a fote thither out of euery cite/ād cā thyther before them/ And cā to gether vnto hym And Jesus went out and sawe mo the people/ and had cōpassion on them/ because they were lyke shepe which had no shepperde. And he began to teache them many thingis.

Mat.ix.b

mat.xiiij.b
Luc.ix.b.
Joā.vj.a

And when the daye was nowe farre spent/ his disciples cam vnto hym sayinge/ thys is a desert place/ and nowe the daye is farre passed/ let thē departe that they maye go into the countrey rounde about/ and into the tounes/ ād bye them breed/ for they haue not thynge to eate. He answered and sayde vnto them/ geue ye thē to eate. And they sayde vnto hym/ shall we go and bye ij. C. peny worth of breed/ and geue thē to eate. He sayde vnto them/ howe many lones haue ye? Goo and loke. And whē they had serched/ they sayde. v. ād ij. fyshes. And he cōmaunded them to

make thē all sytte doune/ by companyes
apon the greene grasse. And they sate
wone here a rowe and there a rowe by
hoūdredis and by fyftyes. And he to-
ke the .v. loues and .ij. fyshes ād loked
vppe heauē ād gaue thankis/ād brake
the loues/ ād gaue thē to his disciples
to put before thē/ and the .ij. fyshes he
deuided amōge them all. And they all
ate and were satisfyed. And they toke
vppe tweine basshetis full of the gob-
bettis and of the fyshes And they that
ate were about fyue thousand men.

And streyght waye he caused his dis- mat. xiiij. c
ciples to go in to a shippe/ and to go o- Joā. vj. b.
uer the water before vnto bethsayda/
whil he sent awaye the people. And as
soone as he had sent them awey / he de-
parted in to a mountayne to praye.

¶ And whēnē was come/ the shippe
was in the middis of the see / and he a
lone on the londe/ ād he sawe thē trou-
bled in rowynge / for the wynde was
cōtrary vnto thē. And aboute the fou-
rth quaytre of the nyght / he cam vnto
them walkynge apon the see/ and wol-
de haue passed by them. When they sa-
we him walkinge apō the see/ they sup-
posed ye had bene a spyrite/ād cryed ou-
te. For they all sawe him/ and they we-
re afrayed. And anon he talked wyth
them/ and sayde vnto them / be of good

there/yt is ȝ/ be not a frayed: And he went vnto them into the shippe/and the wynde ceased/and they were sore amased in them selues beyonde measure/ and marueyled. For they remembred not of the loues/ because their hertis were blynded.

mat.xiiij.d And they cam ouer/ and went into the londe of genezareth/ and drue vp into the haue. And as sone as they were come out of the shippe streyght they knewe hym/ and ran forth through out all the regyon rounde about/ and began to cary aboute in beddys all that were sycke/ where they herde tell that he was there. And whyther soeuer he entred into the tounes or cites/ or vyllages/ they layde their sicke in the stretes and prayed hym/ that they myght touche and yf it were but the edge of his vesture/ And as many as touched hym were safe. ℣

The.vii. Chapter.

Mat.xv.a AND the pharyses cam to gether vnto him/ and dyuers of the scribis which cam frō Jerusalem. And whē they sawe certayne of his disciples eate bred with cōmen hōdes (that is to saye/ with vnwasshen hōdes) they complayned. For the pharyses/ and all the Je-

wes/except they wallhe theirehondes
ofte/eate not/obseruynge the traditi-
ons of the elders. And whē they come
from the market/except they wallhe
them selues they eate not. And many
other thinges there be/which they ha-
ue taken vpon them to obserue/as the
wallhynge of cuppes and crueses/and
of brasen vessels/and of tables.

Then asked him the pharises & scri-
bes/why walke not thy disciples acco-
dynge to the traditions of the elders/
but eate meat with vnwallhen hōdes?
ye answered ād sayde vnto them well
prophesied hath Esayas of you ypocri-
tes as yt is writē: This people honou- esa.xxix.d
reth me with their lippes: but their
hert is farre fro me. In vayne they wor
shippe me/teachynge doctrynes whych
are nothynge but the cōmaundmentes
of men/for ye laye the cōmaundmentes
of God aparte/and ye obserue the tra-
ditions of mē as the wallhynge of cru-
ses and of cuppes/and many other lyke
thynges ye do.

And he sayde vnto them/well ye put e.o.xx.c.d
awaye the commaundment of God/to deu.v.b.
mayntayne youre owne traditions. ephe.vj.a
For moses sayde: honoure thy father Exo.xx.c.
and thy mother/ād who soeuer sayeth Leui.xx.b
euyll to his father or mother/let him deu.xx.c.
dey for yt. But ye saye/a mā shall saye

to his father or mother Corbā/ that is whatsoeuer thynge I offer / that same myght profite the: And ye suffre no more that a mā do eny thynge for hys father or mother: and thus haue ye made the cōmaundment of God of none effecte throughe youre awne tradicions which ye haue ordeyned. And many suche thynges ye do.

Mat.xv.b

And he called all the people vnto hi/ C and sayde vnto them/ Herken vnto me euery one of you and vnderstonde/ there ys no thynge wyth oute a man that can defyle hym when yt entreth in to hym/ but the thyngis whych proceade out of a man are those whych defyle a mā. If eny mā haue eares to heare let hym heare. And when he cam in to a house awaye from the people/ his disciples asked him of the similitude/ & he sayde vnto thē. Do ye then lacke vnderstondinge? Do ye not yet perceaue/ that whatsoeuer thige frō with out entreth into a mā/ yt can not defyle him be cause yt entreth not in to his hert/ but into the belly/ and goeth out in to the draught that purgeth oute all meates.

And he sayde that defyleth a man/ whych cometh out of a man. For from with in euen oute of the herte of men/ proceade euyll thoughtes / aduoutry/ fornicacīō/ murther/ theeft/ couetous

nes/wickednes/diceyte/vnclennes/&
a wyched eye/blasphemy/pryde/folysh-
nes/All these euyll thynges cam fro
with in/and defyle a man.

And fro thence he rose &̄ went into Mat.xv.c
the borders of Tire &̄ Sydon/and en-
tred into an house/ and wolde that no
man shulde haue knowen of hym. But
he coulde not be hyd. For a certayne wo
man whose doughter had a foule spyrit
when she herde of hym / cam and fell
doune at hys fete. The woman was a
greke out of Syrophenicia/and she be
sought hym that he wolde caste out the
deuyll out of her doughter. Jesus sayde
vnto her / let the chyldren fyrst be fed.
It is not mete to take the chyldrens
breed/& to caste it vnto whelppis. She
answered and sayde vnto hym/euen so
master / neuertheles / the whelppis
also eate vnder the table of the chyl-
drens cromes. And he sayde vnto her/
for thys sayinge goo thy waye / the de-
uyll is gon out of thy doughter. And
whē she was come home to her house
she founde the deuyll departed/and her
doughter lyinge on the beed.

✠ And he departed agayne frō the Mat.xv.d
coostes of Tyre and Sydon and cā vn-
to the see of Galile thorow the myddis
of the coostis of the .x. cytes/ And they
brought vnto him won that was deffe/

and stambred in his spechе and prayde
hym to laye his houde vpon hym. And
he take him a syde from the people/ād
put hys fyngers in hys eares/and dyd
spet/and touched hys tounge / and lo-
ked vp to heauen/and syghed /and say-
de vnto hym/ephatha/that ys to saye/
be opened. And streyght waye his ea-
res were opened/ and the strynge off
hys tounge was loosed/ and he speake
playne. And he cōmaunded them that
they shulde tell no man. But the more
he forbod them / so moche the more a
greate deale they pubblished yt: And
were beyonde measure astonyed/ say-
ynge/he hath done all thyngis well ād
hath made booth the deffe to heare ād
the dom to speake. ✠

Gene.i.d ecclesiast. xxxix.c.

The.viij. Chapter. ✠

mat.xv.d.

IN those dayes when the-
re was a verygreate com
panye/and had not hynge
to eate / Jesus called hys
disciples to hym/ād sayde
vnto them / my herte py-
eyeth hys people / because they haue
now be bene with me.iij. dayes/ and ha-
ue nothynge to eate. And yff I shulde
sende them awaye fastynge to their o-
wne houses / they shulde saynt by the
waye/for dyuers of them cam frō far
re. And hys disciples answered hym/

ſrō whence myght a man ſuffyce them
with breed here in the wylderneſs? And
he aſked them/how we many loues haue
ye? They ſayde ſeuen. And he cōmaun-
ded the people to ſyt doune on the grou-
unde. And he toke the .vij. loues/ gaue
thankes/brake/ and gaue to hys diſci-
ples/to ſet before thē. And they ſet thē
before the people. And they had a fewe
ſmale fyſſhes/ and he bleſſed them
and cōmaūded thē alſo to be ſet before
them: They ate and were ſuffyſed/and
they toke vp of the broken meate that
was lefte .vij. baſketis full. They that
ate were in nōbre aboute fowre thou-
ſande. And he ſent them awaye.

And anon he toke ſhyppe wyth hys mat.xvj.a
diſciples/& cam into the parties of dal Luc.xij.B.
manutha. And the phariſes cam forth/
and began to diſpute wyth hym/ and
ſought of him a ſigne from heane tem-
ptinge him/āo he ſyghed in his mynde
and ſayde/ why ſeeth thys generacion
ſeke a ſygne? Uerely I ſaye vnto you
there ſhall no ſygne be geuē vnto thys
generacion. And he lefte thē and went
into the ſhyppe agayne/and departed
ouer the water.

And they had forgoten to take breed mat.xvj.a
with thē nether had they in the ſhippe
with them moze then one loofe And he
charged them ſayinge/ take hede bee

ware of the leuen of the phariſes/ and the leuē of herode. And they reaſoned amonge thē ſelues ſaynge we haue no bread. And when Jeſus knewe that/ he ſayde vnto them/ why take ye thought be cauſe ye haue no bread/ perceaue ye not yet/ nether vnderſtonde? haue ye youre hertis yet blinded? haue ye eyes and ſe not? and haue ye eares and here not. Do ye not remember. When I brake. v. loues amonge. v. M. men/ howe many baſkettis full of brokē meate toke ye vppe? They ſayde vnto hym xij. When I brake. vij. amonge. iiij. M howe many baſkettis of the loupngis of broken meate toke ye vp? they ſayde. vij. And he ſayde vnto them/ howe is yt that ye vnderſtonde not.

Joh. vj. b

C ✠ And he cam to bethſayda ād they brought a blynde man vnto hym and deſyred him to touche him. And he caught the blynde by the honde/ and led hym out of the toune/ and ſpat in hys eyes ād put his hondis apon him/ and aſked hym yf he ſawe eny thynge/ and he lokyd vp and ſayde/ I ſe men. For I ſe thē walke as they were trees. After that he put his hōdis agayne apon his eyes/ and make hym ſe. And he was reſtored to his ſighe ād ſawe euery mā clerely. And he ſent hym home to his awne houſſe ſayinge/ nether go into the

towne nor tell it to eny in the towne. ¶

And Jesus wēt out ād his disciples mar.xvj.b
into the townes/that longe to the cyte Luce.ix.c
called Cesarea philippi/& by the waye he asked his disciples sayinge: whā
do mē saye that I am? They answered
some saye that thou arte Jhon Baptiste/some saye Helyas/ and some one of
the prophetis. And he sayde vnto thē
But whō saye ye that I am? Peter answered ād sayde vnto hym/ Thou arte
very Christe. And he charged thē that
they shulde tell no man of it. And he began to declare vnto thē/ howe that the
sonne of man must suffre many thynges and shulde be reprouued of the seniors ād of the hye prestes and scribes
and shulde be kylled/and after thre dayes aryse agayne. And he speake that
sayinge openly. And Peter toke him a
syde/and begā to chyde hym. He tourned aboute/and loked on his disciples
and rebuked Peter sayinge: Go after
me satā. For thou sauerest not the thinges of God/But the thinges of men.

And he called the people vnto hym/ mat.xvj.d
with his disciples also/ and sayd vnto And.x.d.
them: Whosoeuer wyll folowe me/ let Luce.ix.c
hym forsake hymself and take vp his and.xiiij.f
crosse/and folowe me. For whosoeuer ād.xvij.g.
wyll saue his lyfe/ shall lose it. But Joā.xij.d.
whosoeuer shal lose his lyfe for my sa-

he ād the gospels/the same shal saue it
What shall pe profyt a mā/yf he shalde
wynne all the worlde and loose his owne
soule? or els what shall a mā geue to re-
Mat.r.d. deme his soule agayne? Whosoeuer th
Luc.ix.c. erfore shalbe ashamed of me ād of my
and.xij.b wordys amōge this aduoutrous ād sin-
full generacion/of hym shall the sonne
of man be ashamed/ when he cōmeth
in the glory of his father wyth the ho-
mat.xvj.d lye angels. And he sayde vnto them. Ue-
Luc.ix.c. rely I saye vnto you. There be some of
them that stonde here/which shall not
taste of death/ tyll they haue sene the
kyngdom of God come with power.

The.ix. Chapter.

mat.xvij.a After. vj. dayes Jesus
Luce.ix.d toke Peter/James/and
Jhon and lede them vp in
to an hye mountayne out
of the waye alone/and he
was transfygured befo-
re them. And hys rayment dyd shyne/
and was made very whyte/euen as
snowe/so whyte as no fuller can ma-
ke vpon the earth. And there apeared
vnto them Helyas wyth Moses/ And
they talketh with Jesu. And Peter an-
swered and sayde to Jesu. Master/ he-
re is good beynge for vs/let vs make.
iij. tabernacles one for the/one for Mo
ses/and one for Helyas/ And wyst not

what he sayde. For they were afrayde
And there was a cloude that ouershadow
ed them. And a voyce came out of the
cloude sayinge: Thys ys my dere sonne
/here hym. And sodenly/they loked
rounde about them/and sawe no man
more/but Jesus only

As they cam downe from the hill/ he mat.xvij.d
charged them/that they shulde tell no
man what they had sene/tyll the sonne
of man were risen from deth agayne
And they kepte that saynge with in the
and demaunded wone of another/what
that rysinge from deth agayne shulde
meane? And they asked hym sayinge/
why then saye the scribis/that Helyas
muste fyrste come? He answered and say- mala.iiij.b
de vnto them/Helyas at hys fyrste co-
mynge/shall bringe all thynges agay- Esa.lxij.b
ne into good order/ And euen so ys yt
wryten off the sonne off man/ that he
shall suffre many thinges/and shall be-
set at nought. And I saye vnto you that mala.iiij.b
Helyas ys come/ and they haue done
vnto hym whatsoeuer plased them/as
yt ys wryten of hym

And he cam to hys disciples/ and sa- mat.xvij.e
we moche people about them and the Luce.ix.g
scribes disputynge with the. And streyght waye all the people beheld hym/
and were amased/and ran to hym/
and saluted hym. And he sayde vnto

the scribes / What dyspute ye wyth them? ✠ And one of the company answered and sayde / Master I haue brought my sonne vnto the / whych hath a dom spirite. And where so euer he taketh hym / he teareth hym / and he foameth / and gnasheth wyth hys tethe / and pyneth away. And I spake to thy disciples that they shulde caste him out / and they could not.

He answered him and sayde / O generacion wyth out fayth / how longe shall I be with you? How longe shall I suffre you? bynge him vnto me: And they brought him vnto him. And as sone as the spirite sawe hym / he tare him. And he fell downe on the grounde walowinge and foamynge. And he asked his father / howe longe is yt a goo / sens thys hath happened hym? And he sayde / of a chylde. And ofte tymes casteth hym in to the fyre / and also in to the water / to destroye hym. But yf thou canste do eny thinge / haue mercy on vs and helpe vs. Jesus sayde vnto hym / yee / yf thou coudest beleue / all thynges are possyble to hym that beleueth. And streyght waye the father of the chylde cryed wyth teares sayinge / Lorde I beleue / helpe myne vnbeleefe.

When Jesus sawe that the people came runnynge together vnto hym / he rebu-

ked the soule spirite / sayinge vnto hym Thou dom and deffe spirite / I charge the come out off hym / and entre no more in to hym. And the spirite cryed / and rent hym sore / and cam out / And he was as wo[n]e that had bene deed / in so moche that many sayde / he ys deed / But Jesus caught hys hode and lyfted hym vp / and he rose. And when he was come in to the house / hys disciples asked hym secretly / why coulde not we caste hym out? And he sayde vnto them thys kynde can by no nother meanes come forth / but by prayer and fastynge.

¶ And they departed thēs / and toke there iorney thoro we galyle / and wolde not / that eny man shulde haue knowē yt / For he taught hys disciples / and sayde vnto them / The sonne off man shalbe delyuered in to the hondys off men / and they shall kyll hym / and after that he ys kylled he shall aryse agayne the thyrd daye. But they wiste not what that sayinge meant / and were afrayed to aske hym. Mat. xvij. d Luce. ix. c.

And he cam to Capernaū / and when he was come to house / he sayde to thē what was that ye dysputed bytwene you by the waye? And they helde their peace (for by the waye they reasoned amonge thē selues / who shulde be the mat. xviij. a Luce. ix. c.

ebekest) And he sate downe / and called
the twelue vnto him/ād sayde to them/
yf eny man desyre to be fyrst/ the same
shalbe last of all and seruaunt vnto all.
And he toke a chylde ād set hym in the
myddis of them and toke hym in hys
armes and sayde vnto them/ Whosoe-
uer receaue eny suche a chylde in my
name/ he receaueth me And whosoeuer
receaueth me / receaueth not me / but
hym that sent me. ✠

Jhon answered hym/ sayynge ✠ ma-
ster/ we sawe won castinge out deuyls
in thy name/ which foloweth not vs/ &
we forbode hym/ be cause he foloweth
vs not. But Jesus sayde/ forbyd hym
not / For there is no man that shall do
a myracle in eny name/ and can speake
lyghtly euyll of me. Whosoeuer is not
agaynste you / is on youre parte. And
whosoeuer shall geue you a cuppe of
water to drynke for my names sake be
cause ye are belongynge to christe/ ve-
rely I saye vnto you/ he shall not loose
hys rewarde.

And whosoeuer shall hurte won of
thys lytell wons/ that beleue in me/ yt
were better for hym / that a mylstone
were hanged aboute his necke ād that
he were cast in to the see. And yf thy
honde offende the/ cut him of. It is bet-
ter for the/ to entre into lyfe maymed/

fo. xij. a

Math. x. d

mat. xviij.

Lu. xvij. a

mat. xviij. b

them to go wyth two handys in to hell
in to fyre that neuer shalbe quenched/
where their worme dyeth not/ and the
fyre neuer goeth oute. And yf thy fote
offende the/cut him of. It is better for
the to go halt in to lyfe / then wyth. ij.
fete to be caste into hell/ in to fyre that
neuer shalbe quenched / where theyre
worme dyeth not / and the fyre neuer
goeth oute. And yf thyne eye offende
the pluche hym oute. It ys better for
the to go in to the kyngdom of god wi-
th one eye / then hauynge two eyes to
be cast in to hell fyre/ where their wor- Esa.lxvj.g
me dyeth not/ and the fyre neuer goeth
oute. ℣

Euery mā therfore shalbe salted wi-
th fyre. And euery sacrifyse shalbe sea-
soned wyth salt. Salt ys good. But yf Mat.v.b.
the salt be vnsauery what shall ye salte Lu.xiiij.g
there with? Se that ye haue salt in you
re selues. And haue peace amōge you-
re selues / one wyth another.

The.x. Chapter.

A Nd he rose from thens/ mat.xix.a
and wēt in to the coostes
of Jewry through the re-
gyon that is beyonde Jo-
dan: And the people re-
sorted vnto him a fresshe.
And as he was wont / he thaught them
agayne, And the pharyses cam and

asked him a question/whether it were
lawfull for a man to put awaye his wyfe
to prove him. He answered and sayde
vnto them/what did Moses bydd you?
deu.xxiiij And they sayde Moses suffred to write
a testymonial of her dyuorsement/and
to put her awaye. And Jesus answered
and sayd vnto them/For because of your
Gene.j.d. harde hertes he wrote thys precept
Gene.ij.d vnto you. But at the fyrst creatiō/god
j.cori.vij.d made them man and woman/sayinge
For thys thyngis sake shall a man leue
Ephe.v.g father and mother/and byde by his wyfe/ and.ij. shalbe made won flesshe So
then are they no we not twayne/but
won flesshe/therfore that whych god
hath cuppled/let not man separate.
.cori.vij.h And yn the houlse his disciples asked him agayne of that mater. And he sayde vnto them/Whosoeuer putteth awaye his wyfe/and maryeth another/
breaketh wedlocke to her warde. And
yf a woman forsake her husband/and
be maryed to another/she committeth
adwoutry.
mat.xix.b ✠And they brought chyldren to hym
Lu.xviij.c that he shulde touche them. And hys disciples chyd those that brought them.
When Jesus sawe that/he was displeased/and sayd vnto them/Suffre
the chyldren to come vnto me and forbyd them not. For vnto suche belongeth

the kingdom of god. Verely I saye to
you/ whosoeuer shall not receaue the
kyngdom of god as a chylde/ he shall
not entre therin. And he toke them vp
in hys armes/ and put hys handes
apon them/ and blessed them.

Mat.xix. Luc.xviij.

¶ And when he was come into
the waye/ there cam one runninge ād
kneled to him/ and asked him. Good ma
ster what shall I do that I maye enhe
rete eternall lyfe? Jesus sayd vnto him
why callest thou me good? there is no
mā good but one/ which is god. Thou
knowest the cōmaundmentis/ thou
shalt not mayntayne/ thou shalt not
bere no false wytnes/ defraude no mā
honoure thy father and thy mother. He
answered and sayd to hym/ master/ all
these I haue obserued frō my youth. Je
sus beheld hi/ ād had a fauoure to hym
and sayd vnto him/ One thinge is lac
kinge vnto the. Go ād sell all that thou
hast/ and geue it to the poure/ and thou
shalt haue treasure in heuen and come
and folowe me. ¶ ād take thy crosse on
the. But he was discumfoted with th
at sayinge/ and went awaye mornynge
for he had grete possessions.

Exo.xx.c.

And Jesus loked rounde about/
ād sayd vnto hys disciples/ with what
difficultie shall they that haue ryches
entre into the kingdō of god. Hys dis

Cripes were astonnied at hys wordes
Jesus answerd agayne/and sayde vn-
to theim chyldren/how harde is yt for
them that trust in theyr ryches to en-
tre in to the kyngdom of god. It is ea-
syer for a camell to go thorow the eye
of a nedle/then for a ryche man to en-
tre in to the kyngdom of god. And they
were astonyed out of measure/ saye-
inge betwene them selues/ who then
can be saued? Jesus loked vpon them/
and sayd/with men it is vnpossible but
not with god for with god all thyngis
are possible.

And Peter began to saye vnto hym/
Lo/we haue forsaken all/and haue fo-
lowed the. Jesus answered and sayde.
Verely I saye vnto you there is no man
that hath forsaken houlde/or brethren/
or systers/or father/or mother/ or wyfe/
or chyldren/or londes/ for my sake
and the gospelles/ whych shall not
receaue an houndred folde now in thys
tyme/houses/and brethren/and systers/
and mothers/and chyldren/and londis
with persecutyons/and in the worlde
to come eternall lyfe. Many that are
mat.xix.b fyrst/ shalbe last/ and the last/ fyrst.
mat.xx.b. They were in the waye goynge vppe
luc.xviij.c to Jerusalem. And Jesus went before
them/ and they were amased/ and as
they folowed were afrayde.

E And Jesus toke the .xii. agayne/ and
began to tell them what thynges shulde
happen vnto hym. Beholde we go vp-
pe to Jerusalem/ and the sonne of man
shalbe delyuered vnto the hye preestis/
and vnto the scrybis/ and they shall cō-
dempne hym to death/ and shall dely-
uere him to the gentyls/ and they shall
mocke hym/ and scourge hym and spyt
vpon him/ and kyll him/ and the thyrde
daye he shall ryse agayne.

F And James ād Jhon the sonne of ze- Mat.xx.c
bede/ cam vnto hym sayinge: Master/
we wolde that thou shuldest do for vs
what so euer we desyre. He sayde vnto
them/ what wolde ye I shulde do vnto
you? They sayde vnto hym/ graunt vn-
to vs that we maye syt won on thy ry-
ght honde/ and the other on thy lyfte
honde in thy glory. But Jesus sayde vn
to thē: ye wot not what ye aske. Can ye
drynke of the cuppe/ that I shall drynke
of? And be baptysed in the baptym
that I shalbe baptised in? And they sa-
yde vnto him/ that we can. Jesus sayde
vnto them/ ye shall drynche of the cup-
pe that I shall drynche of/ and be bap-
tysed wyth the baptym that I shalbe
baptised in. But to syt on my right hō-
de and on my lyfte honde/ ys not myne
to gene/ but to them for whom yt ys
prepared.

Lu.xxij.c. And whē the .x. herde that/they begā to disdayne at Iames and Jhon. But Jesus called them vnto him/ and sayd to them/ ye knowe wel that they which seme to beare rule amonge the gentyls/raygne as lordis ouer them. And they that be greate men amonge them exercyse auctorite ouer them/ So shall it not be amonge you but whosoeuer of you wylbe greate amonge you/ shalbe youre mynister: And whosoeuer wylbe chefe/ shalbe seruaūt vnto all. For euen the sonne of man came/ not that other shulde minister vnto him/ but to minister/ and to gene his lyfe for the redempcion of many.

Mat.xx.d Lu.xviij.f. And they cam to hierico/ and as he wēt oute of hierico with his disciples and a greate nōbre of people/ Bartimeus the sonne of thimeus which was blinde/ sate by the hye wayes syde beggynge. And when he herde that yt was Jesus off Nazareth/ he began to crye/ and to saye. Jesus the sonne of Dauyd/ haue mercy on me/ And many rebuked hym/ because he shulde holde his peace/ But he cryed the more a greate deale/ thou sonne of Dauid haue mercy on me And Jesus stode still and commaunded hym to be called/ And they called the blinde/ saynge vnto him/ Be of good cōfort/ aryse he cal-

leth the. he threwe awaye his cloothe/ and rose and came to Jesus/ and Jesus answered and sayd vnto hym/ what wilt thou that I do vnto the? The blinde sayde vnto him/ Master that I myght se/ Jesus sayde vnto hym/ Go thy waye/ thy fayth hath saued the. And by and by he receaued his sight/ and folowed Jesus in the waye.

¶ The.xj. Chapter.

¶ AND whē they came nye to Hierusalē/ vnto bethphage/ and bethany/ beside the mount oliuete/ he sendeth forth.ij. of his disciples/ and sayde vnto them/ Go youre wayes into the towne that ys ouer agaynst you/ And assoone as ye entre into yt ye shall fynde a colte bounde/ where on neuer man sate/ loose hym and bringe him hither. And yf eny man saye vnto you/ why do ye so? saye that the lorde hath neade of hym/ and streyght waye he will sende hi hither. They wēt their waye/ and found a colte tyed by the dore wythout in a place where two wayes met/ and they loosed hym. And diuers of them that stode there/ sayd vnto them/ what do ye loosynge the colte? and they sayd vnto them euē as Jesus had commaunded them. And

Mat.xxi.a. Luc.xix.c.

Joh.xij.b.

they lete them goo. And they brought
Joh. xx. b. the colte to Jesus: And caste theyr gar-
mentis on hym/and he sate apon hym.
And many spreade theyre garmentis in
the waye. Other cut doune braunches
of the trees/and strewed them in the
waye. And they that went before and
they that followed/cryed sayinge/ Ho-
sanna/blessed be he that commeth in
the name of the Lorde. Blessed be the
kyngdom that commeth in the name of
him that is lorde of oure father Dauid
Hosanna in the hyest.

mat. xxi. b And the lorde entred into Jerusalē/ &
Lu. xix. g and in to the temple. And when he had
mat. xxi. b loked rounde about apon all thyngis/
and nowe the euentyde was come/he
went out vnto bethany with the twel-
ue. And on the morowe when they we-
re come out from bethany/he hungred
and he spyed a fygge tree a farre of/ha
vynge leues/ād went to se whether he
might fynde eny thynge there on/but
when he cam thereto/he fonde nothin
ge but leues. For the tyme of fyggis
was not yet. And Jesus answered and
sayde to it/neuer man eate frute of the
here after whyll the worlde standith.
And his disciples herde yt.

And they cam to Jerusalem/and Je-
sus went in to the temple/and began
to cast out them which solde ād bought

in the temple. And ouerthrewe the tables of the money chaungers/ and the stoles of them that solde doues/ & wolde not suffre that any man carryed a vessell thorowe the temple. And he taught & sayinge vnto them: is it not wrytten howe that myne house shalbe called the house of prayer vnto all nations? But ye haue made it a den of theues. Esa.lvj.c Hier.vij.b

And the scribes and the hye prestis herde it and sought howe to destroye him. For they feared him because all the people marueiled at his doctrine. And when euen was come/ he went out of the cyte. And in the morninge as they passed by/ they sawe the fygge tree dryed vpe by the rotes. And Peter remembred/ and sayde vnto him: Master/ beholde/ the fygge tree which thou cursedyst/ is wyddred awaye. And Jesus answered/ and sayde vnto them. Haue confidence in God. ✠ Verely I saye vnto you/ that whosoeuer shall saye vnto this mountayne. Take awaye thyselfe/ and cast thyselfe into the see/ and shall not wauer in his herte/ but shall beleue that those thynges whych he sayeth shall come to passe/ whatsoeuer he sayeth shalbe done vnto him. Therfore I saye vnto you what soeuer ye desire when ye praye/ beleue that ye shall haue it/ and it shalbe done vnto you/ Mat.xxj.c mat.vij.a and.xxij.c

and when ye stande and praye / forgyue / yf ye haue eny thynge agaynste eny man that youre father also wh̄e in heuen / maye forgyeue you youre trespaces. ℟

Luc.xj.b. Marth.vj.b. Ecc.xxxviij.b. Mat.xxj.b. Luc.xx.a.

And they cam agayne to Hierusalē / and as he walked in the temple / there cam to hym the hye prestes / ād the scribes / and the seniours / and sayd vnto hym / by what auctorite doest thou these thingis / ād who gaue the thys auctorite / to do these thingis? Jesus answered / and sayde vnto them / I wyll also aske you a certayne thinge / and answere ye me / ād I wyll tell you by what auctorite I do these thingis. Whether was the baptim of Jhon from heuen / or of men? Answer me. And they thought in them selues sayinge / If we shall saye / from heauen / he wyll saye / why then did ye not beleue hym? but yf we shall saye / of men / then feare we the people. For all men counted Jhon / that he was a very prophet. And they answered / and sayd vnto Jesu / We cam not tell. And Jesus answered / and sayd vnto them / Nether wyll I tell you / by what auctorite I do these thingis.

¶ The.xij. Chapter.

And he began to speake vnto them in similitudes. A certayne man planted a vineyarde / and compased it with an hedge / and ordeyned a wyne presse / and bylt a toure in yt / and lete it out to hyre vnto husbandemen / and went into a straunge countre. And when tyme was come he sent to the tenaunts a seruaunt that he myght of the tenaunts receane of the frute of the vineyarde / And they caught hym and bete hym and sent hym agayne empty. And moreouer he sent vnto them another seruaunt / and at hym they cast stones and brake his head / and sent hym agayne all to rebuked And agayne he sent another and hym they killed / and many other / beetynge some / and killynge some.

Yet had he one sonne whom he loued tenderly / hym also sent he at the last vnto them / sayinge They will feare my sonne. But the tenaunts sayde within them selues / This is the heyre come let vs kyll hym / and the inheritaunce shalbe ours. And they toke hym and killed hym / and cast him out of the vineyarde. What shall then the lorde of the vineyarde do? He will come and distroye the tenaunts / and let out the vineyarde to other. Haue ye not redde

Matt.xxi.b

Lu.xx.b

Esaie.v.a.

Hiere.vij.b.

psal.cxviij. this scripture? The stoone wyche the
esa.xxviij. bylders dyd refuse / is made the chefe
Act.iiij.b. stoone in the corner. This was done of
Rom.ix.g the lorde/and was marueylous in our
1.Pet.ij.a re eyes. And they went about to take
hym/ but they feared the people. For
they perceaued that he speake that si-
militude agaynst them. And they left
him and went their waye.

mat.xxij.b And they sent vnto him certayne of
Luc.xx.d. the phariseis with Herodes seruauntis
to take him in his wordis. And as soo-
ne as they were come/they sayde vnto
hym: Master/ we knowe that thou ar-
te true/and carest for no man/ For th-
ou considerest not the degre of men/
but teachest the waye of God truely/
Is it lawfull to paye tribute to Cesar/
or not? ought we to geue/ or ought we
not to geue? The knewe theyr dissimu-
lation/and sayde vnto them/ Why tem-
pte ye me? Bryng me a peny / that I
maye se it. And they brought him one.
And he sayde vnto thē: Whose is this
ymage and superscripcyon? And they
sayde vnto him: Cesars/ And Jesus an-
swered / and sayde vnto them. Then
geue to Cesar / that wyche belongeth
to Cesar: And geue God / that wyche
pertayneth to God. And they merueyl-
led at hym.

And the sadduces cā vnto him wyche

saye / there is no lyke after thys. And they asked hym / sayinge: Master / Moses wrote vnto vs / yf eny mās brother dye / and leue hys wyfe / behynde hym / and leue na chyldren / that then his brother shulde take his wyfe / ād reyse vppe sead vnto his brother. There were seuen brethrē / and the fyrst toke a wyfe / and when he dyed left no seade behynde hym. And the seconde toke her / and dyed / nether left he eny seade / and the thyrde lyke wyse. And seuen had her / ād left no sead behynde them. Last of all the wyfe dyed also. In the lykatyr thys / when they are a lyue / whose wyfe shall she be of them? For seuen had her to wyfe. Jesus answered and sayde vnto them. Are ye not therfore deceaued / be cause ye knowe not the scripturis / nether the power of God? For when they be a lyue after thys dethe / they nether mary / nor are maried / but are as the aungels whych are in heauē. But as touchynge the dead / that they are a lyue / haue ye not redde in the boke off Moses / how in the bushe God spake vnto hym / sayinge: I am the God of Abraham / and the God off Jsaac / and the God off Jacob? He ys not the God of the dead / but the God of the lyuynge / ye are therfore greatly deceaued.

mat.xxij.c. Luc.xx.b. deu.xxv.b

Exo.iij.b

mat.xxij.d Luce.x.e And there cam vñ of the scribis/ ād when he had herde them disputinge to gether/and perceaued that he had answered the well / he asked him Which is the fyrste of all the commaundements? Jesus answered hym / The fyrste of all the commaundements is/ Here Israel/oure lorde God / is wone lorde. And thou shalt loue thy lorde God with all thy hert and wyth all thy soule/and with all thy minde/and with all thy strengthe. This is the fyrste commaundement And the seconde is like vnto this/ Thou shalt loue thy neghbour as thy selfe. There is none other commaundement greater then these.

Deu.vj.a. Leuit.xix.d. mat.xxij.d rom.xiij.c Gala.v.c

And the scribe sayde vnto him / well master/thou hast sayde the truthe that there is one God / ād that there is none but he. And to loue him with all the herte/and with all the mynde/ ād with all the soule / and with all the strēgthe And to loue a mans neghbour as hym selfe/ys a greater thinge then all holocaustis and sacrifices. And when Jesus sawe howe that he answered discretly he sayd vnto hym / Thou arte not farre from the kyngdome of God / And no man after that durst aske hym eny question.

mat.xxij.d And Jesus answered/ and sayd teachynge in the temple. Howe saye the

ferthis/that they receyue the fulnesse of ye
mildnesse/wysedome/and the holy goost sayde
the holy goost sayde/ Thou shalte sayde
to my lorde/sytte on my ryght hande tyll
I make thyne enemyes thy fote stole.
Then wanne hym dauyd therefore
he dyd/and by what meanes he is hys
sonne? And also the people herde hym
gladly.

And he sayde vnto them in hys doctrine be ware of the scribes which loue to
goo in long clothynge/and loue salu- Luc.xj.f
tacions in the market places/ and the and.xx.g
chefe seates in the synagogis/and to sit
in the vppermost romes at feastes/
and deuoure widowes houses: and vn-
der a colour of long prayers. The
selhallhaue greater damnacion.

✠ And Jesus sat ouer agaynst the Luc.xxj.a
treasury/and beheld howe the people
put money into the treasury. And ma-
ny that were ryche/ cast in moch. And
there cam a certayne poore widowe
and she threwe in two mytes/ whiche
make a farthynge And he called vnto
hym hys disciples/ and sayd vnto thē
Verely I saye vnto you/that this poo-
re widowe hath cast more in/ then all
they which haue cast em to the treasu-
ry/ for they all put in of their superflui-
te/ But she of her ponerte cast in all
that she had/ euen all her lyuynge. ✠

The.xiij. Chapter.

Mat.xxiiij. Luc.xxj.b



OD as he went out off the temple / won off his disciples sayd vnto hym: Master / se what stones / and what byldynges are here. And Jesus answered / and sayde vnto hym: Seist thou these greate byldynges? There shall not be lefte one stone apon another / that shall not be throwen downe.

Luc.xix.g

And as he sate on mounte oliuete ouer a genst the temple / Peter and James and Jhon and Andrie asked hym secretly / tellinge whē these thinges shalbe? And what ist a token / whē all these thinges shalbe fulfilled? And Jesus answered them / and began to saye / Take hede lest eny man deceaue you. For many shall come in my name sayinge / I am Christ / And shall deceaue many.

When ye shall heare off warre / and tydinges of warre / be ye not troubled For they muste nedes be But the ende is not yet. For there shal nacion aryse agaynste nacion: and realme agaynste realme. And there shalbe erthquakes / in all quarters / and hampn̄ād troubles These are the begynnynge of sorowes.

But take ye hede to youre selues. For they shall bringe you vppe to the counsels and into the synagogis / and

ye shalbe beaten / and ye shalbe brought before rulers and kynges / for my sake / for a testimoniall vnto them And the Gospell muste fyrste be publysshed amonge all nacions.

But when they leade you and present you / take no thought / afore honde what ye shall saye / nether ymagion / but whatsoeuer is geuen you at the same tyme / that speake. For yt shall not be ye that shall speake / but the holy goost: ye and the brother shall delyuere the brother to deth. And the father the sonne / And the chyldren shal ryse agaynste their fathers and mothers / and shall put them to deth. And ye shalbe hated of all men for my names sake. But whosoeuer shall endure vnto the ende shalbe sake. Mat.x.b

¶ Moreouer when ye se the abominable desolacion / where of yt is spokē by Daniel the prophete / stonde where yt ought not / let hym that redeth yt vnderstonde yt. Then let them which be in Jewry / flee to the mountaynes. And let hym that ys on the houlle toppe / not descende doune in to the houlle nether entre there in to fetche eny thinge out off hys houlle. And let hym that is in the feide / not tourne backe agayne vnto tho thynges whych he lefte behynde hym / for to take hys cloothes mar. xxiiij Luc. xxj. b Danie. ix. g

with hym. But wo is then to them that
are with chylde/and to them that geue
soucke in those dayes. But praye that
youre flyght be not in the wynter. For
there shalbe in those dayes suche tribu
lacion/as was not from the begynnyn
ge off creatures/whych God created/
vnto this tyme/nether shalbe. And ex
cepte that the lorde had shortened tho
se dayes/no man shulde be saued. But
for the electis sake/which he hath cho
sen he hath shortened those dayes.

And then yf eny man saye vnto you
Lo/here is Christ: Lo/he is there: be-
mat.xxiiij leue not. For false christis shall arise
lu.xxi.b.c. and false prophetis/And shall shewe
myracles and wonders/to deceaue yf
yt were possible/euyn the electe. But
take ye hede/beholde/I haue shewed
you all thynges before.

Moreouer in those dayes after that
tribulacyon/the sunne shall were dar-
eze.xxxij.b ke/and the Mone shall not geue her
Esa.xiij.b light/and the starres of heauē shall fall
Joel.iij.c. And the powers which are in heauen/
shall moue. And then shall they se the
sonne of man cōmynge in the clowdes
with greate power ād glory. And then
shall he sende hys angels/and shall ga-
thre to gether his electe from the fow-
re wyndes/and from the one ende off
the worlde to the other.

Learne a similitude off the fygge tree/ When hys braunches are yet tender/ and hath brought forthe leuey/ ye knowe that sommer is neare: So in lyke maner when ye se these thynges come to passe/ vnderstande/ that it is nye euen at the doores. Uerely I saye vnto you that this generacyon shall not passe/ tyll all these thynges be done. Heauen and earth shall passe/ but my wordes shall not passe. But of the daye and the houre/ knoweth no man/ no not the aungels whych are in heauen/ nether the sonne hym selfe/ saue the father only.

Take hede/ watche/ and praye for mat.xxiiij
ye knowe not when the tyme is. As a man which is gone in to a straunge countrey and hath lefte hys houlse/ and geuen auctorite to hys seruauntes/ and to euery man hys worke/ and commaunded the porter to watche. Watche therfore/ for ye knowe not/ when the master off the houlse wyll come/ whether at euen/ or at mydnyght/ whether at the cocke crewynge/ or in the daunynge/ lest yf he come sodenly/ he shulde fynde you slepynge. And that I saye vnto you: I saye vnto all men/ watche.

mat.xxvj. Lu.xxij.a



After two dayes folowed ester / and the dayes of swete breed. And the hye prestis and scribes sought meanes / howe they myght take hym by crafte and put hym to deeth. But they sayde/not on the feaste daye/leest eny busynes aryse amonge the people.

mat.xxvj. Joā.xij.a. Whē he was in bethania/in the house of Symon the leper/ euen as he sate at meate / there cam a woman wyth an alabaster boxe of oyntment / called narde / that was pure and costly/ and she brake the boxe and powred yt on hys head. There were some that disdayned in themselues/and sayde/ what neded this waste of oyntment? For yt myght haue bene solde for more thē two houndred penys: and bene geuen vnto the poore. And they grudged agaynste her.

And Jesus sayde / let her be in rest/ wy hy grene ye her? She hath wne a good worke on me. yee/ and ye shall haue poore with you all wayes / and when soeuer ye wyll/ye maye do them goode but me ye shall not haue al wayes. She hath done that she coulde / she cam afore houde to anoynt my body to hys buryinge ward. Uerely I saye vnto you/ wheresoeuer this gospell shalbe

preached there wont the whole worlde
thyng also that she hath done/ shalbe re-
hearsed in remembraunce of her.

B And Judas Iscarioth/ one of the mat.xxvj
twelue/ went awaye vnto the hye pre- Lu.xxij.
stis/ to betraye hym vnto them. Whom
they herde that/ they were gladde/ and
promised that they wolde gene hym
money And he sought/ howe he myght
conuenyently betraye hym.

And the fyrst daye of swete breed/ mat.xxvj
whē they offered the paschal lambe/ his Lu.xxij.
disciples sayd vnto him/ where wylt thou
that we go/ and prepare that thou
mayste eate the ester lambe? And he
sent fourthe two of hys disciples/ and
sayde vnto thē/ Go ye into the cite: and
there shall a man mete you beringe a
pitcher of water/ folowe hym/ And
whither soeuer he goeth in/ saye ye to
the good man of the house/ The master
asketh where is the geest chambre/ we
re I shall eate the ester lambe with my
disciples. And he wyll shewe you a
greate parlour/ paued/ and prepared/
there make redy for vs. And hys disci-
ples went forth/ and cam into the cite/
and founde as he had sayd vnto them:
and made redy the ester lambe.

C And at euen/ he cam with the twel- mat.xxvj
ue. And as they sate at boorde and ate/ Lu.xxij.b
Jesus sayde: Verely I saye vnto you/ Joā.xiij.c

that won of yon shall betraye me/ which eateth with me. And they began to morne/ and to saye to hym won by won wt is I. And another sayde/ is it I: he answered/ and sayd vnto the/ It is won of the .xii. and the same dypeth with me
Mat.xxvi.c. in the platter. The sonne of man goeth as it is writen of hym: but woo be to that man/ by whome the sonne of man is betrayed. Goode were it for hym/ if that man had neuer bene borne.
1.Cor.xi.c. And as they ate/ Jesus toke breede/ gaue thankis/ brake it and gaue it to them and sayd: Take/ eate/ This is my body. And he toke the coppe/ gaue thankis/ and gaue it to them/ and they dranke all of it. And he sayde vnto the: This is my blode of the newe testament/ which shalbe shed for many. Verely I saye vnto you: I will drynke no more of this frute of the vyne but vntil that daye/ that I shall drynke it newe in the kyngdom of god. And when they had sayd grace/ they went out into the mount oliuete.
Mat.xxvi.c And Jesus sayde vnto them: All ye
Lu.xxii.d shalbe hurt thorowe me this nyght.
Joh.xvi.a For it is writē: I will smyte the shep-
Joan.xvi. herd and the sheepe shalbe scattered
zach.xiii.c But after that I am ryssen agayne I will go into Galile before you. Peter sayde vnto hym: And thaugh all men

shulde be burte / yet wolde not I. And Jesus sayde vnto hym / Uerely I saye vnto the / thys daye euen in thys nyght / before the cocke crowe twyse / thou shalte denye me thryse. And he spake bolde lyerno yf I shulde dey with the / I wolde not denye the. Lyke wyse alsoo sayd they all.

And they cam in to a place named gethsemani. And he sayde to his disciples / Sit ye here / whyll I goo aparte and praye. And he toke with hym Peter / James / and Jhon / and he began to waxe a frayde and to be in anagony. And sayde vnto them / My soule is very heuy euen vnto the deeth / tary here and watche. And he went forth a lytle and fell downe on the grounde and prayede / That yf yt were possible / the houre myght passe from hym. And he sayde / Abba father / all thyngis are possible vnto the / take awaye this cuppe fro me neuertheles not that I wyll / but that thowe wilt be done. mat. xxvj. Lu. xxij.

And he cam / and founde them slepinge / and sayd to Peter: Simon slepest thou? Coudest not thou watche wyth me one houre? watche ye / and praye / lest ye entre into temptacion / the spirite is redy / but the flesh is weake. And agayne he went awaye and prayde / and spake the same wordis. And he retur-

ned and founde them aslepe agayne/ for theire eyes were heuy: nether coude they tell what they myght answere to hym. And he cam the thyrde tyme/ and sayde vnto them: Slepe hens forth and take youre ease. It ys ynough. The houre ys come / Beholde the sonne of man shalbe delyuered in to the handis of synners. Ryse vppe /let vs go/ Lo he that betrayeth me / ys come nye.

mat. xxvj. c
Lu. xxij. e
Joā. xviij.

And immediatly whyll he yet spake/ cam Judas/ won of the twelue/ and with hym a greate nomber off people wyth swerdes and staues from the hye prestes and scribes and senatours. He that betrayed hym/ gaue them a generall token/ sayinge / whosoeuer I do kisse/ he yt is/ take hym/ and leade hym awaye warely. And as sone as he was come/ he went streyght waye to hym/ And sayd vnto him: master master/ and kissed hym. And they leyde their hōdis on hym and toke him. Won of thē that stode by/ drue out a swearde/ and smote a seruaunt off the hye preste/ and cut of hys eare.

And Jesus answered and sayd vnto them: Ye cam out as vnto a theffe wyth swerdes and staues for to take me I was daily with you in the temple teachynge/ and ye toke me not/ but that

the scripturis shulde be fulfylled? and
they all forsoke hym and ranne awaye thre.iiij.d
And there was a certayne yongeman
that folowed hym coithed in lynnen a-
pon the bare / and the ponge men cau-
ght hym / ād he lefte hislynen and fled
from them naked.

¶ And they ledde Jesus awaye to the mat.xxvi.
hyest preste off all / ād to hym came all Lu.xxij.c.
the hye prestes and the seniours / and Joā.xviij.
the scribes. And Peter folowed a grea
te way of euen in to the pallys off the
hye preste / and he was there & sat with
the seruauntis / and warmed hym selfe
at the fyre.

And the hye prestis and all the co-
unsell sought for witnes agaynste Je-
su / to put hym to deeth / And they fo-
unde none. yet many boze falce wit-
nes agaynste hym / but their witnes
agreed not to gether. And there aro-
se certayne and brought falce witnes
agaynste hym / sayinge / We herde hym Joan.ij.d
saye: I wyll destroye this temple mā-
de wyth hondis / and wythin thre da-
yes I wyll bilde another made wyth
out hondes. And there witnes agreed
not to gether.

And the hyeste preste stode vppe be-
foze them all / and asked Jesus sayinge
answeresi thou nothinge? Howe is yi
that these beare witnes agaynst thee?

And he held his peace/and answered nothynge. Agayne the hyeste preste asked hym/ and sayde vnto hym: Arte thou Christ the sonne of the blessed? And Jesus sayde/ I am. And ye shall se the sonne of man sit on the ryght hõde of power/ and come in the cloudes of heauen. Then the hyest preste rent his cloothes and sayde: what nede we eny further of wytnes? ye haue herde the blasphemy/ what thynke ye? And they all gaue sentẽce that he was worthy of deeth. And some began to spit at hym/and to couer his face/and to bete him with their fystis/ and to saye vnto him arede vnto vs And the seruauntes bofeted him on the face.

mat.xxvj.g
Luc.xxij.k.
ioã.xviij.c

And Peter was beneeth in the palys/ãd there cam won of the wenches of the hyest preste. And when she sawe Peter warmynge hym sylfe/she loked on hym/ and sayde / wast not thou also with Jesus of Nazareth? And he denyed yt sayinge: I knowe hym not nether wote I what thou sayest: And he went out in to the porche/& the cocke crewe And a damsell sawe hym / and agayne began to saye to thẽ that stode by/ this is won of them. And he denyed it agayne. And anon after agayne they that stode by sayde to Peter/ suerly thou art won of thẽ / for thou arte of Galile/

mat.xxvj.g
Luc.xxij.k
ioã.xviij.e

and thy speache agreeth therto. And he
began to curse and to sweare/ sayinge
I knowe not this mā of whom ye spea
ke/ And agayne the cocke crewe. And
Peter remembred the worde that Je-
sus sayde vnto hym: Before the cocke
crowe twyse thou shalt renye me thry-
se/and began to wepe.

The .xv. Chapter.

AND anon in the dawnyn- mat.xxvij
ge helde the hye prestes Luc.xxiij.
a counsell wyth the sena- ioā.xviij.
ours ād the scrybis. And
also the whole congrega-
cion / and bounde Jesus
and ledde hym awaye / and delyuered
hym to Pilate. And Pilate asked him:
Arte thou the kynge of the Jewes?
And he answered/and sayde vnto him: mat.xxvij
thou sayest yt. And the hye prestes ac- luc.xxiij.a
cused him of many thyngis: Pilate a- ioā.xviij.
sked hym agayne / sayinge: Answerest
thou nothynge? Beholde how many
thingis they laye vnto thy charge. Je-
sus yet āswered neuer awordē / so that
Pilate merueled.

At the feast Pilate was wont to de-
lyure at their pleasure a presoner: w-
hom soeuer they wolde desyre. And the
re was one named Barrabas / whych
laye bounde wyth them / that caused in
surrection/and in the insurrection cō-

mitted murther. And the people called vnto hym/and began to desyre of hym accordinge as he had euer done vnto them. Pilate answered them/and sayd Wyll ye that I lose vnto you the kynge off the Jewes? For he knewe that the hye prestes had delyuered hym of envy But the hye prestes had moued the people that he shulde rather delyure Barrabas vnto them.

mat. xxvij Luc. xxiij Jo. xviij & and. xix. c. Pylate answered agayne/ and sayd vnto the. What wyll ye then that I do with hym / whom ye call the kynge off the Jewes? And they cryed agayne: crucify hym. Pylate sayde vnto the What harme hath he done? And they cryed the moore feruētly: crucifi hym. Pylate willinge to contēt the people loued Barrabas And delyuered Jesus scourged for to be crucifyed.

mat. xxvij Joā. xix. a And the soudyers ledde hym awaye into the commen hall; ād called together all the whoole multitude /ād they clothed hym with purple/ād they platted a croune off thornes and crowned hym with all. And began to salute hym hayl / kynge off the Jewes. And they smote hym on the head with a rede/ād spat apon hym/ and kneled downe and made courtesye before hym.

And whē they had mocked hym they toke the purple of hym/ād put his a-

ne clothes on hym/ ād ledde him oute
to crucifye him. And they cōpelled one mat.xxvij
that paſſed by called Simon of cerene Lu.xxiij.b
(which cam oute of the felde/ and was
father of Alexāder and Rufus) to bea
re his croſſe. And they brought him to
a place named Golgotha (which is by
interpretacion/ the place of deedmens mat.xxvij.
ſculles) and they gaue hym to drynke Lu.xxiij.b
wyne myngled with mirre/ but he re- Joā.xix.b
ceaued yt not.

C And when they had crucified hym/ mat.xxvij.b
they parted hys garmentis/ caſtinge Lu.xxiij.c
lottis for them/ what euery man ſhuld Joā.xix.b
de haue. And yt was aboute the thyr-
de houre/ and they crucifyed him. And
the title of the cauſe of his deeth was
wryten/ The kynge of the Iewes. And
they crucified with hym two theues;
the one on his ryght honde/ and the o- Eſa.liij.b
ther on his lifte honde. And the ſcrip-
ture was fulfilled/ which ſayeth: ād he
was counted amonge the wicked.

And they that wēt by/ rayled on him
waggynge their heades/ and ſaynge/ Joan.ij.b
Ah wretche/ that deſtroyeſt the temple
and byldeſt yt in thre dayes. Saue thy
ſilfe/ and come doune from the croſſe.
Lyke wyſe alſo mocked hym the hye
preeſtis amonge them ſelues wyth the
ſcribis/ and ſayde/ He ſaued other men
him ſilfe he can not ſaue. Let Chriſt the

kynge of Israel nowe descende from the crosse/that we waye se and beleue. And they that were crucified with hym cherked hym also.

And when the sixte houre was come/darcknes arose ouer all the earth/ vntyll the nynthe houre. And at the nynthe houre Jesus cryed wyth a lowde voyce/sayinge: Eloi/Eloi/lama sabachthani/which is yf yt be interpreted/my god/my god why hast thou forsaken me? And some of them that stode by/when they herde that/sayde beholde he calleth for helyas. And one ran/and fylled a sponge full of vynegre/and put yt on a rede/and gaue yt hym to dryncke: sayinge/let him alone let vs se whither helyas wyl come and take hym doune.

Mat.xxvij.a

But Jesus cryed with a loude voyce and gaue vppe the goost. And the vayle of the temple did rent in two partes/ from the toppe to the botome. And the vnder captayne wyych stode before hym sawe that he so cryed and gaue vp the goost/and he sayde truely this man was the sonne of God: There were also women a good waye off beholdynge him: amonge whom was Mary magdalen/and Mary the mother of James the lesse and of Joses/and Mary Salome: wyche also when he was

in galile/ folowed hym/ and mynistred
vnto hym/ ād many other wemē which
cam vppe with hym to Jerusalem.

And nowe whē nyght was come (bemat. xxbij
cause yt was the eue that goeth before lu. xxiij. g
the sabboth) Joseph of armathia a no- Joā. xix. g
ble senatour (which also loked for the
kyngdome of god) cam and went bold-
ly vnto Pylate/ and begged the bo-
dy off Jesu/ Pylate merueled that he
was alredy dead and called vnto hym
the vnder captayne/ and asked of hym
whether he had bene eny whyle dead
And when he knewe the trueth off the
vnder captayne/ he gaue the body to Jo
seph. And he bought a lynen clothe/ ād
toke hym doune and wapped hym in
the lyne clothe/ and layde hym in a
tombe/ that was hewen oute off the
rocke. And rolled a stone vnto the doze
off the sepulcre. ¶ And Mary magda-
len and Mary Jose beheld where he
was layde.

¶ The.xbi. Chapter.

AND when the sabboth daye
was past ¶ Mary magda- lu. xxiiij. a
len/ and Mary Jacobi/ ād Joā. xx. a
Salome/ bought oyntmē-
tus/ that they myght come
and anoynt hym. And ver-
ly in the morninge the nexte daye after
the sabboth day they cā vnto the sepul-

ene/when the sun was rysen/ And they
sayd wonto another/who shall rolle a-
waye the stone frō the mouthe off the
sepulcre? And when they beheilde yt/
they sawe how the stone was rolled a-
mat.xxviij waye. For yt was a very greate won/
Joā.xx.c and they went in to the sepulcre/ and
sawe a yonge man sytting on the ry-
ght syde/clothed in a longe white gar-
ment/and they were abashed.

He sayd vnto them/ be not afrayed: B
ye seke Jesus off nazareth/ which was
crucified. He ys rysen/ he ys not here.
Beholde the place/were they put hym
mat.xxvj.c But go yonte waye/ and tell his disci-
ples/and namly Peter/that he ys go-
ne before you in to galile/ there shall
ye se hym/ as he sayde vnto you. ✠
And they wēt owte quickly ād fled from
the sepulcre. For they trembled ād we-
re amased/ Neither sayd they eny thin-
ge to eny man/for they were afrayed.

✠When Jesus was rysen the mo- C
rowe after the sabboth daye/he appe-
ared fyrst to Mary magdalen/ oute off
whom he cast seuē deuyls. And she wēt
and telde them that were with hym:
as they moned and wepte. And when
in.xxiiij.b they herde/that he was alyue/and had
appered to her they beleued yt not. Af-
ter that he appered vnto two of thē in
a straunge figure/as they walked/and

wēt in to the countrey. And they went and tolde yt to the remnaunt And they beleued them nether. ✠

✠ After that he appered vnto the eleuen as they sate at meate/ and cast in their tethe their vnbeleefe/ād hardnes of herte/be cause they beleued not thē which had sene hym after his resurrection. And he sayde vnto them Go ye in to all the worlde / and preache the gospell to all creatures: Whosoeuer beleueth/and ys baptised/shalbe safe/ And whosoeuer beleueth not/shalbe dampned. mat.xxbiij luc.xxiij.ℓ Joan.xx.e mat.xxbiij

And these tōgues shall folowe them that beleue. In my name they shal cast oute deuyls/and shall speake with newe tonges / and shall kyll serpentis. And yf they drynke eny dedly thynge/ yt shall not hurte them They shall laye their handis on the sike / and they shall recoure.

So then when the lorde had spoken vnto thē/he was receaued in to heauē and sate on the ryght honde off god / And they went forth/and preached euery where / And the lorde wroght wyth them / And confirmed their preachynge with miracles that folowed. ✠ lu.xxiiij. g

The ende of the gospell of.S.Marke.



FOr as moche as many haue taken in hond to compyle a treates off the thyngis/ which are surely knowen amonge vs/ euen as they declared thē vnto vs/ which from the begynnyge sawe them with their eyes/ and were ministers at the doyng/ I determined also as sone as I had searched out diligently all thyngis from the beginninge/ that then I wolde wryte vnto the (goode Theophilus) that thou myghtest knowe the certente off the thyngis where of thou arte enformed.

The. j. Chapter.

IN the tyme of Herode kinge of Iewry/ there was a certayne preest named Zacharias/ of the course off Abie. And hys wyfe was of the doughters of Aarō And her name was Elizabeth. Booth where perfect before god/ and walked

in all the lawes and ordinacions of the lorde that no man coulde fynde fawte with them. And they had no childe/ berause that Elizabeth was barain/ And booth were wele stricken in age.

It cam to passe/ as he executed the preistes office/ before god as hys course cam (accordinge to the custome of the preistes office) hys lot was to bren odouris/ And went in to the temple of the lorde/ ād all the multitude of people where wyth out in their prayers whil the odouris were abrennynge. There appered vnto hym the lordis angell/ stondinge on the ryght syde of the aultre of odouris. And when zacharias sawe him/ he was abasshed ād feare cam on hym. leui.xbj.d

B The angell sayde vnto hym/ feare not zachary/ for thy prayer ys herde/ And thy wyfe Elysabeth shall beare the a sonne/ and thou shalt call hys name Jhon/ And thou shalt haue ioye ād gladnes/ ād many shall reioyce at hys birth. For he shalbe greate in the sight of god/ and shall nether drynke wyne nor stroge drynke. And he shalbe filled with the holy goost euē in his mothers wombe/ And many of the childrē of Israel shall he tourne to their lorde god And he shall goo before hym in the spirite and power off helyas to tourne

psal. cxxxj malach. iij. a malach. iiij. b

the hertis of the fathers to their chyldē/ād the vnbeleuers to the wysdom of the iuste men/to make the people redy for the lorde.

And zacharye sayde vnto the angell/ Wher by shall I knowe thys? seynge that I am olde: and my wyfe wel stricken in yeares. And the angell answered/and sayde vnto hym/I am Gabryell that stonde in the presens of God/ and am sent to speake vnto the/and to shewe the this glad tydingis. And take hede thou shalt be domme/and not able to speake vntyll the tyme that these thingis be performed/because thou beleuedst not my wordis/which shalbe fulfylled in there season.

And the people wayted for zacharias/ād merueiled that he trayed in the tēple. When he cam oute he coulde not speake vnto them And they perceaued that he had sene some vision in the temple. And he beckened vnto thē/and remayned speachlesse.

And yt fortuned/as sone as the tyme of his office was oute: he departed home in to hys owne houlse. After those dayes/his wyfe Elizabeth conceaued and hid her silfe. v. monethes/saynge: This wyse hath god dealte with me in the dayes when he loked on me: to take from me the rebuke that I suffered c

amonge men.

✠ And in the.vj. moneth the angell Gabriell was sent from god vnto a cite of galile/named nazareth/ to a virgin spoused to a man/whose name was Joseph/of the house of Dauid/and the virgins name was Mary. And the angell went in vnto her/ and sayde: hayle full of grace/ the lorde ys wyth the/ blessed arte thou amonge wemē. Whē she sawe hym/she was abashed at hys sayinge/ād cast in her mynde what maner of salutacīō that shulde be. And the angell sayde vnto her: feare not mary thou hast founde grace wyth god. Lo thou shalt conceaue in thy wombe/and shalt beare a childe/and shalt call hys name Jesus. He shalbe greate: and shalbe called the sonne of the hyest. And the lorde god shall geue vnto hym the seate off hys father Dauid/ And he shall raygne ouer the house off Jacob for euer/ and of hys kyngdome shalbe none ende. Esa.vij.c Dan.vij.d mich.iiij.c

Then sayd Mary vnto the angell/ how shal this be seinge that I know no man? And the angell answered/and sayd vnto her/ The holy goost shall come apon the/ and the power of the hyest shall ouer shadowe the Therfore also that holy thinge which shalbe borne: shalbe called the sonne off god And

marke/ thy cosen Elizabeth / hath also conceaued a sonne in her olde age. And thys ys the. vj. moneth to her / which was called barain / for wyth god shall nothinge be vnpossible. Mary sayd: behold the honde mayden off the lorde/ be yt vnto me euē as thou hast sayde ✠ And the angell departed from her.

✠ Mary arose in thoose dayes/ and wēt in to the mountayns with hast in to a cite of iewry/ and entred in to the house of zachary/ād saluted Elizabeth And yt forthwith / as Elizabeth herde the salutacīō of Mary/ the babe spronge in her belly. And Elizabeth was filled with the holy goost ād cryed with a lowde voyce/ and sayde: Blessed arte thou among wemen/ and blessed ys the frute of thy wombe And whens happeneth this to me / that the mother of my lorde shulde come to me? Lo as soone as the voyce of thy salutacion sownded in myne eares / the babe lepte in my belly for ioye. And blessed arte thou that beleuedst / for thoose thingis shalbe performed which were tolde the from the lorde.

And Mary sayde

My soule magnifieth the lorde.

And my spirite reioyseth in God my sauioure. ✠

For he hathlaked on the ponre degre of his hondemayden.

Beholde no we from hens forth shall all generacions call me blessed.

For he that ys myghty hath done to me greate thingis / and blessed ys hys name.

And his mercy is al ways on thē that feare him thorow oute all generacions.

He hath shewed strēgthe with his arme he hath scattered thē that are proude in the ymmaginacio of their hertis

He hath put downe the myghty from their seatis/ and hath exalted them of lowe degre.

He hathfilled the hongry with goode thingis: and hath sent a waye the ry che empty.

He hath remēbred mercy: and hath holpen his seruaunt Israhel. Esa.xlj.b

Euē as he promised to oure fathers Abraham and to his seede for euer. Esa.xxx.d and.lvij.b

And mary aboode with her.iij.monethes / And retourned home agayne. hie.xxxi.a psa.cxxxj

¶ Elizabet his tyme was come that she shulde be delyuered / And she brought forth a sonne. And her neighbours and her cosins herde tell howe the lorde had magnified hys mercy vppō her and they reioysed with her. Gen.xxij.

And yt fortuned the eyght daye: they cam to circumcise the chylde / and cal-

ded hys name zachary after the name of his father/ād his mother answered and sayd: not so/but he shalbe called Jhon. And they sayde vnto her. There ys none of thy kynne that ys named with this name And they made signes to his father/howe he wolde haue him called. And he asked for wrytynge tables and wrote sayinge: hys maneys Jhon. And they merueiled all. And his mouth was opened immediatly/ and his tonge/ād he spake lawuynge god. And feare cam on all them that dwelt nye/And all these sayinges were noysed abroade throughout all the hyliy countre off Jewry: and all they that herde them/layde them vppe in their hertis sayinge: What maner chylde shall this be? And the honde of god was with hym.

And his father zacharias was filled with the holy goost/ād prophesyed sayinge.

Blessed be the lorde god of israhel/ for he hath visyted and redemed hys people. ✠

And hath reysed vppe the horne off healthy vnto vs/in the house of his seruaunt dauid.

psal.lxxxiij ād.cxxxj d ysie.xxiiij a and.xxx.b

Euen as he promised by the mouth of his holy prophetis which were sens worlde began.

That we shulde be saued from oure enimys/And frō the hondis of all that hate vs.

To shewe mercy to wardis oure fathers/And to remember hys holy pro-mes.

That is to saye the oothe which he sware to oure father Abraham/for to geue vs vnto vs. hie.xxxi.f
geñ.xxij.c

That we delyuered oute of the hondis of oure enemys/myght serue hym with oute feare: all the dayes of oure lyfe/in suche holynes and ryghtewesnes that are accept before hym.

And thou (chylde) shalt be called the prophet of the hyest/for thou shalt go before the face of the lorde/to prepare hys wayes.

And to geue knowlege of halth vnto hys people/for the remission of sinnes.

Though the tender mercy of oure lorde/wher with hath visited vs the daye sprunge from an hye. mala.iij.a
zacha.vj.b

To geue light to thē that sate in darknes/and in shadowe of deth/and to gyde oure fete in to the waye of peace

And the chylde encreased and wexed stronge in spirite/and was in wildernes/tyll the daye cam/when he shulde shewe hym sylfe vnto the israhelites.



T folowed in thoose dayes that there went oute a commaundment from Auguste the Emperour/ that all the woorlde shulde be valued. This taxyng was fyrst executed when Syrenus was leeftenaunt in Syria. And every man went in to his owne shyne toune/ there to be tared. And Joseph also ascended from Galile/ oute of a cite called Nazareth/ vnto Iewry: in to a cite off Dauid/ which is called Bethleem/ because he was off the houlse and linage of Dauid to be tared wyth Mary hys wedded wyfe/ which was with childe

And yt fortuned whil they there were/ her tyme was come that she shulde be delyuered. And she brought forth her fyrst begotensonne. And wrapped hym in swadlynge cloothes/ and layed hym in a manger/ because there was no rowme for them within the hostrey

And there were in the same regyon shepherdis abydinge in the felde/ and watchinge their flockes by nyght. And lo: the angell of the lorde stode harde by thē/ and the brightnes of the lorde shone rounde aboute them/ and they were sore afrayed. And the angell sayd vnto thē/ Be not afrayed. Beholde I bryng you tydingis off greate ioye/ that

shall come to all the people: for vnto you is borne thys daye in the cite of Dauid a saueoure / which is christ the lorde And take this for a signe: ye shall fynde the childe swadled / and layed in a manger. And streight waye there was with the angell a multitude of heuenly sowdiers / laudynge God / and sayinge Glory to God an hye / and peace be on the erth / and vnto men a reyouse terce cylinge. ✠

And yt fortuned / as sone as the angels were gone awaye in to heauen ✠ the shepherdis sayd wō to another: let C vs go euen vnto Bethleem / and se this thynge that is happened / which the lorde hath shewed vnto vs And they cam with haste / and fonde Mary and Joseph and the babe layde in a manger When they had sene yt / they publisshed abrode the sayinge / which was tolde them of that chylde. And all that herde yt wōdred at those thynges which were tolde them of the shepherdis But Mary kept all those thynges / & pondered thē in hyr hert. And the shepherdes returned / praysynge and laudynge God for all that they had herde and sene / euyn as yt was told vnto them. ✠

✠ And when the eyght daye was come that the chylde should be circūcised his name was called Jesu / which was Leui.xij.a Mat.j.c

named of the angell before he was cõceaued in his mothers wombe. ✠

Leui.xij.a ✠ And when the tyme of their purification (after the lawe off Moyses) was come/ they brought hym to hieru-

Exo.xiij.a salem / to present hym to the lorde (As Nu.viij.c. it is written in the lawe of the lorde: euery man chylde that fyrst openeth the matrix/ shalbe called holy to the lorde) and to offer (as it is sayde in the lawe of the lorde) a payre of turtle doues/ or

Leui.xij.c ij. yonge pigions.

And beholde there was a mã in hierusalẽ/ whose name was Simeon. And the same man was iuste ād feared god ād longed for the cõsolacion of Israhel/ ād the holy goost was in hym. And an answer was geuen hym off the holy goost/ that he shulde not se deeth/ before he had sene the lordes Christ. And he came by inspiracion in to the tẽple.

And as the father and mother brought in the chylde Jesus / to do for hym after the custome of the lawe/ Then toke he hym vppe in his armes ād sayde

Lorde Nowe lettest thou thy seruaunt departe in peace accordinge to thy promes.

For myne eyes haue sene the saue-

our sent from the.

Which thou hast prepared before the face of all people.

A lyght to lighten the gentyls / and the glory of thy people Israhel. ✠

✠ And his father and mother merueiled at thoſe thyngis / whych were ſpoken off hym. And Symeon bleſſed them / and ſayd vnto Mary his mother behold / this chylde ſhalbe the fall / and reſurrection of many in Israhel / And a ſigne which ſhalbe ſpoken agaynſte. Esa. bliij. c Rom. ix. g And moreouer the ſwearde ſhall pearce the very hert of the / that the thoughtis of many hertis maye be opened. 1. Pe. ij. b.

And there was Anna / a prophetes / the doughter off Phanuel of the tribe off Aſer. And ſhe was off a greate age and had lyued with an huſbande. viij. yere from her virginite And this wedowe was aboute. iiij. ſcore and. iiij. yere of age / which went neuer oute off the temple / but ſerued there with faſtinge and prayer nyght and daye. And ſhe cam forth that ſame houre / and prayſed god / and ſpake of hym to all that loked for redemption in hieruſalem.

F And aſ ſone as they had performed all thyngis accordinge to the lawe off the lorde they returned into galile into their owne cite nazareth. And the chylde grewe and wexed ſtronge in ſpirite and was full of wyſdom / and the fauour of god was with hym. ✠

And his father and mother went to

hierusalem euery yeare at the feste of
ester. ✠ And when he was .xij. yere old
de / they went vppe to hierusalem af-
ter the custome of the feste / And when
they had fulfilled the dayes / as they re
turned home / the chylde Jesus boode
styll in hierusalē / vnknowynge to hys
father and mother. For they supposed
he had bene in the company. They cam
a dayes iorney / and sought hym amon-
gest their kynsfolke and acquayntaunce
and founde hym not They went backe
agayne to hierusalem / and sought him
And yt fortuned that after. iij. dayes
they founde hym in the temple syttin-
ge in the middes of the doctours both
hearynge them / and posynge them And
all that herde hym meruelled at hys
wyth and answeres.

And when they sawe hym / they we- B
re astonyed. And his mother sayde vn-
to hym / sone why haste thou thus deal
te with vs? Beholde thy father and I
haue sorowed and sought the. And he
sayd vnto them / how is yt that ye sou
ght me? wyst ye not that I muste go ab
oute my fathers busines? And they vn
derstod not the sayinge that he spake
to them. And he went wyth them / and
cam to nazareth / and was obedient to
them Hys mother kept all these thyn-
gis in her hert. And Jesus increased in

wysdom and age/and in fauoure wyth god and man. ✠

The.iiij.Chapter. ✠



N the fyftenthe yeare of the raygne of Tyberius/ the Emperoure/ Pōtius Pylate beynge leyftenaunt of Jewry/ and Herode beynge Tetrach of galile/ and his brother Philip Tetrarch in Jturea and in the regiō of trachonitis and Lysanias the Tetrarch of abyline/ Whē Anna & Cayphas were the hye prestes/ The commaundement of god was publysshed vnto Jhon the sonne of zacharias in the wylderneys. And he cam into all the coostes aboute Jordan/ preachynge the baptim of repentaunce for the remyssion of synnes/ as yt is writen in the boke of the sayngis of Esayas the prophet/ whych sayth/ The voyce of a cryar in wylderneys: prepare the waye of the lorde make his pathes streyght. Euery valley shalbe fylled/ and euery mountayne and hyll shalbe brought lowe And crocked thyngis shalbe made streyght/ and the rough wayes shalbe made smothe. And all fleshe shall se the saueour sent of god. ✠ Mat.iij.a Marc.j.a. Esa.xl.a. Joan.j.c.

Thē sayde he to the people/ that we mat.iij.b.
re come to be baptysed of hym. O generacīō of vipers: who hath shewed you

the traite to flye from wrath to come?
Bringe forth due frutes off repentaunce / And begyn not to saye in youre selues / we haue Abraham to oure father. For I say vnto you / god is able of these stones to reyse vppe chyldren vnto Abraham. Nowe also ys the axe leyd vnto the rote of the trees / Euery tree therfore which bringeth not forth good frute / shalbe hewen doune / and casten in to the fyre.

And the people asked hym / sayinge / what shall we do then? He answered and sayde vnto them: He that hath .ij. coots let hym parte wyth hym that hath none / And he that meate / let hym do lyke wyse.

Then cam there publicans to be baptysed / and sayde vnto hym: Master / what shall we do? He answered vnto them / require nomore then that which is apoynted vnto you. C

The soudiers lyke wyse demaunded of hym / sayinge: And what shall we do? And he sayde to them / Do violence to no man neither trouble eny mā wrongfully: And be cōtent with youre wages.

mat. iij. b
Marc. j. b
Ioan. j. d.

As the people were in a doute / and all mē disputed in there hertis of Jhō whether he were very Christ / Jhon answered / and sayde to thē all. I baptise you wyth water / but a stronger then I

cõmeth / whose shoe latchet I am not
worthy to vnloose / he wyll baptise you
wyth the holy goost & with fyre which Mat. iij. c
hath hys fanne in hys honde / and wyll
pourge his floore / ād wyll gather his
coine into hys barne / And the chaffe
wyll he bourne wyth fyre that neuer
shalbe quenched. And many other thin
gis in his exhortacion preached he vn-
to the people.

Then Herode the Tetrarch (whē he Mat. xiij. a
was rebuked of him for Herodias his Marc. j. b
brother ph̄ilippis wyfe / ād for all the
euyls which Herod had wne) added th-
is aboue all / ād lyed Iohn in prison.

And yt fortuned as all the people re
ceaued baptim (And when Iesus was
baptised and dyd praye) that heauen
was opened / & the holy goost cam don
ne in a bodely shape lyke a doue vpon
hym: And a voyce cam from heauē / say
inge: thou arte my dere sonne / in the am
I pleased.

And Iesus him silfe was about thir-
ty yere of age when he began / be yng
as men supposed the sonne of Joseph.
which Joseph was the sonne of Hely.
which was the sonne of Mathat
which was the sonne of Leui
which was the sonne of Melchi
which was the sonne of Janna
which was the sonne of Joseh /

which was the sonne of Matatthias
which was the sonne of Amos
which was the sonne of Nahum
which was the sonne of Esly
which was the sonne of Nagge
which was the sonne of Maath
which was the sonne of Matathias
which was the sonne of Semei
which was the sonne of Joseph
which was the sonne of Juda
which was the sonne of Johanna
which was the sonne of Rhesa
which was the sonne of Zorobabel
which was the sonne of Salathiel
which was the sonne of Neri
which was the sonne of Melchi
which was the sonne of Addi
which was the sonne of Cosam
which was the sonne of Elmadam
which was the sonne of Her
which was the sonne of Jesu
which was the sonne of Eliezer
which was the sonne of Jorim
which was the sonne of Matthat
which was the sonne of Leui
which was the sonne of Simeon
which was the sonne of Juda
which was the sonne of Joseph
which was the sonne of Jonam
which was the sonne of Eliacim
which was the sonne of Melea
which was the sonne of Menam

which was the sonne of Mathathan
which was the sonne of Nathan
which was the sonne of David
which was the sonne of Jesse
which was the sonne of Obed
which was the sonne of Boos
which was the sonne of Salmon
which was the sonne of Naasson
which was the sonne of Aminadab
which was the sonne of Aram
which was the sonne of Esrom
which was the sonne of Phares
which was the sonne of Juda
which was the sonne of Jacob
which was the sonne of Isaac
which was the sonne of Abraham
which was the sonne of Tharra
which was the sonne of Nachor
which was the sonne of Sarnch
which was the sonne of Ragau
which was the sonne of Phalec
which was the sonne of Heber
which was the sonne of Sala
which was the sonne of Cainan
which was the sonne of Arphaxat
which was the sonne of Sem
which was the sonne of Noe
which was the sonne of Lameth
which was the sonne of Mathusala
which was the sonne of Enoch
which was the sonne of Jareth
which was the sonne of Malaleheel

ꝑ which was the ſonne of Camam
which was the ſonne of Enos
which was the ſonne of Seth
which was the ſonne of Adam
which was the ſonne of God

The. iiij. Chapter.

mat. iiij. a marci. j. b

IEſus then full of the holy gooſt / returned from Jordan / and was caryed of the ſpirite in to a wyldernes / and was. xl. dayes tẽpted of the deuyll. And yn thoſe dayes ate he no thynge. And when they were ended / he after warde hongred. And the deuyll ſayd vnto hi / yf thou be the ſonne of god cõmaunde thys ſtone that he be breed. And Jeſus anſwered hym / ſayinge: Jt ys wryten / deu. viij a man ſhall not lyue by breed only / but by euery worde of God.

And the deuyll toke hym vppe in to an hye mountayne / and ſhewed hym all the kyngdoms of the earth euen in the twynckelynge of an eye. And the deuyll ſayde vnto hym: all thys power wyll Jgeue the euery whyt / and the glory of them (for that is delyuered to me / and to whomſoeuer Jwyll Jgeue yt) yf thou therfore wylt worſhyppe me / they ſhalbe all thyne. Jeſus anſwered & ſayde vnto hym / hence fro me Satan. For deu. vj. c And. x. d. yt is wryten. Thou ſhalt honoure thy

Lorde god/and hym only serue.

B And he caryed hym to Hierusalem & set hym on a pynacle of the temple and sayd vnto hym/If thou be the sonne of god cast thy selfe downe from hens. For it is wryten/he shall gene his aungelis charge ouer the/to kepe the/& with there hōdis they shall bere the vppe that thou hurt not thy fote agaynst a stone. Jesus answered/and sayde vnto hym/it is sayd/thou shalt not tempte thy lorde god. And as soone as the deuyll had ended all his temptacions/he departed from hym for a season. pſal.xc.c. Deu.vj.c.

✠ And Jesus returned by the power of the spirite into galile/and the fame of him went thorow out all the region rounde about. And he taught in theyre synagogis/and was commaunded of all men. Mat.iiij.d Marci.j.a Joā.iiij.k.

C And he cam to nazareth where he was nourised/and as hys custome was went in to the synagoge on the saboth daye/and stode vppe for to rede. And there was delyuered vnto him the boke of the prophet Esayas. And when he had opened the boke/he founde the place/where it was wryten. The spyrete of the Lorde vpon me/because he hath annoynted me. To preache the Gospell to the poore he hath sent me. And to heale them whych are trou- Esaye.lx. mat.xiij.g Mar.vj.a Joā.iiij.k.

bled in theire hertes/To preache deliueraunce to the captyue / And sight to the blynde / And frely to set at lyberte them that are bruised / And to preache the acceptable yeare of the lorde.

And he closed the boke/ and gaue yt agayne to the minister/and sate doune And the eyes of all that were in the synagoge/were fastened on hym. And he began to saye vnto them. This daye is ꝺ this scripture fulfylled in youre eares And all they bore him witnes/ād wondred at the gracious wordes which proceded oute of his mouth/ ✠ and sayde Is not this Josephs sonne?

And he sayde vnto thē/ ye maye very wel saye vnto me thys prouerbe: ꝓ hymself/heale thy sylfe. ✠ Whatsoeuer we haue herd done in Capernaum/ do the same here lykwyse in thyne owne countre. And he sayde / Uerely I saye vnto you / No prophet ys accepted yn hys owne countre.

3. Reg. xvij. Jaco. v. D. But I tell you of a trueth / Many wydowes were in Israel in the dayes of Helyas / when heuyn was set thre yeres and syx monethes / when greate famyll hmēt was throughout all the londe/ And vnto none of them was he Helyas sent/ sane in to sarepta besydis Sydon vnto a woman that was a widow And many lepers were in Israel in the

tyme of Heliseus the prophet/ and yet none of them was healed / saynge Naaman of Syria. iiij.re.d.d

And as many as were in the synagoge whē they herde that/ were fylled with wrath and rose vppe / and thrust hym out of the cite/ ād ledde him euen vnto the edge of the hill/ wher on their cyte was bylte/ to cast him doune hedlynge. But he went his waye euen thorow the myddes of thē. ✠ ✠ And cam into Capernaū a cite of galile/ and there taught them on the sabboth dayes/ And they were astonyed at his doctrine for his preachinge was with power mat.iiij.d Marc.j.c

And in the synagoge there was a mā which had a foule spryte with in hym/ and cryed with a loude voyce / sayinge let me alone/ what haste thou to do with vs/ thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ thou arte the holy mā of god. And Jesus rebuked hym / sayinge: Holde thy peace/ and come oute of hym. And the deuyle threwe hym in the myddis of them and cam out of hym/ and hurt hym not. And feare cam on them all / And they spake amonge them selues: sayinge/ What manner a thinge is this? For with auctorite and power he commaundeth the foule spry tis and they come out? And the fame mat.biij.d Marc.j.c

of hem spred abrode throwoute all ye
cyes of the countre round aboute. ✠
mat. viij. b ✠ And he roose vppe and cam oute
Mar. j. c. of the synagoge / and entred in to Sy-
mons house / And Symons mother-
lawe was taken wyth a greate feuer.
And they made intercession to hym for
her. And he stode ouer her / and reb-
ked the feuer / and yt left her. And im-
mediatlyshe roose and mynistred vn-
to them.

When the sun was doune / all they 6
that had sicke / taken with dyuers dise-
ases / brought them vnto hym / And he
layde his hondes on euery on of them /
and healed them. And deuyls also cam
out of many of them / cryinge and say-
inge / Thou arte Christ the sone of god
And he rebuked them / and suffered the
not to speake / for they knewe that he
was Christ.

Mar. j. d. As sone as yt was daye / he departed
and went awaye in to a desert place / ād
the people sought hym and cam to him
and kept hym that he shulde not depar
te from them. And he sayde vnto them
I muste to other cities also preache the
worde of God. ✠ For therefore am I
sent. And he preached in the synagogis
of Galile.

The. v. Chapter. ✠

A



T cam to passe as the people preased apon hym / to heare the worde of God / that he stode by the lake of Genezareth / and sawe two shippes stonde by the lake syde for the fyshermen were gone out of them / and were washynge their nettes. Jesus entred into one of the shippes / which parteyned to Symon / and prayed hym / that he wolde cary hym a lytell from the lõde. And he sate doune ād taught the people out of the shippe

mat.iiij.c. Marc.j.b.

B When he had left speakynge / he sayde vnto Symon / Cary ouer in to the depe / ād let slippe thy net to make a draught. And Symon answered / and sayde to hym / Master we haue labored all nyght / and haue taken nothynge / yet nowe at thy worde I wyll loose for the the net. And whē they had so done they incloſed a greate multitude of fyshes. And the net brake / and they made sygnes to their felowes which were i the other shippe / that they shulde come ād helpe them. And they cam / and they fylled bothe the shippes / that they sonche agayne.

Whē Symō Peter sawe that / he fell doune at Jesus knees / sayinge / Lorde go fro me / for I am a synfull man. For he was vtterly astonyed and all that

were with hym at the draught of fyſ-
he which they toke. And so was also Ja-
mes and Jhon the sonnes of zebedei/
which were parte takers with Simō
And Jesus sayde vnto Simō/ feare not
frō hence forthe thou shalt catche men C
And they brought their shippes to lon-
de/ and forsoke all and folowed him ✠

mat. viij. a And yt fortuned that he was in a cer
marci. j. D tayne cite/ād beholde there was a mā
full of leprosy/ And when he had spyed
Jesus/ he fell on his face/ and besou-
ght hym sayinge/ Lorde yf thou wylt
thou cāst make me cleane. And he stret
ched forth his hond and touched hym/
sayinge/ I will/ be thou cleane. And im
mediatly the leprosy departed from
him. And he warned him/ that he shul-
de tell no man/ but that he shulde go ād
shewe hym sylfe to the preste/ and of-
fer for hys clensynge accordynge as
leui. xiij. a Moses cōmaundement was/ for a wit-
nes vnto them.

But his name spred the moare ab-
roade/ and the people cam to gether to
heare/ and to be healed of him of their
infirmyties. And he kepte hym sylfe a
parte in the wyldernes/ and gaue him
sylfe to prayer.

Mat. ix. a. ✠ And yt happened on a certayne D
Mar. ij. a. daye/ that he taught/ and there sate the
pharises/ ād doctours of lawe/ which

i

were come out of all the townes of Ga
lile/Jewry/and Jerusalem/and the po
wer of the lorde was to heale the. And
beholde/men brought a man lyinge in
hys beed / wyych was taken wyth the
palsey/ and they sought meanes to brin
ge hym in/and to laye him before him.
And whe they couldе not fynde by wh-
at waye they myght bringe hym in/be-
cause of the preace/they wēt vp on the
toppe off the houlle and leet hym doun
e thorowe the tylynge / bed and all in
the myddes before Jesus. When he sa-
we their fayth he sayde vnto him / mā
thy synnes are forgeuen the. And the
scribes/and the pharises/began to thin-
ke sayinge/What felow is this wh ich
speaketh blasphemy? Who can forge-
ue synnes/but God only?

When Jesus perceaued their though
tes/he answered and sayde vnto them:
What thinke ye in youre hertes? Whe
ther ys easyer to saye / thy synnes are
forgeuen the/or to saye/Ryse and wal-
ke? That ye maye knowe that the sonne
of man hath power to forgeue synnes
on erth/he sayde vnto the sicke off
the palsey. I saye to the/aryse/take vp
thy beed / and go home to thy houlle.
And immediatly he rose vp before the
all/and toke vp hys beed where on he
laye/and departed to hys owne houlle

prayinge god/And they were all amased/and they landed God/ād were fylled with feare/ sayinge: We have sene straunge thinges to daye. ¶

Mat. ix. a
Mar. ij. b
And after that he went forthe/ and ¶ sawe a publican/ named Leui/ sytynge at the receyte of custome/ and sayde vnto hym. Folowe me. And he left all/ rose vppe/ and folowed hym. And that same Leui made him a greate feaste at home in his owne houlse And there was a greate cōpany of publicans/ and oth other that sate at meate with hym. And the scribes & pharises grudged against his disciples/ sayinge Why eate ād drynke ye/ with publicans/ ād synners? Jesus answered ād sayde vnto them/ They that are whole nede not off the phisicion/ but they that are sicke. I cam not to call the ryghtewes to repentaunce/ but the synners.

Mat. ix. b.
Mar. ij. c.
They sayde vnto hym/ Why do the ¶ disciples of Jhon fast often and praye and the disciples of the pharyses also/ and thyne eate ād drynke? To whome he sayde/ Can ye make the Children off the weddinge fast/ as longe as the brydegrome is present with them? The dayes wyll come/ when the brydgrome shalbe taken awaye from them: thē shall they fast in those dayes.

He spake vnto them in a similitude

No man putteth a pece of a newe gar-
ment/in to an olde vesture/for yf he do
then breaketh he the newe ād the pece
that was taken out of the newe/agree-
eth not with the olde. Also no man po-
ureth newe wyne in to olde vesselis/yf
he do/the newe wyne breaketh the
vesselis/and runneth out yt sylfe/and
the vesselis perisshe. But newe wyne
must be poured in to newe vesselis and
bothe are preserued. Also no man that
drynketh olde wyne/strayght waye cā
a waye with newe/for he sayeth the ol-
de is pleasaunter.

The.vij. Chapter.

AT happened on an after
saboth/they went thoro-
we the corne felde: ād hys
disciples plucked the ea-
res of corne/ād ate them/
and rubbed them in their
hondes Certayne of the pharises say-
de vnto them/Why do ye that whych
ys not lawfull to be done on the saboth
dayes? Jesus answered them/and say-
de/Haue ye not redde what Dauyd
dyd/when he hym silfe was anhungred
and they whych were with hym/ho-
we he went in to the houssle off God/
and toke/and ate the loues off halo-
wed breed/and gaue also to them/w-
ych were with hym/whych was not

Mat.xij.d
Mar.ij.d.

j.reg.xxj.g

lawfull to eate/but for the prestes only? And he sayde vnto them/ The sonne of man is lorde euen of the saboth daye.

mat.xij.a mar.iij.a. ✠ And it fortuned in a nother saboth also/ that he entred into the synagoge and taught. And there was a mā/whose right honde was dryed vp. The scribes/and the phariles watched hym to se whether he wolde heale on the sabboth daye or not/ that they myght fynde an accusacyon agaynst hym. But he knewe their thoughtes/& sayde to the man which had the wiidred honde: Ryse vp/and stonde forthe in the myddes/ he arose/and stepped forthe. Then sayde Jesus vnto them. I wyll aske you a question. Whether is yt lawfull on the saboth dayes to do goode or to do euyll: to saue lyfe/ or for to destroye yt? And he beheld them all in compasse/ād sayde vnto the mā/Stretche forth thy hōde. he dyd so/and his honde was restored/ and made as whole as the other. And they were fylled full of madenes/ ād counselled won with an other/what they myght do to Jesu. ✠

Mat.x.a. mar.iij.b It fortuned in those dayes he went out into a mountayne for to praye/and continued all nyght in prayer to God. And assoone as it was daye/he called his disciples/ād of them he chose twelue/ whych also he called hys apostles.

Symon whom also he named Peter/ and Andrew hys brother/ Jamys and Jhon/ Philip and Bartlemew/ Matthew and Thomas/ Jamys the sonne of Alpheus and Simon called zelotes/ and Judas Jamys sonne/ and Judas Iscaryot/ whych same was the traytour.

¶ And he cam downe with thē/ and stode in the playne feilde with the company of hys disciples/ ād a greate multitude of people out of all partyes of Jewry and Jerusalem/ and from the sea coaste of Tire and Sydon/ which came to heare hym/ and to be healed of their diseases/ ād they also that were vexed with foule spirites/ and they were healed. And all the people preased to touche hym/ for there went vertue out of hym/ and healed them all.

And he lifted vp hys eyes opon hys disciples: ād sayde/ Blessed are ye poore/ for yours is the kyngdom of God Blessed are ye that honger/ for ye shall be satisfied. Blessed are ye that wepe/ for ye shall laugh. Blessed are ye when men hate you/ ād thrust you out of their companye/ and raile on you/ and abhorre youre name/ as an euyl thynge for the sonne of mannes sake. Reioyse ye then/ and be gladde/ for beholde youre rewarde is greate in heauē. ¶ Af- Mat.v.a

mos.vj.a ecclxxxj.a

ker thyr maner their fathers entreted the prophetis.

But wo be to you that are ryche/ which haue ther in youre cõsolacion. Wo be to you that are full/ for ye shall hõger. Wo be to you that nowe laugh/ for ye shal waple/ and wepe. Wo be to you whẽ all men prayse you/ for so did their fathers to the false prophetis.

Mat.v.g

But I saye vnto you which heare/ Loue youre enemys. Do goode to thẽ

Mat.v.f

which hate you. Wesse thẽ that curse you/ and praye for thẽ/ which wrongfully trouble you. And vnto hym that smyteth the one the one cheke/ offer also the tother And him that taketh awaye thy goune/ forbyd not to take thy coote also. Gene to euery man that asketh of the. And yf eny mã take awaye thy goodes/ aske thẽ not agayne. And as ye wolde that man shulde do to you so do ye to them lyke wyse.

Mat.vij.b Tob.iiij.c Mat.v.g

yf ye loue thẽ which loue you/ what thanke are ye worthy of: seinge that the very synners loue their louers And yf ye do for thẽ which do for you/ what thanke are ye worthy of: For the very synners do euen the same. yf ye lende to them of whome ye hope to receaue/ what thanke shall ye haue: for the very synners/ lende to synners/ to receaue as moch agayne. Loue ye youre ene

unto do goode/and lende/ lokynge for nothynge agayne/ and youre rewarde shalbe greate/ and ye shal be the chyldren of the hyest/for he is kynde vnto the vnkynde/and to the euyll. Mat.vij.a

¶ Be ye therfore mercyfull/as your father is mercyfull. Judge not and ye shall not be Judged Condemne not and ye shall not be condemned. Forgeue and ye shalbe forgeuē. Geue/and ye shal be geuē vnto you/goode measure/pressed doune/shaken to gether / and runnynge ouer/shal men geue in to youre bosomes . For wyth what measure ye mete/with the same shall men mete to you agayne. Mat. vij.a Mar.iiij.c

And he put forthe a similitude vnto them. Can the blynde lede the blynde? do they not both then fall in to the dyche? The disciple is not aboue his master. Euery man shalbe perfecte/ euē as his master is. Why seyst thou a mote in thy brothers eye and considerest not the beame that is in thyne owne eye? Other howe canneste thou saye to thy brother / Brother let me pull out the mote that is in thyne eye / when thou perceaueste not the beame that is in thyne owne eye? Ypocrite/cast out the beame out of thyne owne eye fyrst/and then shalt thou se perfectly/to pull out the mote out of thy brothers eye. Mat.xb.b Mat.x.c Joā.xiij.b mat.vij.a

mat.vii.c It ys not a goode tree that bryngeth forthe euyll frute/ Nether is that an euyll tree/ which bryngeth forthe goode frute. For euery tree is knowen by his frute Nether of thornes gather men figges/nor of bullbes gather they grapes. A goode man of the goode treasure of hys hert bryngeth forthe that which ys goode And the euyll man of the euyll treasure of hys hert/ bryngeth forth that which ys euyll. For of the aboundance of the hert/ the mouth speaketh.

mat.vii.d Rom.ii.b Jaco.i.d. Why call ye me Master/ Master/ and do not as I bid you? whosoeuer cõmethto me/ and heareth my sayings and doeth the same/ I will shewe you to whome he ys lyke. He ys lyke a mã which bilt an house/ which digged depe/ and layde the foundacõ on a rocke When the waters arose/ the fludde beat apon that house/ and could not moue yt. For yt was grounded apon a rocke. But he that heareth and doth not/ ys lyke a man/ that without foundacion bylt an house apon the erth/ against which/ the fludde beat/ and yt fell by and by. And the fall of that house was great.

The.vij. Chapter.

When he had ended all his sayings in the audience of the people / he entred into Capernaū. And the seruaūt of a certayne Centurion was sicke / and redy to dye / whom he made moche of. And when he herde of Jesu / he sent vnto hym the elders of the Iewes / beseechynge hym that he wolde come and saue hys seruaunt. And they cam to Jesus and besought hym instantly / sayinge / He is worthy that thou shuldest do this for hym. For he loueth oure nacion / and hath bylt vs a synagoge. And Jesus went with them. mat. viij. a

And when he was not farre from the houlse / the Centurion / sent to hym hys frendes / sayinge vnto hym / Lorde trouble not thy selfe / for I am not worthy that thou shuldest enter in to my houlse. Wherfore I thought not my selfe worthy to come vnto the / but saye the worde and my seruaunt shalbe whole. For I lyke wyse am a man vnder power / and haue vnder me soudiers / and I saye vnto one / go / and he goeth And to another / come / and he cometh And to my seruaunt / do thys and he doeth it. When Jesus herde this he merueyled at hym / and turned hym about and sayd to the people that folowed hym /

I saye vnto you / I haue not founde so greate fayth/no not in Israhel certaynly And they that were sent /turned backe home agayne/ād founde the seruaunt that was sicke whole.

✠And yt foꝛtuned after that/ he wēt in to a cite called Naym/and his disciples went with hym/ and a greate nōber of people. Whē he cā nye to the gate of the cite/ beholde there was a deed mā caried out/which was the only sonne of his mother/and she was a wiwe/ād moche people of the cite was with her. And the loꝛde sawe her / and had compassion on her: and sayde vnto her/ wepe not. And went and touched the coffyn: ād they that boꝛe hym stoꝛde still. And he sayde: ponge man / I saye vnto the/aryse. And the deed sate vp/ and began to speake And he delyuered hym to his mother. And there cā a feare on thē all. And they glorifyed god/ sayinge/ a greate pꝛophetys rysen amonge vs/ and God hath visited hys people ✠ ✠And thys rumoꝛ of hym went foꝛth throughout all Jewry / ād thoꝛow out all the regions which lye rounde about. Mat. xj. a

And vnto Jhon/shewed his disciples of all these thynges. And Jhon called vnto hym two of his disciples/and sent thē to Jesus sayinge/ Arte thou he that

shall come/or shall we loke for a nother? Whē the men were come vnto him they sayde/ Jhon baptiste sent vs vnto the sayinge: Arte thou he that shall come/or shall we wayte for another? At that same tyme/he cured many of their infirmites/and plages: And off euyll spites/and vnto many that were blynde/he gaue sight/and he answered/ād sayd vnto them/ Go youre wayes and shewe Jhon what thynges ye haue herde and sene/ howe that the blynde se/ the halt go/the lepers are clensed/the deafe heare/the deed aryse/ To the poore ys the Gospell preached/ and happy is he that fallethnot/by the reason of me.

Whē the messengers of Jhō/were departed he begā to speake vnto the people off Jhon/ What went ye out for to se in to the desert? went ye to se a rede shakē with the wynde? But what wēt ye out for to se? a mā clothed in shafte raymēt? Beholde they which are gorgeously apparelled/ād lyue delicatly: are in kynges courtes But what went ye forth to se? A prophet? yee I saye to you/and moare thē a prophet. This ys he of whom yt is writē/Beholde/I sen de my messenger before thy face to prepare thy waye before the. I saye vnto you/A greater prophet then Jhon/ mala.iij.a

amonge wemē̄ chyldrē̄/is there none
Neuertheleſſe wonthat ys leſſe in the
kyngdom of god/ys greater thē he. ¶
And all the people that herde/and
the publicās̄ allowed God/which wer
baptyſed in the baptim off Jhon. But
the phariſes and ſcribes deſpiſed the
mynde of God/agaynſt thē ſelues and
wer not baptiſed of hym.

Mat. xj. b And the lorde ſayd: Where vnto ſhall
I lyken the men off thys generacion/
and what thynge are they lyke? They
are lyke vnto chyldren ſittynge in the
market place/ and cryinge one to ano-
ther/and ſayinge: We haue pyped vn-
to you/ and ye haue not daunſed: We
haue mourned to you/ and ye haue not
wept. For Jhon baptyſt cam vnto you
neither eatynge breed/ ner drynkynge
wyne/and ye ſaye: he hath the deuyll.
The ſonne of manys come and eateth
and drynketh/ and ye ſaye: beholde a
man which is a glotton/and a drynker
of wyne/the frende of publicans/ and
ſinners. And wiſdom is allowed of all
her chyldren.

¶ And one of the phariſes deſired
hym that he wolde eate with hym. And
he cām in to the phariſes houſſe/ād ſate
downe to meate. And beholde a woman
in that cite/which was a ſynner/as ſo-
one as ſhe knewe that Jeſus ſate at me

stein the pharises houlse/she brought an alabaster boxe of oyntmēt/ and stode at hys fete behynde hym wepynge/and began to wasshe his fete/with teares/and did wype thē with the heres of her heed/ and kyssed his fete/ād anoynted them with oyntment.

¶ When the pharise which bode hym to his houlse/sawe that/he spake within hym sylfe:sayinge: yf this man were a prophet/he wolde surely haue knowen who and what maner womā this is which toucheth hym/for she is a synner. And Jesus answered/ād sayde vnto hym. Simon I haue somwhat to saye vnto the. And he sayd: Master saye on. There was a certayne lēder/which had two detters/ the one ought fyne hōdred pence/and the other fifty. When they had nothinge to paye / he forgaue thē boothe. Which of thē tell me / will lone hym mooste? Symon answered / and sayde: I suppose/that he to whom he forgaue mooste. And he sayde vnto hym: Thou hast truely iudged.

And he turned to the woman/ and sayde vnto Simō: Seist thou this woman? I entred in to thy houlse/ād thou gauest me noo water to my fete: but she hath wasshte my fete with teares/ ād wiped them with the heares of her heed Thou gauest me no kysse: but she

sence the tyme I cam in / hath not ceased to kysse my fete. My head with oyle thou didest not anoynte / and she hath annoynted my fete with oyntmēt Wherefore I saye vnto the / many synnes are forgeuen her / because she loued moche. To whom lesse ys forgeuen the same doeth lesse loue.

And he sayde vnto her / thy synnes are forgeuen the. And they that sate at meate with hym / began to saye with in them selues. Who is this which forgeueth euen sinnes And he sayde to the woman: Thy fayth hath saued the / Go in peace. ✠

The viij. Chapter.

AND it fortuned after that he hym self went throughout cities and townes / preachynge / and swe winge the kyngdome of God / and the twelue with hym And also certayne wemen which were healed of vnclene spirites / and infirmities: Mary called Magdalen / out of whom went seuen deuyls / And Joanna the wyfe of Chusa herodis stewarde / And Susanna / And many other: which mynistred vnto hym of their substaunce. ✠ When moch people were gadred to gether / & were come to him out of the cities / he spake by a similitude:

A sower went out to sowe his seede/ And mat.xiij.a
as he sowed/ some fell by the waye syde/ mar.iiij.a
and it was troden vnder fete/ and the foules of the ayre deuoured it vp. And some fell on stony/ and as sone as it was spronge vp/ it withered a waye/ because it lacked moystnes. And some fell amonge thornes/ and the thornes/ spronge vp with it/ and choked it. And some fell on goode grounde/ and sprong vp and bore frute/ an hondred folde And as he sayde these thynges/ he cryed: He that hath eares to heare/ let hym heare.

His disciples asked hym/ sayinge what maner similitude this shulde be. And he sayd: vnto you is it geuē to knowe the secretis of the kyngdom of god but to other in similitudes/ that when Esa.vj.c.
they se/ they shulde not se: and when mat.xiij.b
they heare they shulde not vnderstōde mar.iiij.b
The similitude is this. The seede is Joā.xij.f
the worde of God. Those that are be Act.xx.f.
syde the waye/ are they that heare and Rom.xj.b
afterwarde commeth the deuyll/ and taketh awaye the worde out of their hertis/ lest they shulde beleue and be saued. They on the stones are they which whē they heare the worde receaue it with ioye. And these haue no rotes which for a whyle beleue/ and in tyme of temptatiō go awaye That which fell

amonge thornes are they which heare and go forth/and are choked wyth care and riches/and voluptrous lyuynge and bryngе forth no frute. That in the good grounde are they which with a good and pure hert/heare the worde/and kepe yt/and bryngе forth frute wyth
Mat.b.b. Mar.iiij.c patience. ¶ No man lyghteth a candell/and couerrit yt vnder a vessel nether putteth yt vnder the table: but setteth yt on a candelsticke/that they that enter in/ maye se lyght. Noo thinge ys in secret
Mat.x.c Mar.iiij.c that shall not come abrode: Nether eny thinge hyd/that shall not be knowē and come to lyght. Take hede therfore how ye heare. For whosoeuer hath/to
Mat.xiij.b and.xxv.c Mar.iiij.c Mat.xiij.d Mar.iij.d hym shalbe genē. And whosoeuer hath not from hym shalbe taken/ euen that same which he supposeth that he hath.
Then came to hym hys mother and hys brethren/and could not come at him for preace. And they tolde him sayinge. Thy mother and thy brethren/ stonde wyth out/and wolde se the. He answered/and sayd vnto them: my mother and my brethren are these/which heare the worde of god/and do yt.
Mat.viij.c Mar.iiij.d ¶ It chaunced on a certayne dayе that he went into a shippe/ and his disciples also/and he sayde vnto them: Let vs go ouer vnto the other syde off the

lake. And they launched forthe. And as they sayled/he fell a slepe/and there arose a storme of wynde in the lake/ād they were fylled wyth water/ and were in ieopardy. And they went to hym ād awoke hym/sayinge. Master Master/ we are loost. He arose and rebuked the wynde/and the tempest of water/ and they ceased/and ye were calme. And he sayd vnto them/where is youre fayth: They feared and wondred/ sayinge one to another: who ys this: for he commaundeth windes and water/ and they obey hym: ¶ And they sayled vn to the region of the gaderens/ whych ys ouer agaynst galile. mat. viij. d mar. v. a.

As he went out of the shippe to londe/there met hym a certayne mā out of the cite/which had a deuill longe tyme and ware no clothes/ nether abode in eny houlse: but amonge graues (when he sawe Jesus/he cryed /ād fell doune before hym/ād with a loude boyce sayde: What haue I to do wyth the Jesus the sonne of the moost hyest: I beseche the torment me not. For he commaunded the foule spirete to come out of the man. For ofte tymes he caught hym and he was bounde with chaynes/and kept with fetters: and he brake the bōdes/and was caryed of the fende/in to wilderneg.

Jesus asked him sayinge: what is thy name? And he sayde. Legion: be cause many deuyls wer entred in to him And they besought hym / that he wolde not commaunde them to go in to the depe There was therby an herde off many swyne / feadynge on an hyll / and they prayed hym / that he wolde soffre them to enter in to them. And he soffered thē Then went the deuyls out off the man and entred in to the swyne. And the heerd toke their course / and ran hedlynge in to the lake / and wer choked whē the herdmen sawe what had chaunced they fled / and tolde yt in the cite and in the villages.

And they cam out to se what was done. And cam to Jesus / and founde the man / out off whom the deuyls wer departed / sittynge at the fete off Jesus clothed / and in hys right mynde / and they wer afrayde. They also which sawe it tolde thē by what meanes he that was possessed off the deuyll / was healed And all the whole multitude of the Gadarens / besought hym / that he wolde departe from them / for they wer taken with greate feare. And he gate him in to the shyppe / and returned backe agayne. The man out off whom the deuyls were departed / besought hym / that he myght be with him: But Jesus

sent hym awaye / sayinge / Go home a-
gayne in to thyne owne houlse and she-
we what thinges god hath done to the
And he went hys waye / and preached
thoro we out all the cite what thynges
Jesus had done vnto hym.

It fortuned that whē Jesus was co
me agayne / the people receaued hym. Mat. ix.c
for they all lōged for him. And behol- Mar. v.a
de there cā a man named Jairus (ād he
was a ruler of the synagoge) ād he fell
doune at Jesus fete / ād belought hym
that he wolde come in to his houlse / for
he had but a doughter only / of twelue
yere of age / and she laye a dyinge. And
as he went the people thronged hym.

And a woman hauynge an issue of
bloud twelue yeres (which had spent
all her substaunce amonge physicions /
nether coulde be holpen of eny) cam
behinde hym / and touched the hem of
his garment / and immediatly her issue
of bloud staunched. And Jesus sayde /
Who is yt that touched me? whē euery
mā denyed / Peter ād they that were
wyth hym / sayde. Master the people
thrust the / and vexe the / and thou
sayest / who touched me? And Jesus sa
yd. Some body touched me. For I per
ceaue that power ys gone out of me.
When the woman sawe that she was
not hid from hym she cam trymblynge

and fell at hys fete / and tolde hym be-
fore all the people / for what cause she
had touched hym / and how she was
healed immediatly. And he sayde vn-
to her / Doughter be of goode confor-
te / Thy fayth hath made the safe / go in
peace.

Whyll he yet speake / there cā one
from the rulers of the synagogis house
/ which sayde to hym / Thy doughter
is deed / disease not the master. When
Jesus herde that. he answered to the
maydens father sayinge Feare not / b e-
leue only / and she shalbe made whole:
And when he cam to the house / he suf-
fred no man to go in wyth hym / saue
Peter / James / and Jhon / and the fa-
ther and the mother of the maydē Eue
ry body weept ād sorowed for her And
he sayde Weepe not / for she ys not de-
ed but slepeth. And they lewgh hym to
scorne. For they knew that she was de
ed. And he thrust them all out at the do
res / and caught her by the honde / and
cryed / sayinge: Mayde aryse. And her
spirite cā agayne ād she rose straygh t
waye. And he commaūded to geue her
meate. And the father and the mother
of her were astonyed. But he warned
that they shulde tell no man what was
done.

The. ix. Chapter.

Then called he the .xii. to gether/&̄ gaue them power/ and auctorite/ ouer all deuyls. And that they myght heale diseases. And he sent thē to preache the kyngdom of god/&̄ to cure the sick And he sayd to them / Take no thynge to ward your iorney/ neither staffe nor scrippe neither bread neither money neither haue two cootes/ And whatsoeuer houlse ye enter into there abyde/ &̄ thence departe. And whosoeuer wil not receaue you/ whē ye departe from that cytie/ shake of the very dust from youre fete/ for a testimony agaynst thē They went forthe / and went thorow the townes/ preachynge the gospell/&̄ healynge euery where. Mat.x.& Mar.vi.b Mat.x.& Mar.vj.& Act.xiij.g

Herod the tetrarch herde of all that by hym was done/ and douted because that it was sayd of some / that Jhon was risen agayne from deeth. And of some that Helyas had apered. And of other that won of the olde prophettis was risen agayne. And Herod sayde/ Jhon haue I beheded/ who is this of whom I here suche thinge. And he desyred to hym. mat.xiiij.& mar.vj.b.

And the Apostles retourned/& tolde hym all that they had done. And he tooke thē and went a syde into a solitary place mat.xiiij.b mar.vj.b.

hepe to a cytie called Bethsayda/ The people knewe of yt/and folowed hym. And he receaued them/and spake vnto them of the kyngdom of God. And heled thē that hadnede to be healed. The
Joan.vj.a daye begā to weare awaye. Then cam the twelue/and sayde vnto hym/sende the people awaye/that they maye goo in to the townes/ād villages rouūde about ād lodge/ād get meate/ for we are here in a place of wildernes. Then sayde he vnto thē. Geue ye thē meate. And they sayde. We haue no moo but fyue loues and two fyshes/except we should goo and bye meate for all this people. And they were about a fyue thousande men. He sayde vnto his disciples. Cause them to sit doune by fyftie in a company. And they dyd so/and made them all sit doune. He tokethe fiue loues/ād the two fyshes/and loked vp to heauē and blessed them/and brake/ and gaue to hys disciples/ to set before the people. And they all ate/and were satisfied And there was taken vppe of that remayned to them/twelue basketes ful of broken meate.

mat.xvj.d mar.viij.c It fortuned as he was alone prayenge/hys disciples were wyth hym/ and he asked them sayinge. Who saye the people that I am? They answered and sayd/Jhon baptist. Some saye Helias

ſtnd ſome ſaye won of the olde prophet
tis is ryſen agayne. Nye ſayde vnto thē.
Who ſaye ye that I am? Peter anſwe-
red and ſayde / thou arte the anoynted
of God. Nye warned and commaunded
them / that they ſhulde tell no man that mat.xvij.b
thynge / ſayinge: That the ſonne of mā mar.viij.c
muſt ſuffre many thyngis / and be repro
ued of the ſenyours / and of the hyghe
prieſtes and ſcribes / and be ſlayne / and
the thyrde daye ryſe agayne.

And he ſayde to them all / yf eny mā Mat.x.d.
will come after me / let him denye him and.xvj.d
ſylfe / and take his croſſe on hym dayly mar.viij.b
and folowe me. Whoſoeuer wyll ſaue Joā.xij.d.
hys lyfe / ſhall loſe yt. And whoſoeuer
ſhal loſe his lyfe for my ſake / the ſame
ſhall ſaue yt. For what ſhall yt auaun-
tage a man / to wyn the whole worlde /
yf he loſe him ſylfe / or runne in dama-
ge of him ſylfe? For whoſoeuer is a- Mat.x.d.
hamed off me / and of my ſayinges / off mar.viij.b
him ſhall the ſonne of mā be aſhamed /
when he cōmeth in hys owne maieſte /
and in the maieſte off hys father / and
of the holy angels. I tell you of a ſore- mat.xvj.d
ty / Some there are of them that here Mar.ix.a
ſtonde / which ſhal not taſt of death tyll
they ſe the kyngdom of God.

And yt folowed about an.viij.dayes mat.xvij.a
after thoſe ſayingis / he toke Peter Ja Mar.ix.a
mes & Jhon & wēt vp into a moūtayne

to praye. And as he prayed/the fassyon of his countenaunce was chaunged/and his garment was white/and shoone. And beholde/two men talked with him and they were Moses and Helyas which apeared gloriously/and spake of his departinge/which he shulde ende at Jerusalem. Peter & they that were with him/were heuy a slepe. And when they woke/they sawe his maieste/and two men stondynge with him.

And it chaunced as they departed from him/Peter sayde vnto Jesus/Master it is goode beynge here for vs. Let vs make thre tabernacles/one for the and one for Moses/and one for Helyas/ And wyst not what he sayde. Whyll he thus spake there cam a cloude/and shadowed them/and they feared when they entred into the cloude. And there cam a voyce out of the cloude sayinge. This is my deare sonne/heare him. And as sone as the voyce was past/Jesus was founde alone. And they kept it cloose/ and told no man in those dayes eny of those thinges which they had sene.

mat. xvii. d
Mar. ix. c. It chaunced on the nexte daye as they cam downe from the hyl/moche people cam and met him. And beholde a man of the company cryed out sayinge/ Master/I beseche the beholde my sonne/ for he is all that I haue: and se/a spi-

te taketh hym / and sodenly he crieth/ and he teareth him that he foometh agayne: and vnneth departed he from hym when he hath rent hym / And I haue besought thy disciples to cast him out/ and they coulde not. Jesus answered/ & sayde. O generation with out fayth / and croked/ how longe shal I be with you? And shall suffre you? Bringe thy sonne hydder. As he yet was a cōmynge/ the fende rent hym/ and tare hym. Jesus rebuked the vnclene spyrite and healed the chylde/ and delyuered him to his father. And they wer all amased at the myghty power off God.

Whill they wondred euerypone at all thyngis whych he dyd. He sayde vnto his disciples Let these sayngis synke wune into youre eares. The tyme will come / when the sonne of man shalbe delyuered in to the hōdes of men. But they wist not what that thynge meant/ and yt was hyd from them that they vnderstode yt not. And they feared to aske hym of that thynge.

mat xviij & Marc. ix. &

There arose a disputacion amonge them who shulde be the greatest. When Jesus perceaued the thoughtes off their hertes/ he toke a chylde / And set him hard by hym/ and sayde vnto them Whosoeuer receaue this chylde in my name / receaueth me. And whosoeuer

receaueth me/receaueth hym that sent me. For he that amongest you is the leaste/the same shalbe greate.

Jhon answered and sayde/ Master we sawe wō castinge out deuyls in thy name/and we forbode him/because he folowethnot with vs. And Jesus sayde vnto him/forbyd ye him not. For he that is not agaynst you/is with you.

And yt folowed/whē the tyme was come that he shulde be taken vp/that he determined hym sylfe to goo to Jerusalem/he sent messengers before him. And they went ād entred into a cite of the samarytans to make redy for hym. And they wolde not receaue hym because his face was as tough he wolde go to Jerusalem. Whē his disciples James/and Jhon/sawe that/they sayde. Lorde/wylt thou that we commaunde that fyre come doune from heauen/and consume them/euen as Helyas dyd. Jesus turned about/and rebuked them sayinge/ye wote not what maner spyrite ye are off. The sonne off man ys not come to destroye mennes lyues/but to saue them: And they wēt to another towne.

mat.viij.c ¶ It chaunced as they wēt on their iourney/a certayne man sayd vnto hym I will folowe the whither soeuer thou goo. Jesus sayde vnto him/foxes haue

holes/ād bryddes of the ayer hāne nestes/ but the sonne of mā hath not where on to laye his head.

And he sayde vnto another/ folowe me. And the same sayde lorde suffre me fyrst to goo and bury my father. Jesus sayde vnto him. Let the deed/ bury the deed/ but goo thou & preache the kyngdome of God.

And another sayde I wyll folowe the lorde. But let me fyrst goo bydde thē fare wele/ which are at home at my house. Jesus sayd vnto hi. No mā that putteth his honde to the plowghe & loketh backe/ is apte to the kyngdō of god.

The.x. Chapter.

AFter that the lorde apoynted other seuentye also/ and sent thē/ two ād two before his face/ in to euery cytie/ and place/ whyther he hymself wolde come. And sayde vnto thē/ the haruest is greate but the labourers are fewe Praye therfore the lorde of the haruest to sende forth his labourers into his harnest. Goo youre wayes: Beholde I sende you forthe as lambes amonge wolues. Beare no wallet/ nether scryppe/ nor shoes/ ād salute no man by the waye. In whatsoeuer house ye enter in fyrst saye: peace be to this house. And

Mat.ix.b

Mat.x.a.

Mar.vj.a

yf the sonne of peace be there / youre peace shall rest apon him / yf not / yt shall retourne to you agayne. And in the same house tary styll eatynge ād drynkynge / suche as they haue. For the labourer is worthy his rewarde. ¶

Mat.x. h. 1. Tim. v. c. Go not from house to house / but in to whatsoeuer cytie ye enter / yf they receaue you / eate whatsoeuer is set before you / ād heale the sicke that are there / ād saye vnto them: the kyngdom of god is come neye apon you. But into whatsoeuer cytie ye shal enter / yf they receaue you not / go youre wayes out into the stretes of the same / and saye: euen the very dust / which cleaueth on vs of youre cytie / we wype yt of agayne you / Not withstondynge / marke this / that the kyngdom of God was come neye apon you. yee and I saye vnto you / that yt shalbe easyer in the daye / for Sodon then for that cytie.

Mat. xj. c Wo be to the Thorozain / wo be to the Bethsaida. For yf the miracles had be ne done in Tyre & Sydō which haue be ne done in you / they had a greate whyle ago repented / syttyng in haere and asshes. Neuertheles yt shalbe easyer for Tyre and Sydon / at the iudgemēt / then for you. And thou Capernaū which art exalted to heauē / shalt be thrust

Mat. x. d. doune to hell / whosoeuer heareth you /

heareth me: And whosoeuer despiseth you/despyseth me. And he that despyseth me/despiseth him that sent me. Joñ. xiij.c

The seuentie returned agayne with ioye/ sayinge: Lorde euen the very deuyls are subdued to vs thorowe thy name. And he sayde vnto them/ I sawe Sathan/as yt had bene lyghtenyng/ faule wunne from heauē. Beholde I geue vnto you power to treade on serpētis ād scorpyons and apon all maner power of the enemy/ ād nothynge shall hurte you. Neuertheles/in this reioyse you not/that the spirites are vnder youre power. But reioyse/because youre names are writen in heauen.

The same tyme reioyced Jesus in the spirete/and sayde/ I prayse the father lorde of heauē and earth/ because thou hast hyd these thingis frō the wyse and prudent/ād hast opened them to the lolisshe. Euen so father for so pleased it the/All thyngis are geuen me of my father. And no man knoweth who the sone is/but the father/nether who the father is/saue the sonne/ and he to whom the sonne wyll shewe him. Mat.xj.b Mat.xj.b

And he turned to hys disciples/and sayde secretly. ✠ Happy are the eyes/ which se that ye se. For I tell you that many prophetis & kyngis haue desired to se those thingis which ye se/and mat.xiij.b

haue not sene them/ And to heare thos
se thynges which ye heare/ād haue not
heard them.

mat.xxij.d Mar.xij.c And marke/ A certayne Lawere ste
de vp/ and tempted him sayinge. Ma-
ster/ what shall I do/ to inherite eter-
nall lyfe? He sayd vnto hym/ What is
wrytē in the lawe? howe redest thou?

Deu.vj.a. And he answered ād sayde. Thou shalt
loue thy lorde god with all thy hert/ād
with all thy soule/ & with all thy stren-
ghte/ and with all thy mynde/ and thy
neghbour as thy selfe. And he sayde vn
to him. Thou hast answered right. This
do and thou shalt lyue. He willinge to
iustifye hym selfe/ sayde vnto Jesus/
Who is then my neghbour.

Jesus answered and sayde. A certay
ne man descended from Jerusalem in-
to Jericho/ and he fell into the hondes
of theues/ which robbed him of his ra-
ymēt/ and woundied him/ ād departed
leuynge hym halfe deed/ And it chaun
ced that there cam a certayne preeste
that same waye/ & sawe him/ ād passed
by. And lykewyse a leuite/ whē he was
come neye to the place/ went ād loked
on hym/ and passed by. Then a certay-
ne Samaritane/ as he iorneyed/ cāneye
vnto him/ ād beheld him/ ād had com-
passion on him/ and cam to him/ ād bo-
unde vppe his woundes/ and poured in

wyne/and oyle/and layed hym on hys beaste/ and brought hym to a commen hostery/ād dyest hym. And on the morowe when he departed/ he toke out two pence/and gaue them to the host/ and sayde vnto hym. Take cure of him/and whatsoeuer thou spendest aboue this/ when I come agayne/ I wyll recompence the: Whych nowe of these thre/ thinkest thou was neghbour vnto him that fyll in to the theues handes? And he answered/ he that shewed mercy on hym. Then sayd Jesus vnto hym. Goo and do thou lykewyse. ℣

℣ ✠ It fortuned as he wēt/ that he entred into a certayne toune: And a certayne woman named Martha/ receaued hym into her house: And this womā had a sister called Mary/ whych sate at Jesus fete: and herde Jesus preachinge: Martha was cōbred about many seruynge: and stode and sayde: Master: doest thou not care: that my syster hath left me to mynister alone? Byd her therfore that she helpe me. And Jesus answered: ād sayde vnto her: Martha/ Martha: thou arte busied: ād troublest thy silfe/ about many thyngis: Verely one is nedfull. Mary hath chosen her a good parte whych shal not be taken awaye from her. ℣

The.xj. Chapter.



AND it fortuned as he was prayinge in a certayne place / when he ceased / won of his disciples sayd vnto him / Master teache vs to praye / As Iho taught hys
Mat.vj.b disciples / And he sayd vnto them / Whē ye praye / saye. Oure father which arte in heauen / halowed by thy name / Let thy kyngdom come / Thy will be fulfilled / enē in earth as yt is in heauē / Oure dayly breed geue vs thys daye: And forgeue vs oure synnes / yf we forgeue euery mā that treaspaseth agenst vs / And lede vs no in temptacion / But deliuer vs from euyll / Amen.

And he sayde vnto them ✠ Whych of you shall haue a frende and shall go to hym att mydnyght / and saye vnto hym / Frende lende me foure loues for a frēde of myne is come out of the waye to me / and I haue nothynge to set before hym. And he wyth in shall answer and saye: Trouble me not / nowe is the doze shet / and my seruaūts are with me in the chamber / I cannot ryse and geue thē to the. I saye vnto you though he will not aryse āD geue hym because he is hys frende / yet because of his importunite he will ryse / āD geue him as many as he nedeth.

And I saye vnto you / aske / āD it shal- B

be geuen you. Seke/ and ye shall fynde/ knocke/ and yt shalbe opened vnto you. For euery one that asketh/ receaueth/ and he that seketh/ fyndeth/ and to hym that knocketh shall yt be opened. If the sonne aske breed of eny of you whych is father/ wyll he proffer him a stone? Or yf he aske fyllye/ wyll he geue him a serpēt? Or yf he aske an egge/ will he proffer him a scorpion? If ye thē which are euyl/ knowe howe to geue good gyftes vnto youre chyldrē/ howe moche moze shall youre father celestiall geue the holy goost to them that desyre yt of hym. Mat.vij.a and.xj.c. Mat.xj.c. Joā.xiij.b and.xv.e. Jacob.j.a mat.vij.b

C ✠ And he was in castynge out a deuyll/ whych was dom. And yt folowed whē the deuyll was gone out/ the dom spake/ and the people wondred. Some of them sayde/ he casteth out deuyls by the power of Belzebub/ the chefe of the deuyls. And other tempted him sekynge of him a sygne from heauen. He knewe their thoughtis and sayde vnto them. Euery kyngdom/ at debate with in yt selfe shalbe desolate/ āde won house shall fall vpon another. So yf satan be at variannce wyth in hym selfe/ howe shall his kyngdom endure? Because ye saye that I cast out deuyls by the power of belzebub/ If I by the power of belzebub cast out deuyles/ by whose Mat.ix.d and.xij.b. Mat.xij.c.

power/ w̄ youre chyldrē cast them out? Therfore shall they be youre iudges. But yf I wyth the finger of God cast out deuyls/ no doute/ the kyngdom of God is come apon you.

Then a stronge mā armed watcheth hys house/ That which he possesseth/ is in peace. But when a stronger then he cometh apon hym/ and ouercōmeth hym he taketh from him/ hys harnes/ wherin he trusted/ & deuideth his good des. He that is not with me is agaynst me. And he that gatheryth not with me/ scatereth.

Whē the vnclene spryte is gone out of a mā/ he walketh through waterles se places sekynge reest. And whē he fin dethnone/ he sayeth/ I wyll returne a gayne vnto my house whence I cā out And whē he cōmeth/ he fyndeth yt swept & garnyshed. Then goeth he and taketh seuē other sprytes with him worse then him silfe/ and they enter in/ and dwell there. And the ende of that man is worse then the begynnynge.

It fortuned as he thus spake/ a certayne womā of the company lyfted vp her voyce/ and sayde vnto him/ Happy is the wombe that bare the ād the bra stes which gaue the sucke. But he sayde. Happy are they that heare the word of God/ and kepe yt.

Whē the people were gathered thic ther to gether/ he begā to saye/ Thys is an euyll nacion/ They seke a sygne/ and there shall no sygne be geuen them/ but the sygne of Jonas the prophet. For as Jonas was a sygne to the Niniuites/ so shall the sonne of mā be to thys nacion. The quene of the southe shall ryse at the iudgemēt with the mē of this generacion/ and condempne them/ for she cam from the ende of the worlde/ to heare the wysdom of Solomon/ āde holde a greater then Solomon is here The men of Niniuie shall ryse at the iudgement wyth thys generacion and shall condempne them/ for they repented at the preachynge of Jonas/ āde holde/ a greater then Jonas is here. Mat.xij.c Jone.iij.a iij.reg.x.a ij.par.ix.a Jone.iij.b

✠ No man lyghteth a candell/ & put teth yt in a preue place/ nether vnder a dusshell/ But on a candell stycke/ that they that come in/ maye se lyght. The lyght of thy body is thyne eye. Therfore/ when thyne eye is syngle/ then is all thy body full of light. But yf thyne eye be euyll/ then shall all thy body be full of darckness. Take hede therfore that the lyght whych is in the/ be not darckness. For yf all thy body shall be lyght hauynge no parte darke/ then shall all be full of light/ euē as whē a candell doeth lyght the with his brightnes. Mat.v.b. mar.iiij.c Mat.vj.c.

And as he spake / a certayne pharise besought hym to dyne wyth hym / and Jesus went in / and sate doune to meate. When the Pharyse sawe that he marueyled that he had not washed before dynner. And the lorde sayde to hym / Nowe do ye O pharyses / make clene the outsyde of the cuppe / & of the platter / but youre inwarde parties are full of rauenynge and wickednes. ye foles did not he that made that which is without make that whych is wythin also? neuertheiesse geue of that that ye haue and beholde all is clene to you.

mat. xxiij.

But wo be to you pharyses / for ye tythe the mynt / and rewe / and all manner erbes / and passe ouer iudgement / and the loue of God. These ought ye to haue done / and not to haue left the other undone.

mat. xxiij. mar. xij. d.

Wo be to you pharyses / for ye loue the vppermost seates in the synagogis and gretyngis in the marketis.

Wo be to you scribes and pharyses ypocritis / for ye are a graues whych apeare not / and men that walke ouer them / are not ware of them.

mat. xxiij.

Then answered one of the lawears and sayde vnto hym. Master / in so sayynge / thou puttest euer vs to rebuke also. Then he sayde. Wo be to you also ye lawears / for ye lade men with burthens

greuous to be borne/ and ye youre selues touche not the pathes with one of youre fingers.

Uio be to you that bilde the sepulcres off the prophetis/ for youre fathers slewe thē/ Truely ye beare witnes/ that ye also we the dedes off youre fathers/ for they killed them/ and ye bilde their sepulcres.

Therfore sayde the wisdom of God I wyll send thē prophetis and Apostles/ and of thē they shall slay and persecute. That the blond of al the prophetis/ whych was shed from the begynnynge off the worlde/ maye be requyred of this generacion: from the blond of Abel vnto the blond of Zachary/ whi- Gen. iiij. b
che perished betwene the aulter and ij. par. xxiiij
the temple. Uerely I saye vnto you/ yt shalbe requyred of this nacion.

Uio be to you lawears/ for ye haue taken awaye the kaye off knowledge/ ye entred not in youreselues/ād them that came in ye forbode.

Uihen he thus spake vnto thē/ the lawears/ and the pharises/ begā to we ye busy about hym/ ād to stop his mouth wyth many questyons/ Lainge wayte for hym/ and sekynge to catche some thynge off hys mouth/ wherby they myght accuse hym.

The.xij. Chapter.

AS there gathered to gether an innumerable multitude of people (in so mocher that they trood down won another) he began to saye vnto hys disciples/ fyrst of all beware of the lenen of the
mat. xvj. a
mar. viij b
Mat. x. c
mar. iiij. c
pharises/ which is ypocresy. For there ys no thynge couered/ that shal not be vncouered/ nether hid/ that shall not be knowen. Wherfore whatsoeuer ye haue spoke in darknes/ that same shalbe hearde in lyght And that whych ye haue spoken in the eare euen in secret places shalbe preached euē on the toppe of the houses.

I saye vnto you my frendes/ feare ye not them that kyll the body/ and after that haue nothynge that they can more do. I will shewe you/ whom ye shall feare. Feare hym which after he hath kylled/ hath power to cast in to hell. ye I saye vnto you/ hym feare. Are not fiue sparowes bought for two farthynges: and none of them ys forgoten of God. ye the very heares of youre heed are nombred Feare not therfore/ ye are more of value/ then many sparowes.

Mat. x. d
mar. viij d
I saye vnto you/ Whosoeuer confesseth me before men/ euen hym shall the sonne of man confesse also before the angels of God. And he that denyeth

me before men / shalbe denyed before the ãgels of God And whosoeuer speaketh a worde agaynste the sonne of mã yt shalbe forgeuen hym. But vnto him that blaspheneth the holy goost / yt shall not be forgeuen. Mat.xij.c Mar.iij.d

When they bringe you in to their synagogis / and vnto their rulers / and officiers / take no thought how or what thynge ye shall answere / or what ye shall speake. For the holy goost shall teache you in the same houre / what ye ought to saye. Mat.x.b. mar.xiij.b

✠ Then of the company sayde vnto hym / Master / bidd my brother deuide the enherytaunce with me. And he sayde vnto him Man who made me a iudge / or a deuider ouer you? And he sayde vnto them / take hede / and beware off couetousnes. For no manneȝ lyfe standeth in the haboundaunce off the thyngis which he possesseth: And he put forth a similitude vnto thẽ sayinge

C The londes of a certayne man brought forth frutes plenteously / ād he thought in hym silfe sayinge: what shall I do / because I haue no roume where to bestowe my frutes? And he sayde / This will I do. I will destroye my barnes / and bylde greater / ād ther in will I gather all my frutes / and all my goodes / and I will saye to my soule / Eccl.xj.c

Soule thou haste moche goodis layde vp in stoore for many yeares / take thyne ease / eate / drynche and be merry. But God sayde vnto hym / Thou fole: this nyght wyll they fetche awaye thy soule agayne from the. Then whose shall those thynges be which thou hast prouided? So ys yt with hym that gathereth riches / ād ys not riche in God

Mat. vj. c. And he spake vnto his disciples Therefore I saye vnto you / Take not thought for youre lyfe / what ye shall eate / Nether for youre body / what ye shall put on. The lyfe ys more then meate and the body ys more then rayment. Marcke wele the rauens / for they nether sowe: nor reupe: which nether haue store house nor barne / ād yet God fedeth thē. Howe moche are ye better then the fowles?

Which of you with takynge thought can adde to hys stature won cubyt? yf ye then be not able to do that thynge which is least / why take ye thought for the remnaunt? Consydere the lylyes howe they growe / They laboure not / They spyn not / and I saye vnto you / Solomon in all hys royalte was not clothed lyke vnto one of these.

yf God thē so cloth the grasse which ys to daye in the feldis / ād to morowe shalbe cast in to the fornace / howe mo-

themoore wyll he clothe you / o ye endued wyth lytell fayth? And aske not what ye shall eate / or what ye shal drinke nether clyme ye vp an hye / for all suche thyngis the hethen people off the worlde seke for: youre father knoweth that ye haue nede off suche thyngis. Wherfore seke ye after the kyngdome of heauen / and all these thyngis shalbe ministred vnto you.

Feare not litell flocke / for yt is youre fathers pleasure / to geue you a kingdom Sell that ye haue / and geue almes Mat. vj. c
And make you bagges which were not olde / and treasure that fayleth not in heauen / where no thefe commeth / neither mothe corrupteth. For where youre treasure ys / there wyll youre hertes be also.

Let youre loynes be gerdde about and youre lyghtes brennynge / and ye youreselues / lyke vnto men / that wayte for their master when he will returne from a weddynge / that as sone as he commeth and knocketh / they may open vnto hym. Happy are those seruauntis / which their lorde / when he cometh / shall fynde walkynge / Verely I saye vnto you / he wyll girde hym selfe about / and make them sit doune to meate / and walke by them: and minister vnto them. And yf he come in the seconde

watche/ye yf he come in the thyrd wat
che and shall fynde them so happy ade
those seruauntis.

mat.xxiiij This shall ye vnderstonde: that yf the good man of the houlle / had knowen what houre the theke wolde haue com mē/he wolde surely haue watched/ād not haue suffered his houlle to haue be ne brokē vppe. We ye prepared therfo re for the sonne of man wyll come at an houre when ye thynke not.

Then Peter sayd vnto him/Master/ tellest thou this similitude vnto vs/ or to all men? And the lorde sayd/who ys a faithfull stewarde/& a discrete /whō his lorde shall make ruler ouer his ho usholde/to geue thē their duety of me ate/at due season. Happy is that serua

Apo.xbj.c unt/whom hys master whē he cometh shall fynde so doinge. Of a trueth I sa ye vnto you / that he wyll make hym ruler ouer all that he hath. But ād yf the euyll seruaūt shall saye in his hert/ My master will differre hys cōmynge and shall begyn to smyte the seruaun tis/and maydens/and to eate ād drynke/and to bedronken/the lorde of that seruaunt will come in a daye/when he thynketh not/and at an houre when he is not ware/and wyll deuyde hym/ and wyll geue him his rewarde/ with the onbeleuers.

The ſeruaũt that knowe his maſters
wyll/ãd prepared not hym ſilfe/nether
did accordynge to his will/ſhalbe bett
with many ſtrypes. But he that knew
we not ãd hath cõmitted thyngis wor-
thy of ſtrypes/ ſhalbe beaten with fea
we ſtrypes. For vnto whom moche ys
geuen/of hym ſhalbe moche requyred
And to whom/men moche commit/the
moare of hym will they aſke.

I cam to ſende fyre on erth/ ãd wh-
at is my deſyre but that yt were all re
dy kyndled? Not with ſtõdinge I mu-
ſte be baptiſed with a baptim And how
am I payned till yt be ended? Suppo-
ſe ye that I am come to ſende peace on Mat.x.d.
erth? I tell you naye/but rather deba-
te. For hence forthe there ſhalbe fyue
in wõ houſſe deuided/the agaynſt two
and two agaynſt thre. The father ſhall
be deuided agaynſt the ſonne / and the
ſonne agaynſt the father. The mother
agaynſt the doughter / and the dough-
ter agaynſt the mother. The mothere
lawe agaynſt the doughterelawe: and
the wughterelawe agaynſt the mothe
relawe.

Then ſayde he to the people/ when mat.xvj.a
ye ſe a cloude ryſe out of the weſt ſtra- mar.viij.b
yght waye ye ſaye/we ſhall haue a ſhe
wer/and ſo yt ys. And when ye ſe the
ſouth wynde blow/ye ſaye/we ſhal ha-

ne heat/ād ye cōmeth to passe. ypocry-
tis ye cā̄ tell of the fassion of the erth/
and of the skye/but what is the cause/
that ye cā̄ not skyll of this tyme? ye ād
why iudge ye not of youre selues/that
which is rightewes?

Mat.v.d. Whill thou goest with thyne aduer-
sary to the rueler: as thou arte in the
waye/geue diligence that thou mayst
be deliuered from him/ least he bryn-
ge the to the iudge/ and the iudge dely-
uer the to the toylar/ād the toylar cast
the in to prison. I tell the thou depar-
test not thēce/ tyll thou haue made goo
de the vtmocke farthynge.

The. xiij. Chapter.

THere were present at the
same season/that shewed
hym of the galileās/ whō-
se blonde ꝓfiate mengled
with their owne sacrifice.
And Jesus answered/and
sayde vnto them: Suppose ye that the-
se galileās/were greater synners thē
all other galileās be cause they suffred
suche punyshmēt? I tell you naye: but
except ye repent ye shall all in lyke wy
se perysshe. Or thynke ye that thoose
xviij. apon whom the toure in Siloe fell
and slewe them / were synners about
all mē that dwelt in Jherusalē? I tell
you naye: But except ye repēt/ ye all

shall lyke wyse perisshe.

B ¶He put forthe thys similitude/ A certayne man had a fygge tree in hys vyneyarde/ ād he cam ād sought frute theron/and founde none. Thē sayde he to the dresser of his vyneyarde: Behold/this thre yeare haue I come ād sought frute in this fygge tree/ and foūde none/cut yt doune: why combreth yt the grounde? And he answered ād sayde vnto hym: lorde let yt alone this yeare also/till I digge roūde about yt ād donge yt/ to se whether yt wyll beare frute. yf not/ then after that cut hym doune.

He taught in won of their synagogis C on the saboth dayes/ And beholde there was a woman which had a spryte of infirmitie. xviij. yeares: and was bowed to gether/and could not well lyfte vp her selfe. Whē Jesus sawe her/ he called her to hym/ād sayde to her: womā thou arte delyuered frō thy disease. And he layde his handes on her ād immediatly she was made straight/ and glorified God. The ruler of the synagoge answered with indignacion (because that Jesus had healed on the saboth daye) And sayde vnto the people. There are sixe dayes in the weke/in which men ought to worke/in them come ād be healed/and not on the saboth daye.

The answered him the lorde and
sayd: ypocryte/doth not eache one of you
on the saboth daye loose hys ore/or
his asse/from the stall/and leade hym
to the water? And shulde not this dou-
ghter of Abraham beloosed from this
bonde on the saboth daye/whom Sa-
than hath bounde lo. xviij. yeares? And
when he thus sayde/all his adversaris
were ashamed/and all the people retoy-
sed on all the excellent dedes/that we-
re done by hym. ✠

mat.xiij.c mar.iiij.c Then sayde he: What ys the kyng-
dom of God lyke? or where to shall I
compare yt? It is lyke a grayne of mu
stard seede/which a man toke/and so-
wed in hys garden: and yt grewe/and
wexed a greate tree/and the foules of
the aier bylt in the braunches of yt.

mat.xiij.c And agayne he sayde: where vnto
shall I lyken the kyngdome of God? yt
ys lyke leuē/which a woman toke/and
hidde in three busshels of floure/till all
was thorow leuended. And he went thr
ow cities and townes teachynge/and
toke his iorney towardis Jerusalem.

Then sayde won vnto hym: Lorde
are there fewe that shalbe saued? And
mat.vij.b he sayde vnto them: Stryue with youre
selues to entre at the strayght gate:
For many I saye vnto you will seke to
enter in/and shall not be able. When

the good man of the houſſe is riſen vp
and hath ſhet faſt the doze / and ye be-
gyn to ſtonde wyth out / and to knocke
at the doze ſayinge: Lorde / lorde / open Mat.vij.d
vnto vs / and he ſhall anſwer and ſaye
vnto you: I knowe not whence ye are.
Then ſhall ye begyn to ſaye: We haue
eaten / and dronken in thy preſence / ād
thou haſt taught in oure ſtretes. And
he ſhal ſaye: I tell you / I wot not whē-
ce ye are! departe from me all ye wo-
F kers of iniquyte There ſhalbe wepin- Ps.vj.c.
ge / and gnaſſhynge off teth: when ye mat.viij.d
ſhall ſe Abrahā / and yſaac and Jacob / and.xxb.d
and all the prophetis in the kyngdom
of God / and youre ſelues thruſt oute a
doze. And they ſhall come from the
eeſt / and from the weeſt / and from the
northe / and from the ſouthe / and ſhall
reeſt in the kyngdom of God. And be-
holde / there are laſt which ſhalbe fyrſt mat.xix.d
And there are fyrſt which ſhalbe laſt. and.xx.b.

The ſame daye there cam certayne
of the phariſes / ād ſayd vnto him: Get Mat.x.d
the out of the waye and departe hence
for herode wyll kyll the. And he ſayd
G vnto them: Goo ye and tell that fore /
beholde. I caſt oute deuyls / and heale
the people to daye and to moro we / and
the thyrd daye I make an ende Neuer-
theleſſe / I muſt walke to daye and to
moro we / and the daye folowinge. For

yt cā not be that the prophet perisshe
eny other where/ saue at Jerusalem.
mat.xxiij. O Jerusalem/ Jerusalem/ which kil
lest prophetis/ and stonest them that a-
re sent to the: howe often wolde J ha-
ue gathered thy children to gether/ as
the hen her nest vnder her wynges/ ād
thou woldest not. Beholde youre habi-
tacion shalbe left vnto you desolate.
For J tell you/ ye shall not seme vntyll
the time come that ye shal saye blessed
ys he that commeth in the name of the
lorde. The.xiiij. Chapter. ✠

AND yt chaūsed that he wēt
in to the housse of won off
the cheefe pharises to eate
breed/ on a saboth daye/
and they watched hym.
And beholde there was a
man before him/ which had the dropsy
And Jesus answered ād spake vnto the
lawears and pharises/ sayinge: ys yt
lawfull to heale on the saboth daye?
And they held their peace/ ye take the
man and healed him/ and leet hym go.
And answered the sayinge: which off
you shall haue an asse/ or an ore/ falle
into a pyt/ and will not straight waye
pull hym out on the saboth daye? And
they couldē not answer hym agayne
to that.

He put forth a similitude to the ge-

kes/whē he marked howe they prēsed to the hyest roumes/and sayd vnto them: Whē thou arte bidden to a weddynge of eny man/sit not downe in the hyest roume/lest a more honorable mā thē thou be bidden of hym/and he that bode bothe hym and the/come and saye to the: geue thys man roume. And thou thē begyn with shame to take the lowest roume But rather whē thou art pro. xxb. M
te biddē/go ād syt in the lowest roume that when he that bode the cōmeth/he maye saye vnto the: frende syt vp hyer Thē shalt thou haue prayse in the presence of thē that sit at meate with the. For whosoeuer exalteth hym silfe/ shall be brought lowe And he that humbleth Mat. xxiij
hym silfe shalbe exalted. ✠

Then sayde he also to hym that bode him to diner: ✠ Whē thou makest a di
C ner/or a supper: call not thy frendes/ not thy brethren/ nether thy kinsmen/ not yet riche neghbones: lest they bidde the agayne/ ād make the recōpence But when thou makest a feast/call the poore/the mayned/ the lame/ and the blinde/ād thou shalt be happy: For they can not recōpence the But thou shalt be recōpēsed at the lyfe of the iuste mē

When won of thē that sate at meate also herde that/he sayde vnto him: happy is he that eateth breed in the kyng

dome of god. ✠ The sayd he to him ✠
A certayne man ordened a greate sup-
mat.xxij.a per and bode many/and sent his serua-
Apo.xix.b unt at supertyme/ to saye to them that
were boden/come: for all thynges are
redy. And they all at once began to ma-
ke excuse. The fyrst sayd vnto hym: I
haue bought a ferme/and I must nedes
go and se yt/ I praye the haue me excu-
sed. And another sayd: I haue bought
fyue yooke of oxen / and I must goo to
proue them/ I praye the haue me excu-
sed. The thyrde sayd: I haue maryed a
wyfe/ and therfore I cānot come. And
the seruaunt went agayne / and brou-
ght his master worde there of.

Then was the good man of the hou-
se displeased/and sayd to hys seruaūt:
Goo out quickly in to the stretes and
quarters of the cite/ and bryng in hy-
ther the poore/ād the maymed / ād the
halt/ and the blynde. And the seruaunt
sayd/ lorde yt is done as thou cōmaun-
dedst/ and yet there is roume. And the
lorde sayd to the seruaunt Go out into
the hye wayes and hedges/ and inforce
thē to come in/ that my house maye be
fylled. For I saye vnto you/ that none
of those men which were boden/ shall
taste of my supper. ✠

Mat.x.d There went a greate company with
hym/ād he turned ād sayde vnto thē ✠

yf a man come to me/ and hate not hys father and mother/ and wyfe/ and chyldren/ and brethren/ and sisters/ moreouer an hys owne lyfe/ he cannot be my disciple. And whosoeuer beare not hys crosse ād come after me cannot be my disciple. Mat.x.d and.xvj.d mar.viij.d

Which of you ys he that is desposed to bilde a toure/ and sitteth not doune before and counteth the cost Whether he haue sufficient to perfourme yt/ lest after he hath layde the foundacion/ād ys not able to perfourme yt/ all that beholde yt/ begyn to mocke hym sayinge This man began to bilde/ and was not able to make an ende. What kynge goeth to make batayle agaynst another kynge and sitteth not doune fyrst/ and casteth in his mynde/ wether he be able with ten thousande to mete him that cometh agaynst him with twenty thousand/ or els whyll the other ys yet a greate waye of/ he wyll sende embasse atours/ and desyre peace So lyke wyse/ none off you that forsaketh not all that he hath/ can be my disciple. ✠

Salt is good/ but yf salt be corupte/ what shall be seasoned there with? It ys nether good for the lōde/ nor yet for the donge hill/ men cast yt out at the dores. He that hath eares to heare/ let hym heare. Mat.v.b. Mar.ix.g

The.xv.Chapter. ✠



hen resorted vnto him all the publicans and synners for to heare hym. And the pharises/ād scribes grudged sayinge/ He receaueth to his cōpany synners and eateth with them. Thē put he forth Mat. xviij. this similitude to them sayinge/ What man of you hauynge an hundred shepe yf he loose one of thē doth not leue nyne and nyne in the wylderne͞s/ and go after hym whiche is lost/ vntil he fynde hym? And when he hath founde hym/ he leueth hym on his shulders with ioye And assone as he cōmeth home he calleth to gether his louers/ and neighbours sayinge vnto them reioyse with me/ for I haue founde my shepe which was lost. I saye vnto you/ that lyke wise ioye shalbe in heuē ouer one synner that repēteth/ more then ouer nynety ād nyne iuste persons which ne͞de no repentaūce. Other what womā hauynge .x. grotes/ yf she loose wō/ doth not lyght a candell ād swepe the house/ ād seke diligētly til she fynde it? And whē she hath foūde yt she calleth her louers ād her neighbours sayinge/ Reioyce with me/ for I haue foūde the groate which I had loost. Likwise I saye vnto you ioye shalbe in the presence of the āgels of god ouer one synner that repēteth

And he sayde/a certayne mā had
two sonnes/ād the yonger of thē sayde
to hys father: father geue me my part
te of the goodes that to me belongeth.
And he deuided vnto them hys substā
unce. And not longe after/ the yonger
sonne gathered all that he had to ge
ther ād toke his iorney into a farre co
untre/and there he wasted his goodes
wyth ryotous lyuynge. And when he
had spēt all that he had there rose a gre
ate derth throwout all that same lode
And he began to lacke: And he went/ād
claue to a cytesyn of that same cōtre/
whych sent hym to the felde/ to kepe
his swyne And he wolde fayne haue fyl
led hys bely with the coddes/ that the
swyne ate/and no man gaue hym.

Then he remembred hym sylfe and
sayde/ howe many hyred seruauntis at
my fathers haue breed ynough/ and I
dye for honger: I will aryse/ and go to
my father ād I wyll saye vnto him/ fa
ther/ I haue synned a gaynst heauē/ ād
before the/ now am I not worthy to be
called thy sonne make me as one of thy
hyred seruauntis. And he arose/ and
came to hys father. Whē he was yet
a greate waye of/his father sawe him
and had compassyon on hym/ and ran
vnto hym/ and fell on hys necke/ and
kyssed hym And the sone sayd vnto him

father/ I haue synned agaynst heauen/ and in thy syght/ nether I am worthy hence forth to be called thy sonne. The sayde the father of his seruaūts/ bringe forth that best garment/ & put yt on hym/ and put a ringe on his honde/ and shoes on hys fete. And bringe hydder that fatted caulfe/ and kyll hym/ ād let vs eate and be mery/ for this my sonne was deed/ ād is alyue agayne. He was loste/ and is nowe founde. And they began to make goode cheare.

The elder brother was in the felde/ & when he cam & drewe nye to the houfle he herde mystreicy/ ād daunsynge and called one of hys seruaūts/ and asked what those thynges meaute. He sayde vnto hym/ thy brother is come/ and thy father hath killed the fatted caulfe/ because he hath receaued hym safe ād sounde. And he was angry/ ād wolde not goo in. Then cam his father out/ & entreated him he answered and sayde to his father. Lo these many yeares haue I done the seruyce/ nether brake at eny tyme thy cōmaundment ād yet gauest thou me neuer so moche as a kyd to make mery wyth my louers but as sone as this thy sonne was come whych hath deuoured thy goodes with harlottes/ thou haste for his pleasure kylled the fatted caulfe. And he sayd vnto

hym. Sone/thou wast euer wyth me/& all that I haue is thyne/ yt was mete that we shulde make mery & be glad for this thy brother was deed ād is a lyue agayne/he was lost/ād is founde. ✠

The.xvi. Chapter.

A AND sayd also vnto his disciples ✠ There was a certayne tyche mā which had a stewarde that was accused vnto him that he had wasted his goodes And he called him and sayd vnto him/howe is yt that I heare this of the? Geue a comptes of thy stewarde shippe. For thou mayste be no longer my stewarde. The stewarde sayd with in hym sylfe/what shal I do? for my master wyl take awaye fro me my stewarde shippe. I cānot digge/ and to begge I am ashamed. I woote what to do/that when I am put out of my stewarde shippe/they maye receaue me in to there houses.

B Then called he all hys masters detters and sayd vnto the fyrst howe moche owest thou vnto my master And he sayd an hōdred tōnes of oyle/& he sayd to him take thy bill/& syt doune quickly ād wryte fyfty. Thē sayd he to another/what owest thou? And he sayd/an hondred quarters of wheate. He sayd to him. Take thy byll/and wryte fowre

store. And the lorde prayed the vniust stewarde / because he had done wysly. For the chyldren of this worlde / are in theyr kynde / wyser then the chyldrē of lyght. And I saye also vnto you: make you frendes of the wicked mammon/that when ye shall haue nede/they maye receaue you in to euerlastynge habitacions. ✠

✠ He that is faithfull in that whiche is leste / the same is faithfull in mooche. So then yf ye haue not byn faithfull in the wicked mammon/who wyl beleue you in that which is true: and yf ye haue not bene faithfull in another mānes busines/ who shal geue you youre owne? No seruaūt can serue two masters for other he shall hate the one / and loue the other/or els he shal cleue to the one/and despise the other. ye cānot serue God and mammon.

Mat.vj.c

All these thinges herde the pharises also whych were coueteous. And they mocked him/ād he sayde vnto them. ye are they/which iustifie youre selues before men/but God knoweth youre hertes. For that which men magnifye: is abhominable in the sight of God. ✠

Mat.xj.b

The lawe/and the prophettis rayned vntyl the tyme of Jhon Sēce that tyme the kyngdom of god is preached And euery man styueth to goo in.

Sonner shall heauē and erth perisshe thē won tytle of the lawe shal perisshe Whosoeuer forsaketh his wyfe/ād maryeth another breaketh matrimony. And euery man whych maryeth hee that is dyuorsed from her husbande cōmitteth aduoutry also. Mat.v.c. Mat.v.c. Mar.x.b. 1.Cor.vij.

✠ There was a certayne ryche mā/ which was clothed in purple/ād fyne raynes ād fared delicyously euery daye And there was a certayne begger/ named Lazarus/ which laye at hys gate full of sooyes desiringe to be refreshed with the cromes whiche fell from the ryche mānes borde. Neuertheselle/the dogges cam ād lycked his sooyes. And yt fortuned that the begger dyed/ and was caried by the angellis into Abrahams bosome. The ryche man also dyed/and was buryed.

And he now beinge in hell lyfted vp his eyes/as he was in tormētis: ād sawe Abrahā a farre of/and Lazarus in his bosome. And cryed ād sayd/father Abrahā haue mercy on me/ & sende Lazarus that he maye depe the typpe off his fynger in water/ & cole my tonge/ for I am tormented in this flame. Abraham sayd vnto him/Sonne/remembre that thou in thy lyfe tyme receauedst thy pleasure/and contrary wyse Lazarus payne. Nowe therfore is he com-

forted/and thow arte punnysshed. Beyonde all this betwene vou & vs there is a greate space set/ so that they which wolde goo frō hence to you/cannot/ nether from thence come hidder/

And he sayd/ I praye the therfore father/sent him to my fathers house for I haue fyue brethrē/for to warne thē/ lest they also come into thys place of tourment. Abraham sayde vnto hym/ they haue Moses and the prophettis/ let them heare them. And he sayde/naye father Abraham/ but yf won from the deed came vnto them/ they wolde repent. he sayd vnto him: yf they heare not Moses and the prophettis/ nether woll they belene/though wō rose from deeth agayne. ✠

The. xvii. Chapter.

mat. xviij. Mar. ix. f. THen sayde he to his disciples/ yt can not be a voyded/but that occasions of euyl come. Neuertheless wo be to hym through whō they come. It were better for hym yf a mylstone were hanged about his necke/& that he wer cast in to the see/rather thē he shulde offende won of this lytle wons. Take hede to youre selues/ yf thy brother trespas against the/rebuke hym & yf he repēt/ forgeue hym. And though he synne a

mat. xviij. lem. xix. d. eccl. xix. b. mat. xviij.

geynst the seuē tymes in won daye/ and
seuē tymes in a daye tourne agayne to
the sayngе/it repēteth hym/forgeue hi.

C And the apostles sayde vnto the lor- mat.xvij.c
de: increase oure fayth. The lorde sayde
yf ye hath fayth lyke a graynе of mu-
stard sede and shulde saye vnto this sy-
camyne tree / plucke thy sylfe vppe by
the rotes and plant thy sylfe in the see/
he shulde obey you.

Whych of you haupynge a seruaunt
plowynge/or fedynge catell/wolde sa-
ye vnto him when he were come from
the felde: Goo quickly and sit doune to
meate: But rather sayeth not to hym/
dresse wherwith I maye suppe/ & apo-
yntе thy sylfe and serue me/ tyll I haue
eaten and dronken/and afterwarde eate
thou/ and dryncke thou. Doeth he thā-
ke that seruaunt he cause he dyd that
which was cōmaūded vnto him: I trow
not. So lykewyse/whē ye haue do-
ne all those thinges which are cōmaū-
ded vnto you/saye/we are vnprofitable
seruauntis. We haue done that which
was oure duety to do.

B ✠And it chaūced as he wēt to Jeru-
salem/that he passed thorow Samaria
and Galilie. And as he entred into a cer-
tayne towne / there met hym ten men/
that were lepers/ whych stode a farre
of and put forth their voyces & sayde/

Jesu master/ haue mercy on vs. When
he sawe thē/ he sayde vnto them. Goo
and shewe youre selues to the prestes.
And yt chaūsed as they went/ they we-
re clensed/ And won of thē/ whē he sa-
we that he was clensed/ turned backe
agayne/ ād with a loude voyce praysed
God/ and fell doune on his face at hys
fete & gaue him thākes. And the same
was a samaritan. Jesus answered and
sayde. Are there not ten clensed? But
where are those nyne? There are not
founde that returned agayne/ to geue
god prayse/ saue only thys straunger.
And he sayde vnto him: Aryse/ and goo
thy waye/ thy fayth hath saued the.

✠ Whē he was demaūded of the pha
rises/ when the kyngdō of God shulde
come/ he answered them ād sayde. The
kyngdō of god cōmeth not with eny wi
warde lokyngh fore. Nether shall men
saye: Lo here/ lo there. For beholde the
kyngdom of God is with in you.

And he sayde vnto his disciples/ The
dayes will come/ when ye shall desyre
to se won daye of the sonne of man/ ād
ye shall not se yt. And they shall saye to
you: Se here: Se there. Goo not after
them/ nor folowe them/ for as the ligh-
tenynge that apereth out of the one
parte of the heauen/ and shyneth vnto
the other parte of heauē. So shall the

mat. xxiiij. mar. xiij.

ſonne of mā be in his dayes. But fyrſt
muſt he ſuffre many thynges/ād be re-
proued of this nation.

F As yt happened in the tyme of Noe
So ſhal yt be in the tyme of the ſonne mat.xxiiij
of man. They ate/they dranche/ they
maryed wynes/ād were maryed euen
vnto that ſame daye that Noe went in Geñ.vij.b
to the arke/and the floud cam/and de-
ſtroyed them all. Lyke wyſe alſo/ as
yt chaunſed in the dayes of Lot/ they Geñ.xix.c
ate/they drāke/they bought/they ſol-
de/they planted/they bylte And euen
the ſame daye that Lot went out of zo-
don/yt rayned fyre and brymſtone frō
heauen/and deſtroyed them all. After
theſe enſamples ſhall the daye be/whē
the ſonne of man ſhall apere.

G At that daye he that is on the houſſe
toppe/and hys ſtuffe in the houſſe/let
him not come wune to take it out. And
lyke wyſe let not him that is in the fel
des/turne backe agayne to that he lef-
te behynde him. Remēber Lottes wy- Geñ.xix.c
fe. Whoſoeuer wyll goo about to ſaue Mat.x.d.
his lyfe ſhall looſe yt: And whoſoeuer mar.viij.d
ſhall looſe his lyfe ſhall quycken yt. Joā.xij.d.

I tell you/In that nyght/there ſhall mat.xxiiij
be two in one beed/ the one ſhalbe re-
ceaued/and the other ſhalbe forſaken.
Two ſhalbe alſo a grindinge to gether
the one ſhalbe receaued/and the other

forsaken: and they answered and sayde to hym: we heare lorde: and he sayd vnto thē: Whersoeuer the body shalbe/ thither wyll the egles resorte. ✠

The .xviii. Chapter. ✠

eccl. xviii. j. Tes. v. d.

AND he put forth a similitude vnto them/ signifynge that mē ought alwayes to prayе/ and not to be wery/ sayynge: There was a Iudge in a certayne cite/ which feared not God/ nether regarded mā. And there was a certayne widowe in the same cite/ which came vnto hym sayynge/ Auēge me of myne aduersary And a greate whyle he wolde not. Afterwarde he sayd vnto him self. Though I feare not God/ no: care for man yet because this widowe troubleth me I will a venge her/ lest at the last she come/ and rayle on me.

And the lorde sayd/ heare what the vnryghte wes iudge sayeth. And shall not god auenge hys electe/ which crye nyght and daye vnto hym: ye though he differre thē/ I tell you/ he wyll auenge thē: & that quickly ✠ Neuertheles when the sonne of mā cōmeth/ suppose ye/ that he shall fynde fayth on erthe.

✠ And he put forthe this similitude vnto certayne which trusted in thē selues/ that they were perfect/ & despysed

ther. Two men wēt vp into the tēple to praye/the one a pharise/& the other a publican. The pharise stode and prayed thus with him sylfe. God I thanke the that I am not as other are/ extorcioners/vniuste/aduoutres/ād euen as this publican is. I fast twyse in the weke/I geue tythe of all that I possesse. And the publican stode a farre of/and wolde not lyfte vp hys eyes to hayuēn/ but smote his brest sayinge: God be mercyfull to me a synner. I tel you/this mā departed home to his house/iustifyed more thē the other. For euery mā that exalteth him silfe/shalbe brought lowe And he that humbleth him silfe/shalbe exalted. ¶ They brought vnto him also babes/ that he shulde touche them. Whē his disciples sawe that/ they rebuked thē. But Jesus called them vnto him/& sayde. Suffre childrē to come vnto me/& forbidde thē not. For vnto suche/belonget the kyngdō of God. Verely I saye vnto you/ whoso euer receaueth not the kyngdō of God/as a childe/he shall not enter there in. mat.xxiij. mat.xix. Marc.x.

And a certayne ruler asked him/sayinge. Goode Master/ what ought I to do/to obtayne eternall lyfe? Jesus sayd vnto him. Why callest thou me goode. No mā is goode/saue god only/ Thou knowest the commaundmentes/ Thou mat.xix. Marc.x.

Exo.xx.c shalt not commit aduoutry/thou shalt not kil/thou shalt not steale/thou shalt not beare false witnes honoure thy father & thy mother. And he sayde Al these haue I kept frō my youthe. Whē Jesus herde that/he sayde vnto hym: yet lackest thou one thynge. Sell all that thou hast/& distribute it vnto the poore/& thou shalt haue treasure in heauē and come/& folowe me. Whē he herde that/he was heuy/for he was ryche.

When Jesus sawe hym moue/he & sayde/With what difficultie shal they that haue ryches/enter into the kyngdom of God/Easier yt is for a cammel to passe thorowe a nedles eye/then for a ryche mā to enter in to the kyngdom of God. Thē sayde they that herde that And who shall then be saued? he sayde Thyngis whych are vnpossyble wyth men/ are possible with God.

Then Peter sayde/Lo we haue forsakē all/& haue folowed the/he sayde vnto thē: Uerely I saye vnto you there is no man that forsaketh house other father ād mother/other brethrē/or wyfe/or chyldrē/for the kyngdom of godes sake/which same shal not receaue moche moze in this worlde/and in the
Mat.xx.b worlde to come lyfe euerlastynge.
Marc.x.c ✠ He toke vnto him the twelue/ād & sayde vnto them/Lo we go vp to Jeru-

salem/and all shalbe fulfylled that are
writē by the prophetis of the sonne of
mā. He shalbe delyuered vnto the gen-
tyls/ and shalbe mocked/ ād shalbe de-
spytfully entreated/ and shalbe spet-
ten on/ and when they haue scourged
hym/ they wyll put hym to deeth/ and
the thyrde daye shall he aryse agayne.
They vnderstode none of these thynges
And this sayinge was hyd from them.
And they perceaued not the thynges
which were spoken.

Mat.xx.d
Marc.x.g

It came to passe/as they were come
neye vnto Jericho/ a certayne blynde
man sate by the waye syde beggynge.
And when he herde the people passe by
he asked what it meāt. They sayd vnto
him that Jesus of Nazareth went by.
And he cryed/sayinge: Jesus the sonne
of Dauid/haue mercy on me. And they
whych went before rebuked hym/ be-
cause he shulde holde hys peace. And
he moche the moare cryed. The sonne
of Dauid haue mercy on me. Jesus sto
de styll/ād cōmaunded him to be brou-
ght vnto him. And when he was come
neare/ he asked hym sayinge/ What
wylt thou/ that I do vnto the? And he
sayde. Lorde/ that I maye receaue my
syght. Jesus sayde vnto him. Receaue
thy syght. Thy fayth hath saued the.
And immediatly he sawe/and folowed

him prayinge God. And all the people
when they sawe it/gaue laude to god ✠

The.xix. Chapter ✠

AND he entred in/and went
thorow Jericho. And be- A
holde/there was a man
med zacheus/and he was
a rueler amonge the pub
licans/& ryche also. And
he made meanes to se Jesus/what he
shulde be/and he coulde not for the pres
ce/be cause he was off a lowe stature.
And he ran before/and ascended vppe
into a sycomore tree/to se hym. For he
wolde come that same waye. And whē
Jesus cam to the place/he loked vp and
sawe hym/and sayd vnto him/zache/at
once come doune/for to daye I muste
abyde at thy houlle. And hastely he cā
doune/and receaued hym to ffully. And
when they sawe that/they all grudged
sayinge/he is gone in to tary with a
man that is a synner.

zache stode forth and sayde vnto the B
lorde. Behold Lorde/the halfe of my
gooddes I geue to the poore/and yf I
haue done eny man wronge/I wyll re-
store hym fower folde. Jesus sayd vn-
to him. This daye is healthe come vnto
this houlle/for as moch as this same
houlle is become the doughter of Abra
mat.xviij. ham. For the sonne of man is come to

sede/and to saue that which was lost.

As they herde these thinges/ he added therto a similitude/ because he was neye to Jerusalem / And because also/ they thought that the kyngdom of god shulde shortely apere/ he sayde therfore. ✠ A certayne noble mā / went in to a farre countre/ to receaue a kyngdom ād then to come agayne. He called his ten seruaūtis/ and delyuered them ten pounde sayinge vnto them. Occupy ād sell tyll I come / But hys cytesens hated hym/ and sent messengers after hym/ sayinge / We wyll not haue thys man to raygne ouer vs. And yt cam to passe whē he was come agayne & had receaued his kyngdō/ he cōmaunded his seruauntis/ to be called to hym (to whō he gaue hys money) to wyt what euery mā had done. Then cam the fyrst sayinge: Lorde / thy pounde hath encreased ten pounde / And he sayde vnto hym/ well goode seruaūt/ because thou wast faythfull in a very lytell thynge / Take thou auctorite ouer ten cities. And the other cam sayinge. Lorde thy pounde / hath encreased fyue pounde. And to the same he sayde/ And be thou also rueler ouer fyue cities. And the thyrde cam/ and sayde / Lorde / beholde here thy pounde / whych I haue kepte in a napkyn/ for I feared the/ because thou

Mat. xxv.

arte a strayte man/thou takest vp that thou laydest not doune: and reapest that thou diddest not sowe. And he sayde vnto him. Of thyne owne mouthe iudge I the thou euyll seruaunt. Knewest thou that I am a strayte man/takynge vppe that I layde not doune/and reppynge that I dyd not sowe? Wherfore thē gauest not thou my money into the bancke? And then at my cōmynge shulde I hane requyred myne owne wyth vauntage. And he sayde vnto them that stode by. Take from hym that pounde and geue yt hym that hath ten pounde. And they sayde vnto him. Lorde he hath ten pounde. I saye vnto you/that vnto all them that haue/yt shalbe geuen/and from him that hath not/euen that he hath shalbe taken awaye. Moreouer those myne enemis/which wolde not that I shulde raygne ouer them/bynge hidder and slay them before me.

mat. xiij. b
and. xxv. c
mar. iiij. c

Mat. xxj. a
Mar. xj. a

And when he had thus spoken/he proceded forth before them/and went vppe to Jerusalem. ℞

And it fortuned when he was come nye to Bethphage/and Bethany/besides mounte oliuete/he sent two of his disciples sayinge: Goo ye into the towne which is ouer agaynst you. In the whych as soone as ye are come/ye shall fynde a colte tyed/wheron yet neuer

ann fatte loose hym ad bringe hym hi-
ther And yf eny mā asche you/ why that
ye loose hym/ thus saye vnto hym. The
lorde hath nede of hym.

They that were sent went their waye
and founde/ euen as he had sayde vnto
them. And as they were a loosynge the
colte/ the owners sayde vnto the: why
loose ye the colte? And they sayde/ for
the lorde hath nede off hym. And they Joā. xij. b
broughte hym to Jesus. And they cast
their rayment on the clote/ and set Je-
sus ther on. As he went they spredde
their clothes in the waye.

F When he was come wheare he shulde
go doune from the mounte olyuete
the whole multitude off hys disciples/
begāto reioyce/ād to lawde God with
a loute voyce/ for all the myracles that
they had sene/ sayinge/ Blessed be the
kynge that cōmeth in the name off the
lorde/ Peace in heauen/ and glory in
the hyest. And some of the phariseis off
the company/ sayde vnto hym/ Master
rebuke thy disciples. He answered/ād
sayde vnto the/ I tell you yf these hol-
de their peace the stones wyll crye.

¶ And when he was come neare/ he
beheld the cite/ and wept on yt sayin-
ge/ yf thou haddest knowe those thyn-
ges whych belonge vnto thy peace euē
in thys daye/ But nowe are they hyd-

mat. xxiiij. mar. xiij. a

from thyne eyes. For the dayes shal come apon the And thyne enemys shal compas the about wyth a banke. And shall besege the rounde aboute and kepe the in on euery syde/ And make the euen with the grounde/ wyth thy chyldren wyth in the. And they shall not leue in the one stone apon another because thou knowest not the tyme off thy visitacion.

mat. xxi. b mar. xi. b

And he went in to the temple/ and began to cast out them that solde therin/ and them that bought sayinge/ vnto them/ it is written/ my house is the house of prayer/ But ye haue made it a den off theues. And he taught dayly in the tẽple. ✠ The hye prestes and the scrybes & the chefe of the people/ wer about to destroye hym/ But coulde not fynde what to do. For all the people depended on hys mouthe. And gaue hym audience.

Esa. lvi. c Hyer. vij. b

The. xx. Chapter. ✠

mat. xxi. c mar. xi. d

And it fortuned in one off those dayes/ As he taught the people in the temple. And preached the gospell The hye prestes and the scrybes cã vnto hym with the elders/ And spake vnto hym/ sayinge/ Tell vs by what auctorite thou doest these thynges/ Other who is he

that gaue the thys auctorite? Jhon answered and sayde vnto the? I also will aske you a question / And answere me? was the baptim of Jhon / from heauen or of me? They thought with in themselues sayinge / yf we shall saye from heaue / he will saye / Why then beleued ye him not? But and yf we shall saye of me / all the people will stone vs. For they suerly beleued that Jhon was a prophet And they answered that they coulde not tell whence yt was. And Jesus sayde vnto the? / Neither tell I you by what auctorite I do these thynges.

Then began he to put forthe to the people / this similitude / A certayne man planted a vyneyarde / and let yt forthe to fermers / and went hym selfe in to a straunge countre for a greate season. And when the tyme came / he sent a seruaunt to hys seruaunts that they shulde geue hym of the frutes / of the vyneyarde. The seruaunts bet hym / and sent hym away empty. And he ceased not ther by but sent yet another seruaunt. And they bet hym / and foule entreated hym also / and sent hym away empty. Moreouer / he sent the thyrde also: And hym they wounded / and cast hym out. Then sayde the lorde of the vyneyarde / what shall I do? I will sende my deare sonne / hym peraduenture

mat.xxi.b mar.xii.a Esa.v.a. ysa.li.b

they wyll reuerence/whē they se hym. C

¶ When the fermers sawe hym/they thought in thē selues/sayinge/this ys the heyre/come let vs kyll hym/that the enheritaunce maye be ours And they cast hym out of the vyneyarde/ād kylled hym Mawe what shall the lorde of the vyneyarde do vnto them? he wyll come and destroye those fermers ād wyll let out his vyneyarde to other When they herde that/they sayde/God forbid.

¶ He beheldē thē and sayd/what meaneth this then that is wrytē The stone that the bylders refused/ys made the heed coner stone? whosoeuer stombleth at that stone/shalbe brosed/but on whōsoeuer yt faull/yt wyll also breake hym And the hye prestes ād the scribes the same houre wēt about to laye hondes on hym/but they feared the people For they perceaued that he had spoken this similitude agaynst them.

And they watched him/ād sent forth spies/which shulde fayne them selues perfecte to take hym in his wordes/ād to delyuere hym vnto the power/and auctorite of the presydēt. And they asked hym sayinge/Master/we knowe that thou sayest/and teachest ryght/neither consyderest thou eny mannes persone/but teachest the waye of god true-

psal.cxbij. Act.iiij.b. Rom.ix.g 1.pe.ij.a. ¶ Esa.xxbiij

mat.xxij b mar.xij.b.

hym yf it lawfull for vs to gene Cesar tri
bute/or no? Whe perceaued their craftye
nesse and sayde vnto them. Why tempt rom. xiij. c
ye me? Shewe me a penye. Whose ymage and superscripcion hath it? They
answered and sayd/Cesars. And he sayde vnto them: Gene then vnto Cesar/
that which belongeth vnto Cesar And
to God/that which pertayneth to God
And they coulde not reprone his saying before the people. And they maruayled at hys answer/ and helde their
peace.

¶ Ther came to hym certayne of the Sa mat. xxij. c
ducees which denye that there ys eny mar. xij. b
lyfe after this. And they asked him sa- deu. xxv. b
yinge Master Moses wrote vnto vs/
yf eny mannes brother dye hauynge a
wyfe. And the same dye with out issue/
that then hys brother shulde take hys
wyfe and rayse vp seade vnto hys bro-
ther. There were seuen brethren/ and
the fyrst toke a wyfe/ād died with out
chyldren. And the seconde toke the wy
fe/ād he died chyldlesse. And the thyr-
de toke her/ād in lyke wyse the reskoue
of the seuen/ And left no chyldren be-
hynde them/ and dyed. Last of all the
woman dyed also. Nowe in the lyfe
after this whose wyfe of the shall she
be? for. vij. had her to wyfe.

Jesus answered and sayd vnto them

they wyll reuerence/whē they se hym.

When the fermers sawe hym/ they thought in thē selues/ sayinge/ this ys the heyre/ come let vs kyll hym/ that the enheritaunce maye be oures And they cast hym out of the vyneyarde/ād kylled hym Mawe what shall the lorde of the vyneyarde do vnto them? he wyll come and destroye those fermers ād wyll let out his vyneyarde to other. When they herde that/ they sayde/ God forbid.

He beheldē thē and sayd/ what meaneth this then that is wrytē The stone that the bylders refused/ ys made the heed coner stone? whosoeuer stombleth at that stone/ shalbe broked/ but on whōsoeuer yt fauil/ yt wyll also breake hym And the hye prestes ād the scribes the same houre wēt about to laye hondes on hym/ but they feared the people For they perceaued that he had spoken this similitude agaynst them.

And they watched him/ād sent forth spies/ which shulde fayne them selues perfecte to take hym in his wordes/ād to delyuere hym vnto the power/ and auctorite of the presydēt. And they asked hym sayinge/ Master/ we knowe that thou sayest/ and teachest ryght/ neyther consyderest thou eny mannes persone/ but teachest the waye of god true-

psal. cxbij. Act. iiij. b. Rom. ix. g. j. pe. ij. a. Esa. xxbiij

mat. xxij b. mar. xij. b.

hym/ it lawfull for vs to gene Cesar tri
bute/ or no? he perceaued their crafty
nes: and sayde vnto them. Why tempt rom. xiij. c
me ye? Shewe me a peny. Whose ymā
ge and superscripcion hath it? They
answered and sayd/ Cesars. And he say-
de vnto them: Gene then vnto Cesar/
that which belongeth vnto Cesar/ And
to God/ that which pertayneth to God.
And they couldē not reprone his sayin
ge before the people. And they maer-
uayled at hys answer/ and helde their
peace.

Thē came to hym certayne of the Sa mat. xxij. c
ducees which deny that there ys eny mar. xij. b
lyfe after this. And they asked him sa- deu. xxv. b
ynge. Master Moses wrote vnto vs/
yf eny mannes brother dye hauynge a
wyfe. And the same dye with out childe/
that then hys brother shulde take hys
wyfe and rayse vp seade vnto hys bro-
ther. There were seuen brethren / and
the fyrst toke a wyfe/ād died with out
chyldren. And the seconde toke the wy
fe/ād he died chyldlesse. And the thyr-
de toke her/ād in lyke wyse the reskoue
of the seuen / And left no chyldren be-
hynde them / and dyed. Last of all the
woman dyed also. Nowe in the lyke
after this whose wyfe of thē shall she
be? for. vij. had her to wyfe.

Jesus answered and sayd vnto them

The children of thys worlde mary wyues/and are maried / but they whych shalbe worthy of that worlde/ād of the lyfe after this dethe/neither mary wyues/nor are maried/nor yet cā dye eny more. For they are equall vnto the angels/and are the sonnes of god / in as moche as they are the children of the lyfe. And that the dead be alyue / euen Moses ā nother declared at the bushe / when he sayde/the lorde god of Abraham/ād the god of Isaac/ and the god of Jacob For he ys not the god of the dead /but of the in whych lyue. For all men lyue in hym. Certayne of the pharises answered ād sayd/ Master/ thou hast wel sayde. And after that durst they not aske hym eny question at all.

Then sayd he vnto them/ howe saye they that Christ is Dauids sone? And Dauid hym selfe sayth in the boke of the psalmes/ The lorde sayde vnto my lorde/ Sit on my ryght honde/ tyll I make thyne enemys thy fote stole Dauid then called him lorde/ Howe is he also his sonne.

Then in the audience of all the people he sayde vnto hys disciples/ beware of the scribes: which desyre to go in longe clothynge / and loue gretynges in the marketis/and they hyest seates in the synagogis/and cheefe roumes at

Exo. iij. b

mat. xxij. d
mar. xij. d

psal. cix. a

mat. xxiij.
mar. xij. d

teaches which deuoure widowes hou-
ses/ and praye longe prayers vnder a
colour/ The same shall receaue grea-
ter damnacion.

The.xxi.Chapter.

AND he behelde/ he sawe the ryche men/ howe they cast mar.xii.d
in their offeringis into the
treasury. He sawe also a cer-
tayne poore widowe/ wh-
ich casted in thyther two
mytes. And he sayd/ of a trueth I saye
vnto you this poore widowe hath put
in more then they all. For they all ha-
ue of their superfluyte added vnto the
offeryng of God/ But she/ of her pe-
nury/ hath cast in all the substaunce that
she hadde.

AS some spake of the temple/ howe mat.xxiiij
yt was garnesshed with goodly stones mar.xiij.a
and iewels he sayde. The dayes will co
me/ when of these thyngis which ye se
shall not be lefte stone apon stone/ that
shall not be throwen doune. And they
asked hym sayinge/ Master when shall
these thynges be? And what sygnes
wil there be/ when suche thynges shal
come to passe.

And he sayd/ Take hede/ that ye be
not deceaued. For many will come
in my name/ sayinge of them selues/ I
am he. And the tyme draweth neare.

Folowe ye not the therfore. But when
ye heare of warre ād dissencion: be not
afrayd/ for these thingis must fyrst co-
me: but the ende foleweth not by ād by
Then sayd he vnto the: Nacion shall ryse a gaynst nacion/ ād kyngdō a gaynst C
kyngdō. And greate erthquakes shal-
be in all quarters/ ād honger/ ād pesti-
lence/ and fearfull thingis. And greate
signes shall there be from heauen.

But before all these/ they shall laye
their hondes on you/ ād persecute you
delyuerynge you vppe/ to the synago-
ges/ and into prison/ and bryng you
before kynges/ and rulers for my na-
mes sake. And this shall chaunce you
for a testimoniall. Set ye fyrste therfo-
re fast in youre hertes not once to stu-
dy before/ what ye shall answere for
youre selues: for I wil geue you a mo-
uth ād wysdom/ were a gaynst/ all you-
re aduersarys shall not be able to spea-
ke nor resist ye and ye shalbe betrayed
of youre fathers and mothers/ and of
youre brethrē/ and kynsmē/ ād louers.
And some of you shal they put to deeth
and hated shall ye be of all men for my
names sake. yet there shal not one heare
off youre heades perisshe. wyth youre
mat. xxiiii. patience/ possesse youre soules.
mar. xiii. b And when ye se Jerusalem beseged D
luc. xxi. g wyth an hoste/ then vnderstonde that

the desolacion of the same ppyne. The
let them which are in iewry flye to the
mountaynes. And let them which are
in the myddes of yt/departe oute. And
let not the that are in other countreys
enter there in. For these be the dayes
of vengeaunce/to fulfill all that are wri-
ten But wo be to the that be with chyl
de and to the that gene sucke in those da
yes for there shalbe greate trouble in
the londe: and wrathe ouer all this pe-
ple. And they shall fall on the edge of
the swearde And they shalbe led cap-
tyue in to all nacions. And Jerusalē shal
be trode vnder fote of the gentyls vn-
tyl the tyme of the gentyls be fulfilled

✠ And there shalbe signes/ in the mat. xxiiij
sunne/and in the moue/ and in the star- mar. xiij. c
res and in the erth the people shalbe Esa. xiij. b
in soche perplexite/that they shall not Eze. xxxij
tell which waye to turne them selues. Joel. iij. c
The see and the wawes shall rooze/and
mennes hertis shall faple them for fere
re/and for lokynge after those thyngis
which shall come on the erth. For the
powers of heaues shall moue. And then
shall they se the sonne of man come in
a clowde wyth power and greate glo-
ry. When these thyngis begyn to co-
me to passe: then loke vppe/and lifte vp
ye youre heddes/for youre redemcion
draweth nere.

And he lyke wode thē a ſimilitude: behold the fygge tree / and all other trees / whē they ſhute forth their buddes / ye ſe ād knowe of youre owne ſelues that ſommer is thē neye at hond. So lykewyſe ye (whē ye ſe theſe thynges come to paſſe) vnderſtōde / that the kyngdom of god is neye. Verely I ſaye vnto you: this generacion ſhall not paſſe / tyll all be fulfylled. Heauē and erth ſhall paſſe but my wordes ſhall not paſſe. ✠

✠ Take hede to youre ſelues leſt your hertes be ouercome / with forfetynge ād dronkennes / ād cares of this worlde: ād that / that daye come on you vnwares. For as a ſnare ſhall it come on all thē that ſit on the face off the erthe. Watche therfore cōtinually ād praye / that ye maye eſcape all this that ſhal come. And that ye maye ſtōde before the ſonne of man. ✠ In the daye tyme taught he in the tēple / ād at nyght he wēt out / ād had a bydynge in the mount olyuete. And all the people cām in the morninge to hym into the tēple / for to heare hym.

The .xxi. Chapter. ✠

mat. xxvi a mar. xiiij

The feaſte off ſwete breed & blue nye whych is called eſter / and the hye prieſtes and ſcrybes ſought howe to kyll Jeſus / but they feared the people. Thē entred

mat. xxvi b mar. xiiij b

Gate into Iudas whose surname was
Scarioth (which was of the nombre of
the twelue) and he went his waye/ and
communed with the ye prestes and offi-
cers/ how he sholde betraye hym vnto
them. And they were glad/ and promised
to geue hym money. And he consented/
and sought opportunite to betraye hym
vnto them/ whē the people were away
Then came the daye of swete breed/ mat. xxvj.
whē of necessite the esterlambe muste mar. xiiij.
be offered. And he sent Peter/ and Iohn
sayinge: Goo and prepare vs the ester
lambe/ that we maye eate. They sayde
to hym: Where wilt thou/ that we pre-
parer And he sayde vnto them. Behol-
de as ye enter in to the cite/ there shall
a man mete you beringe a pitcher of
water/ hym folowe in to the same hous
se that he entreth in/ and ye shall saye
vnto the goode man of the houlse/ The
master sayeth: Where is the gest cham
bre/ where I shall eate myne ester lam
be with my disciples? And he shall she
we you a greate parloure paued. There
make redy. They went and founde/ as
he had sayde vnto them: and made re-
dy the esterlambe.

15 And whē the houre came/ he sate doū
ne and the twelue Apostels with hym mat. xxvj.
And he sayde vnto them: I haue in mar. xiiij.
wardly desyred/ to eate this esterlābe. 1. cor. xj. c.

with you before that I suffre. For I saye vnto you: hence forthe/ I will not eate of yt ensuinge vntill yt be fulfilled in the kyngdō of God. And he toke the cuppe/ and gaue thankes/ and sayde: Receaue thes/ and deuyde yt amonge you. For I saye vnto you: I will not drynke of the frute of the vyne/ vntyll the kyngdom of God be come.

And he toke breed ād gaue thankes and brake yt/ and gaue yt vnto thē/ sayinge. This is my body which ys geuē for you. This do in the remembraunce of me. Lykewyse also/ when they had supped/ he toke the cuppe saynge: This cuppe ys the newe testament in my blood/ which shall for you be shedde.

mat. xxvj. mar. xiiij. Joā. xiij. c Ps. xl. c. Yet beholde/ the honde of hym that betrayeth me/ is with me on the table. And the sonne of mā goeth as yt is appoynted: But wo be to that mā by whō he is betrayed. And they begā to enquyre amonge them selues/ which of them yt shulde be/ that shulde do that.

Mat. xx. d Marc. x. f ✠ And there was a stryfe amonge them/ which of them shulde seme greatest. And he sayde vnto them: The kynges of the gentyls raigne ouer them. And they that beare rule ouer them/ are called gracious lordes. But ye shall not be so. But he that is greatest amōge you shalbe as the yongest; And he C

that ye chefe/ shalbe as minister. For whether ys greater/ he that sitteth at meate: or he that serueth? ys not he that sitteth at meate? And I am amõge you as he that ministreth. ye are they which haue bidde with me in my temptacions And I apoynt vnto you a kyngdome as my father hath apoynted to me that ye maye eate/ and drynke at my table in my kyngdom/ and sit on seates/ and iudge the twelue tribes of Israel.

And the lorde sayde: Simon/ Simon beholde Satan hath desired you/ to sifte you/ as ye were wheate. But I haue prayed for the that thy fayth fayle not And whē thou arte conuerted/ strengthē thy brethrē. And he sayd vnto hym Lorde/ I am redy to go wyth the in to prison/ and to deth. And he sayde: I tel the Peter/ the cocke shall not crowe this daye/ ere thou haue thryse denyed that thou knowest me. mat. xxvi. mar. xiiii.

And he sayde vnto thē: when I sent you without wallet/ and scrippe/ and shoes/ lacked ye eny thynge? And they sayd/ nothynge. And he sayde to them. But nowe he that hath a wallet let hym take it/ and lykewyse his scrippe And he that hath no swearde/ let hym sell his coote and bye won. I saye vnto you/ that yet that which is writē must be perfourmed in me. Euen wyth the Esa. liii.

wicked was he nombred) for those thyngs which are writen of me haue an ende. And they sayde: Lorde beholde here are two swerdes. And he sayde vnto them: it is ynough.

mat.xxvj.c And he cam out/and wēt as he was
mar.xiiij.c wonte to mounte olyuete. And his disci-
Joā.xviij. ples folowed hym. And when he cam
mat.xxvj. to the place/ he sayde to them/ Praye
mar.xiiij.d lest ye fall in to temptacion.

And he gate hym sylfe from thē/ about a stones cast/ and kneled downe/ād prayed/ saynge father yf thou wilt withdrawe this cuppe fro me. Neuerthelesse not my wyll/ but thyne be fulfylled. And there apered an angell vnto hym from heauen/ confortynge hym. And he was in an agony/ & prayed som what longer/ And hys sweate was lyke drapes of blond trickelynge doune to the grounde. And he rose vppe from prayer/ and cam to hys disciples/ and fownde them slepynge for sorowe/ and he sayde vnto them/ Why slepe ye? Ryse/ and praye lest ye fall in to temptacion.

mat.xxvj. While he yet spake beholde/ there
mar.xiiij.e cam a company/ād he that was called
Joā.xviij. Judas/ one of the twelue/ went before them/ and prealed nye vnto Jesus to kysse hym. Jesus sayd vnto hym: Judas betrayest thou the sonne of man

with a kysse? When they which where
about hym sawe what wolde folowe/
they sayde vnto hym/ Lorde/ shall we
smyte with a swearde And one of them
smote a seruaunt off hym wyche was
the chefe prieste of all/ and smote of his
righte eare. Jesus answered and sayde:
Soffre ye thus farre forthe. And he
touched his eare/ and healed hym.

f Jesus sayde vnto the hye prieste and
rulers of the temple and the seruyours
which were come to hym. Be ye come
out/ as vnto a theefe with swearde
and staues? When I was dayly with
you in the temple/ ye stretched not forth
the houdes agaynst me. But this is mat. xxvi.
even youre deep houre/ and the power mar. xiiii. f
of darknes. Then toke they hym/ and Joā. xviii.
ledde hym/ and brought hym to the hye
prieste house. And Peter folowed a
farre off.

When they had kyndled a fyre in the mat. xxvi.
myddes of the palys/ and were set dou- mar. xiiii.
nen to gether/ Peter also sate doune a- Joā. xviii.
monge them. And wan off the wenches/
as he sate by the fyre/ beheld hym by the lyght
and set good eye right on hym/ and
sayde: This same was also with hym.
Then he denyed hym sayinge: Woman
I knowe hym not. And after a lytell
whyle/ another sawe hym and sayde:
Thou arte also of the. And Peter sayde

mat.xxvi. mar.xiiij. ioā.xviij

Man I am not. And about the space of an houre after another affirmed say-
ynge / Verely euen thys felowe was
with hym / for he ys off Galile. Peter
sayde / Man I wote not what thou sa-
yest. And immediatly whyl he yet spa-
ke / the cocke crewe. And the lorde turn-
ed backe and loked apon Peter. And
Peter remembred the wordes off the
lorde / how he sayde vnto hym / before
the cocke crowe thou shalt denye me
thryse. And Peter went out / and wep-
te bitterly.

mat.xxvij mar.xv. a ioā.xviij.c

And the men that stode about Jesus
mocked hym / and smote hym ād blynd
folded hym / and smote hys face And
asked hym sayinge. Arede who ys it
at smote the? And many other thinges
despytfully sayde they a gaynst hym.

And as sone as yt was daye / the sen-
atours off the people / and the hye prestes
and scrybes / cam to gether and ledde
hym into their counsell sayinge Arte
thou verey Christe / tell vs. And he sayde
vnto them / yf I shall tell you / ye will
not beleue. And yf also I aske you / ye
will not answere me. Nether let me
go. Here after shall the sonne off man
sytt on the ryght honde of the power of
God. Then sayde they all / Arte thou
then the sonne off God? He sayd / ye sa-
ye that I am. Then sayde they / What

vnderwe ony further witnesse/ we ar-
tēnes haue herde of his owne mouthe

The.xxiij. Chapter.

2 ANd the whole multitude/
of thē arose/ād ledde him
vnto Pylate. And they be-
gan to accuse him/ saynge
we haue fōnde this fol-
we pervertige the people
& forbiddinge to paye tribute to Cesar
And sayeth that he is Christ the kynge
And Pylate opposed hym/ sayinge. Ar-
te thou the kynge of the iewes? He an-
swered him/ & sayde thou sayest it. Thē
sayde Pylate to the hye prestes and to
the people. I fynde no faute in this mā
And they were the more fearce/ saynge
ge/ he moueth the people thrughout
thorowe out all iewry/ and began at
Galile/ euen to this place.

mat. xxvij. c
Mar. xij. b
mat. xxij.
Mar. xv. a
Luc. xxiij. f

When Pylate herde mēcion of gali-
lee/ asked whether the man were of ga-
lile. And as soone as he knewe that he
was of Herodes iurysdiccion/ he sent
him to Herode/ which was at that ty-
me in Ierusalem also. When Herode sa-
we Iesus/ he was meruelously glad de
For he was desyrous to se him of a lon
ge season because he had herde many
thingis of him/ād trusted to haue sene
some miracle done by him. Thē quest-
ned he with him of many thingis. But

he.

the answered hi not wō worde. The hye
priestes ād scribes/ stode forthe and ac-
cused hym stoutly. And Herode with
his men of warre/ despyted hym/ and
mocked hym. And arayed him in whyte/
and sent him agayne to Pilate. And
the same daye Pylate/ and Herod were made frendes to gether. For before/
they were at variaunce.

mat.xxvij. Pylate called to gether the hye pre-
mat.xv.b. stes ād rulers/ ād the people/ ād sayde
Joā.xviij. vnto them/ ye have brought thys man
And.xix.c. vnto me/ as won that perverted the
people. And lo I examined hym before
you/ and founde no faute in thys man/
off thoose thynges where off ye accuse
him. No nor yet Herode. For I sent you
to hym/ and lo no thynge worthy off
deeth is done to hym: I will therfore
chasten hym and let hym loose. For off
necessite he must have let one loose vn-
to them at that feast.

And all the people cryed at once sayinge away with hym/ ād deliure to vs
Barrabas (which for insurrectiō made
in the cite/ ā murther/ was cast in pre-
son) Pylate spake agayne to them wil-
inge to let Jesus loose. And they cryed
sayinge/ Crucify him/ Crucify him. He
sayde vnto thē the thyrde tyme/ What
harme hath he done? I fynde no cause
of deeth in him. I will therfore chasten

him/and let hym go loose. And they cryed with loude voyce/ād requyred that he myght be crucifyed. And the cryinge of the hye prestes preuayled.

And Pylate gaue sentence that it shulde be as they requyred/ād let loose vnto them/hym that for insurrection/ and murther was cast into prison/whom they desyred and deliuered Jesus to do with hym what they walde. And as they ledde hym awaye/they caught one Simon of Syrene/ comminge out of the felde/ And on him layde they the crosse to beare it after Jesus.

mat.xxvii. mar.xv.b.

There folowed hym a greate compa ny of people/and of wemen/which wemen bewayled/and lamented hym. Jesus turned backe vnto them/and sayde Doughters of Jerusalē/ wepe not for me/but wepe for youre selues/ and for youre chyldren. For marke/the dayes wyll come/ when men shall saye/ happy are the barren and the wombes that neuer bare/ and the breestes whych neuer gaue sucke. Then shall they begyn to saye to the mountaynes/fall on vs/ and to the hylles couer vs. For yf they do this to a grene tree/what shalbe done/to the drye?

Esa.liiij.& gala.iiij.d Esaie.ij.& Osee.x.b. Apo.vj.b.

There were two euyl wers ledde with him to be slayne. And whē they were come to the place/ which is called cal-

mat.xxvij. mary/there they crucifyed him/&the
mar.xv.b. euyll doars/one on the right honde/&
Joã.xix.d the other on the lefte honde. Then sayde Jesus/Father forgeue them. For
mat.xxvij they wot not what they do. And they
mar.xv.b parted his rayment and cast lottes And
Joã.xix.d the people stode and beheilde.

And the rulers mocked hym/with the sayinge: he holpe other mẽ/let hym helpe hym silfe yf he be Christ the chosen of God. The soudiers also mocked him ād cam & gaue him vynager ād sayde yf thou be that kynge of the iewes saue thy sylfe. This superscripcion was writtē ouer him/in greke/latin/& ebrue letters. This is the kinge of the iewes &

The one of the malefactoues which hāged/rayled on hym/ sayinge. If thou be Christ/saue thy sylfe and vs. The other answered and rebuked hym sayinge/Nether feareste thou God/be cause thou arte in the same dānacion? We are righteously punnyllhed/for we receaue accordynge to oure dedes. But this man hath done no thynge amysse. And he sayde vnto Jesus/Lorde remēber me whē thou cōmest into thy kyngdom. And Jesus sayde vnto him. Verely I saye vnto the/ to daye shalt thou be with me in paradyse.

And it was about the sixt houre And there cam a darcknes ouer all the lōde

vntyll the nynth houre / and the sunne
was darcked. And the vayle of the tẽ-
ple rent euen thorow the myddes. And
Jesus cryed with a greate voyce ād sa-
yd / Father in to thy handes I cõmende pſal.xxx.a
my spirite. And when he thus had sayd
he gaue vp the goost. Whē the Centu-
rion sawe / what had happened / he glo-
rified god sayinge / Of a suertie this mā
was perfecte. And all the people that
came together to that sight / beholdyn-
ge the thynges which were done / smote
theyr breastes / and returned home. All
his acquayntaunce stode a farre of / ād
the wemen / whych folowed hym from
Galile / beholdynge these thynges.

6 And beholde there was a mā named mat.xxvij
Joseph a senatour / which was a goode mar.xv.b.
man / and a iuste. He dyd not consent to joā.xix.g
their counsell and dede / which was of
Aramithia / a cite of the Iewes / which
same also wayted for the kyngdom of
God / he went vnto Pylate / ād begged
the body of Jesus. And take it downe /
and wrapped it in a lynenn cloth / and
layed it in an hewen toumbe / wherin
was neuer man before layed.

And that daye was the saboth euen /
And the saboth drue on. The wemen /
that folowed after which cā with him
frō Galile / beholde the sepulchre ād ho-
we his body was layed. And returned

and prepared swete odoures/ and oyntmentis. And the sabboth daye they rested accordynge to the cõmaundement.

The xxiiij. Chapter.

mat.xxvi.a Joan.xx.a



ON the morowe/ after the sabboth/ erly in the morninge/ they came vnto the toumbe and brought the odoures/ whych they had prepared/ and other wemen wyth them. And they founde the stone rolled awaye from the sepulcre/ And went in and founde not the body off the lorde Jesu. And yt happened/ as they were amased therat/ lo two men stode by them/ in shynynge vesturis. As they were afrayde and bowed downe their faces into the earth/ they sayd to them/ why seke ye the lyuynge amõge the dead? he is not here/ but is ryssen. Remember howe he spake vnto you/ when he was yet wyth you in galile/ sayenge/ that the sonne of mã must be delyuered into the hondes off synfull men/ and be crucifyed/ ād the thyrde daye ryse agayne. And they remembred hys wordes and returned from the sepulcre/ and tolde all these thynges vnto the eleuen/ and to all other. It was Mary magdalen and Joanna/ and Mary Jacoby/ And other that were with them/ whych tolde these thyn-

mat.xvij.d Mar.ix.e.

gis vnto the Apostles / and they thē wōd-
ded semed vnto them fayned thynges /
neyther beleued they them. Then aro-
se peter and ran vnto the sepulcre / and
stouped in. And sawe the lynnē clothes
layde by themselfe. And departed won
dyinge in hym selfe at that wyche had
happened.

¶ And beholde / two of thē went that mar. xvi. c
same daye to a towne / whych was frō
Jerusalem about three score furlonges /
called Emaus / and they talked to ge-
ther of all thynges whych had happe-
ned. And yet chaunced / as they comuned
to gether / and reasoned / that Jesus him
selfe drue neare / & went wyth thē. But
their eyes were holde / that they coul-
de not knowe hym / And he sayde vnto
them / What maner of cōmunications
are these that ye haue one to another
as ye walke / and are sadde? And the one
of them named Cleophas answered
and sayde vnto hym. Arte thou only a
stranger in Jerusalem / and hast not
knowen the thynges whych haue chā-
nced therin these dayes? To whom
he sayd / what thynges? And they sayd
vnto him / of Jesus of Nazareth which
was a prophet / myghty in dede / and
worde / before God / and all the people.
And howe the hye priestes ād ouer rule-
rers delyuered him to be cōdemned to

deth: & haue crucified him: we trusted
that it shulde haue bene he that shulde
haue delyuered Israel. And as touchin
ge all these thyngis/ to daye is euē the
thyrd daye/ that they were done.

D ye and certayne wemen also of ou-
re company made vs astonyed/ whych
cam erly vnto the sepulchre/ and foun-
de not ys body. And cam sayinge/ that
they had seue visions of angels which
sayde that he was aliue. And certayne
of them which were with vs/ wēt the-
ys waye to the sepulcre/ and founde yt
euen so as the wemen had sayde/ but
him they sawe not.

And he sayde vnto them/ O foles/ād
slowe of herte to beleue all that the pro
phetis haue spokē: Ought not christ to
haue suffered these thinges/ and to en-
ter into his glory? And he began at Mo
ses/ and at all the prophetis/ and inter
preted vnto thē/ in all scriptures why-
ch were writen of him. And they drue
neye vnto the toune whych they went
to. And he made as though he walde
haue gone further. And thei instanted
him/ sayinge/ Abyde with vs for it dra-
weth toward nyght & the daye is fa- E
re passed. And he wēt in to tary with thē

And it cam to passe as he sate at me-
ate with them/ he toke breed and bles-
sed yt/ and brake yt and gaue yt vnto

them. And their eyes were openned/ And they knewe him. And he vanished out of their syght/ and they sayde betwene themselues/ dyd not oure hertis burne wyth in vs/ whyll he talked wyth vs by the waye/ and opened to vs the scriptures? And they rose vp the same houre/ and returned agayne to Jerusalem/ and they founde the eleuen gathered to gether/ and them that were with them sayinge. The lorde is rysen in deede/ and hath apered to Symon and they tolde what was done in the waye/ and howe they knewe hym/ by the breakynge of breed.

As they thus spake. ✠ Jesus hym selfe stode in the myddes of them/ and sayde vnto them/ Peace be with you. And they were abasshed/ and afrayde/ supposinge that they had sene a spirite And he sayde vnto them/ Why are ye troubled? and why do thoughtes aryse in youre hertes? Beholde my hondes and my fete. For it is euen I my selfe/ handle me and se. For spirits haue not flesshe and bones/ as ye se me haue. And when he had thus spoken/ he shewed them his hendes/ & his fete. And whyll they yet beleued not for ioye/ and wondred/ he sayde vnto them: Haue ye here eny meate? and they gaue hym a pece of a brouled fysshe and of an hony com-

mat.xxbiiij
mar.xbj.c
Joan.xx.c

he. And he take ye ād are yt before the.
And he sayde vnto them / These are
the wordes which I spake vnto you/
whill I was yet with you that all must
be fulfilled which were writē of me in
the lawe of Moses/and in the prophe-
tis/and in the psalmes/Then opened
he their wyttes / that they myght vn-
derstond the scriptures/and sayde vn-
to them/Thus is yt wrytten/ād thus yt
psal.xbiij. behoued Christ to suffre / and to ryse a-
gayne frō deeth the thyrde daye / And
that repentaunce/ād remission of syn-
nes/shulde be preached in his name a-
monge all nacions. ¶ And the begyn-
nynge must be at Jerusalē/ And ye are
Actu.j.a. witnesses of these thyngis. And be hol-
Joā.xb.d de / I wyll sende the promes of my fa-
ther apon you/But tary ye in the cyte
of Jerusalē/vntyl ye be endewed with
Actu.j.a. power from an hye.
mar.xbj.d And he ledde them out in to Betha-
ny/and lyfted vp his hondes/and blest
them. And it cam to passe/as he blessed
them he departed from them/and was
carved vp into heuē. And they worship-
ped him/ād returned to Jerusalē with
greate ioye And were cōtinually in the
temple/prayseynge/and laudynge god.

¶ Here endeth the Gospell
of Saynct Luke.

The Gospel of. S. Jhon

The fyrst Chapter ✝



In the begynnynge was that worde and that worde was with god/and god was that worde/ The same was in the begynnynge with god. All thynges were made by yt/ and without it was made no thynge/that made was. In yt was lyfe/And lyfe was the light of men And the lyght shyneth in darckenes/ and darckenes comprehended yt not.

There was a man sent frō god/whose name was Jhon/ The same cam as a witnes to beare witnes of the light/ that all men through him might beleue. he was not that light/but to beare witnes of the light. That was a true light whych lyghteneth all men that come in to the worlde. He was in the worlde and the worlde by him was made/ and the worlde knewe him not.

He cām unto his owne/& his receaued

hym nos / vnto as many as receaued hym / gaue he power to be the sonnes of God / in that they beleued on his name / whych were borne not of bloude nor of the will of the flesshe / nor yet of the wyll of men / but of God.

Math. j. a Luc. ij. D. And that worde was made flesshe / and dweit amõge vs / and we sawe the glory of yt / as the glory of the only begoten sonne of the father / which worde was full of grace / and verite. ✠

✠ Jhon bore witnes of hym sayinge / This is he of whome I speake / he that cõmeth after me / was before me / j. tim. vj. d because he was yer then I. And of his fulnes haue all we receaued / euen fauour for fauour. For the lawe was geuen by Moses / but fauour and verite j. Joh. iij. c cam by Jesus Christ. Nomã sawe god j. tim. vj. c. at eny tyme. The only begoten sonne which is in the fathers bosum / hath declared hym. ✠

✠ And this is the recorde of Jhon / C when the iewes sent prestes and leuites from Jerusalem / to aske him: what arte thou? And he confessed / and denyed not / and sayde playnly / I am not Christ / And they asked him / what the? arte thou Helyas? And he sayde / I am not. Arte thou that prophet? And he answered no. Then sayd they vnto him What arte thou? That we maye gene

an answer to them that sent vs? what sayest thou of thy selfe? He sayde/I am the voyce of a cryar in the wildernes/ make straight the waye of the lorde as sayde the prophet Esayas. Esa.xl.a Mat.iij.a Mar.j.a Luc.iij.a

And they whych were sent/ were of the phariseis/And they asked him/ and sayde vnto him: why baptisest thou then yf thou be not Christ/ nor Helyas/ neither the prophet? Jhō answered them sayinge/ I baptise with water/ but one is come amonge you/ whom ye knewe not/he it is that cōmeth after me whych was before me whose shone latchet I am not worthy to vnlose. These thinges were done in bethabara beyonde Jordan/ where Jhon dyd baptise. Mat.iij.c Marc.j.b Luc.iij.c

The nexte daye/ Jhon sawe Jesus cōmynge vnto him/ and sayde/ beholde the lambe of god which taketh awaye the synne of the worlde. This is he of whom I sayde: After me commeth a man/ whych was before me. For he was yer then I/ and I knewe hym not/ but that he shuld be declared to Israel: therfore cam I baptisynge with water.

And Jhon bore recorde/ sayinge/ I sawe the spirite descende frō heuen/ lyke vnto a doue/ and yt abode apon him And I knewe him not/ but he that sent me to baptise in water/ sayde vnto me Apon whō thou shalt se the spirite de- Mat.iij.b Marc.j.b Luc.iij.b

dest ende ād tary styll on him/ the same is he whych baptyseth wyth the holy goost. And I sawe yt ād haue borne re-
corde/ that this is the sonne of God.

The next daye after Jhā stode agayne ād two of his disciples ād he behelde Jesus as he walked by/ and sayde/ Beholde the lābe of God. And the two disciples herde hym speake/ and they folowed Jesus. Jesus turned about/ ād sawe them folowe/ And sayde vnto them what seke ye? They sayde vnto hym/ Rabi (which is to saye by interpretacion/ Master) Where dwellest thou? He sayd vnto them/ come and se. They cam and sawe where he dwelt/ and abode wyth hym that daye. For yt was about the tenthe houre.

One of the two whych herde Jhon speake/ and folowed Jesus/ was Andrew/ Simon Peters brother. The same founde hys brother Symon fyrst/ and sayde vnto hym. We haue founde Messias/ whych ys by interpretacion anoynted/ And brought hym to Jesus And Jesus behelde him ād sayde/ Thou art Simon the sonne of Jonas: Thou shalt be called Cephas/ which is by interpretacion a stone.

The daye folowynge Jesus wolde go into galile/ and founde Philip/ and sayde vnto hym/ Folowe me. Philip

was all Bethsaida the cite off Andrew and Peter. 45 Philip founde Nathanael and sayde vnto hym / We haue founde hym off whom Moses wrote in the lawe / and the prophetis / Jesus the sonne off Joseph off Nazareth. And Nathanael sayde vnto hym / Can there eny goode thynge come out of Nazareth? Philip sayde to hym / Come and se.

gen. xlix. b deu. xviij. Esate. xl. c and. xlv. b zie. xxiij. a eze. xxxvij ād. xxxvij math. ix. f.

Jesus sawe Nathanael commynge to hym / and sayde of hym / Beholde a right Jsraelyte / in whom is no gyle. Nathanael sayd vnto hym. Frō whence knowest thou me? Jesus answered / and sayde vnto hym / Before that Philip called the / when thou wast vnder the fygge tree / I sawe the. Nathanael answered and sayde vnto hym. Rabby / thou arte the sonne off God / Thou arte the kynge off Jsrael. Jesus answered and sayd vnto hym. Because I sayde vnto the / I sawe the vnder the fygge tree / thou beleuest. Thou shalt se greater thynges then these. And he sayde vnto hym. Verely / verely / I saye vnto you / hereafter / shal ye se heuen open / and the angels of God ascendynge / and descendynge ouer the sonne off man.

The.ij. Chapter.

AND the thyrde daye / was there a mariage in Cana a cite of Galile. And Jesus mother was there. Jesus was called also and his disciples vnto the mariage. And when the wyne fayled / Jesus mother sayde vnto hym / They haue no wyne. Jesus sayde vnto her Woman / what haue I to do with the? myne houre is not yet come. Hys mother sayde vnto the ministers / Whatsoeuer he sayeth vnto you / do yt. There were standinge fire water pottes of stone after the maner of the purifyinge of the Iewes / containynge two or thre fyrkins a pece.

Jesus sayde vnto them / Fyll the water pottis with water / and they fylled them vp to the harde brym. And he sayde vnto them / Drawe out nowe / and beare vnto the gouerner of the feaste / And they bore yt. When the ruler of the feaste had tasted the water that was turned vnto wyne / neither knewe whence yt was (But the ministers which drue the water knew) he called the brydegrome / and sayde vnto hym / All men at the begynnynge / set forth good wyne / And when men be dronke / the that which ys worse But thou hast kept backe the goode wyne hetherto.

C Thys begynnynge of miracles dyd
Jesus in Cana of Galile/ and shewed
his glory/ and his disciples beleued on
hym. ¶ After that descended he in to
Capernaum/ and his mother/ and hys
brethren/ and his disciples/ But contin-
ued not longe there.

¶ And the Iewes estemas euen at
honde/ And Jesus wēt vp to Jerusalē/
and founde in the tēple those that sol-
de oxen and shepe/ and doues/ and the
changers of money syttynge. And he ma-
de a scourge of smale cordes/ and drā-
ue thē all out of the temple/ bothe the
shepe and oxen/ and powred downe the chaū-
gers money/ & ouer thrue their tables
And sayde vnto them that solde doues
haue these thynges hence/ and make
not my fathers house/ an house of
marchandyse. Hys disciples remēbred
howe that it was wryten/ The zele of psal.lxviij
thyne house/ hath euen eaten me.

Then answered the Iewes and sayde
vnto hym/ what token shewest thou vn
to vs/ seynge that thou doest these thyn
ges? Jesus answered/ and sayd vnto the
destroye this temple/ and in three dayes mat.xxvi.
I wyll rayse it vppe agayne. Then sayd and.xxvij.c
the Iewes/ Fourty. vi. yeares this tem mar.xiiij.c
ple was bilde/ and wylt thou rayse it vp and.xv.c
pe in three dayes? But he spake of the
temple of his body. As soone therfore as

he was ryssen from deeth agayne/ hys
disciples remembred that he thus sayde
vnto thē/ And they beleued the scrip-
ture/ and the wordes which Jesus had
sayde.

Jo.xxi.iij. & and.ivj.c

When he was at Jerusalē/ at ester in
the feaste: many beleued on his name/
when they sawe the signes which he did
but Jesus put not him selfe in their hēdes/ be cause he knewe all men and ne-
ded not/ that eny man shulde testify of
mā. For he knewe what was in mā. ✠

The.iij. Chapter. ✠

There was a mā of the pha-
ryses named Nicodemus
a ruler amonge the iewes
the cam to Jesus by nyght
and sayde vnto hym Ma-
ster/ we knowe that thou
arte/ a teacher which arte come from
god. For no man coulde do suche mira-
cles as thou dōest/ except God were
wyth hym / Jesus answered and sayde vnto him/ Verely verely I saye vn-
to the: except that a man be boren a-
we/ he can not se the kyngdom of god.
Nicodemus sayde vnto hym/ howe can
a man be boren when he is olde? can
he enter into his mothers body and
be boren agayne? Jesus answered/ Ve-
rely verely I saye vnto the/ except that
a man be boren of water/ and of the

spirite/he can not enter in to the kyngdome of god. That which is borē of the flesshe: is flesshe. And that which is borē of the spirite/is spirite. Marueyle not that I sayd to the/ye must be borē a newe. The wynde bloweth whe re he listeth/and thou hearest his sounde but thou canst not tell whence he commeth and whither he goeth. So is euery man that is borē of the spirite.

Nicodemus answered and sayde vnto hym/howe can these thynges be? Jesus answered and sayde vnto hym/Arte thou a master in Israhel: and knowest not these thynges? Verely verely I saye vnto the we speake that we knowe/and testify that we haue sene/and ye receaue not ouer witnes. yf I haue tolde you erthely thynges and ye haue not beleued/howe shulde ye beleue yf I shall tell you of heauenly thynges?

And no man hath ascended vppe to heauē/but he that cam doune from heauen/that is to saye the sonne of man which is in heauen.

And as Moses lifted vppe the serpent in wyldernes/euē so must the sonne of mā lifted vppe/that no man whych beleueth in hym perisshe/but haue eternall lyfe.

Nu.xxi.c

For god so loueth the worlde/that he gaue his only sonne for the entēt/that

j.Ioan.iiij.

none that beleue in hym/ shulde perish C
sshe. But shulde haue euerlastynge lyfe
For God sent not hys sonne in to the
worlde to condempne the worlde But
that the worlde thrugh hym/ myght
be saued. He that beleueth on hym shal
not be condempned/ But he that bele-
ueth not: ys condempned all redy/ be-
cause he beleueth not in the name off
the only sonne of God. And this is the
condempnacion/ Lyght ys come into
the worlde/ and the men haue loued dar-
knes more then lyght/ because their
dedes were euyll. For euery man that
euyll doeth hateth the light/ neither cō-
meth to light/ lest his dedes shulde be
reproued. But he that doth the treueth
commeth to the lyght that hys dedes
myght be knowen/ howe that they are
wrought in God. ✠

After that cā Jesus and his disciples
in to the Iewes londe/ and there abode
with thē and baptised/ and Jhon also
baptised in Enon beside Salim: be-
cause there was mothe water there/
and they cam/ and were baptised. For
Jhon was not yet cast in to prison.

✠ There arose a question bitwene D
Jhons disciples/ and the Iewes about
purifyinge. And they cam vnto Jhon/
and sayde vnto hym/ Master/ beholde
he that was with the beyonde Iordan/

to whō thou bareſt witnes/ baptyſeth/ and all men come to hym. Jhon anſwered/ād ſayde/ A man cā receaue nothīge at all except yt he geue hym from he ney. ye youre ſelues are witneſſes/ howe that I ſayde/ I am not Chriſt/ but am ſent before hym. He that hath the bryde yſ the brydegrome/ But the frēde of the brydegrome which ſtondeth by and heareth hym/ reioyſeth greately of the brydgromes voyce. Therfore thys my ioye yſ fulfylled. He muſt increace/ and I muſte decreace.

He that cōmeth from an hye is aboue all/ he that ys of the erth ys of the erth/ and ſpeaketh of the erth. He that cōmeth from heauē ys aboue all/ And teſtifyeth that he hath ſene and herde/ and hys teſtimony no man receaueth. Whoſoeuer receaueth his witnes/ the ſame hath ſealed that God is true. For Rom. iij. a
he whom God hath ſent ſpeaketh the wordis of God. For God geueth not the ſpiret by meaſure. The father loueth the ſonne/ ād hath geuen all thyngis in to his hāde He that beleueth on j. Joā. v. b.
the ſonne hath euerlaſtynge lyfe. And he that beleueth not the ſonne/ ſhall not ſe lyfe/ but the wrathe of God bydeth on hym. ¶

The.iiij. Chapter.

b.iij.



SOone as the lorde had knowledge/how that yt was come to the eares of the pharisees/ that Jesus made ād baptised mo disciples then Jhon (though that Jesus hym selfe baptised not but hys disciples) he lefte iewry/ and departed agayne in to galile. And yt was
gen. xlviij. so that he muste nedes go thorowe Samaria. ✝ Then cam he to a cite of Samaria called Sichar besydes the possession that Jacob gaue to hys sonne Joseph: and there was Jacobs well. Jesus thē wery in his iorney/ sate thus on the well.

It was about the sixte houre/ There cam a woman of Samaria to drawe water. And Jesus sayde vnto her/ Geue me drynke (for his disciples were gone awaye vnto the toune to bye meate) The womā of Samaria sayde vnto him howe is yt/ that thou beinge a iewe askest drynke of me/ whych am a Samaritane? (for the iewes medle not with the Samaritans) Jesus answered ād sayde vnto her/ yf thou knewest the gyfte of God/ād who yt is/ that sayeth to the/ geue me drynke/ thou woldest haue asked of him ād he wolde haue geuē the water of lyfe. The woman sayde vnto him Syr thou hast no thyn-

ge to drawe yͤ water all/ and the well yͤ
depe/ from whence then hast thou that
water of lyfe? Arte thou greter then
oure father Jacob/ which gaue vs this
well/ and he dronke ther of/ and his
children and his cattell?

Jesus answered and sayde vnto her
whosoeuer drynketh of this water/ shall
thirst agayne. But whosoeuer shall
drynke of the water that I shall geue
him/ shall neuer be more a thyrst/ But
the water that I shall geue hym/ shall
be in hym a well of water spryngynge
vp in to euerlastynge lyfe. The wom̃
sayde vnto hym/ Syr geue me of that
water/ that I thyrst not/ neither come
hether to drawe. Jesus sayde vnto her
Go and call thy husband and come hy-
ther. The woman answered and sayde
vnto hym/ I haue no husband. Jesus
sayde to her/ Thou hast well sayd/ I ha
ue no housbãde. For thou hast had fyue
housbandes/ and he whom thou nowe
hast/ ys not thy housbãd. That say-
dest thou truely.

The woman sayde vnto hym/ Syr I
perceaue that thou arte a prophet. Our
fathers worshipped in this mountay-
ne/ and ye saye that in Jerusalem ys
the place where men ought to praye.
Jesus sayde vnto her/ whoman trust
me/ The houre cõmeth/ when ye shall

gether in thys mountayne / nor yet at Jerusalē / worshippe the father. ye worshippe / ye wot neare what / we knowe what we worshippe. For saluacion cōmeth of the Jewes. But the houre cōmeth / and nowe is / when the true worshippers shall worshippe the father in spirite / and in verite. For verely suche the father requireth to worshippe him God is a spirite / and they that worshippe hym / must honoure hym / in spirite and verite.

1.cor.1ij.d The woman sayde vnto hym: I wot well Messias shall come / which is called Christ. When he is once come / he will tell vs all thynges. Jesus sayde vnto her: I that speake vnto the / am he. And euen at that poynte / cam his disciples / and marueiled that he talked with the woman. yet no mā sayde vnto him: what meanest thou or why talkest thou with her? The woman lefte her water pot behynde her / and went her waye into the cite / and sayde to the men there Come se a mā which tolde me all thinges that euer I dyd. Is not he Christ? Then they went out of the cite: and cam vnto hym.

In the meane whyle hys disciples prayed hym sayinge: Master eate. He sayde vnto them: I haue meate to eate that ye knowe not of. Then sayd the

disciples betwene themselues: whych e-
E very man brought hym meate. Jesus sa-
yd vnto the: My meate is to fulfill the
wyll of hym that sent me/ and to fy-
nysshe hys worcke. Saye not ye: There
are yet foure monethes/ and then com-
meth haruest. Beholde I saye vnto you
lyfte vppe youre eyes/ and loke on the
regiõs: For they are whyte allredy vn-
to haruest. And he that repeth receu-
eth rewarde/ and gathereth frute vn-
to lyfe eternall: That both he that so-
weth/ myght reioyce also/ and he that
repeth. And here in is the sayinge true
that won soweth/ And another repeth
I sent you to repe that wherin ye be-
stowed no labour. Other men labou-
red/ And ye are entred in to their La-
bours.

Many of the Samaritans of the cy-
te beleued on hym/ for the womãs sa-
inge/ which testifyed: he tolde me all
thynges that euer I did. Then whẽ the
F Samaritans were come vnto hi They
besought him/ that he wolde tary with
them. And he abode there two dayes.
And many mo beleued because of hys
owne wordes. And sayde vnto the wo-
man: Now we we beleue not be cause of
thy sayinge: For we haue herde him our
selues/ and know we that this is in de-
de christ the sauioure of the worlde K

Mat.xiij. After two dayes/ he departed thens
mar.vj.a. ce/and went a waye in to galile. For Je
Luc.iiij.c sus hym selfe testifyed/that a prophet
mat.xiij.b hath none honoure in his owne coūtre
Mar.j.b. The assone as he was come unto Ga-
Luc.iiij.c lile/the Galileās receaued hym which
had sene all thyngis/that he did at Je-
rusalem on the feast For they wēt also
unto the feast daye. And Jesus cam a-
gayne in to Cana of Galile / where he
tourned water in to wyne.

¶ And there was a certayne rueler g
whose sonne was sycke at Capernaū.
As soone as he herde that Jesus was
come out of Iewry in to Galile he went
unto hym/ and besought hym / that he
wolde descende/ and heale hys sonne:
For he was euen redy to dye. Thē sayde
Jesus unto hym: Excepte ye se sygnes āde wonders/ ye beleue not. The
rueler sayde unto him: Syr come awaye or euer that my childe dye. Jesus
sayde unto hym go thy waye / thy sonne liueth. And the māe beleued the wor-
des that Jesus had spoken unto hym/
and wēt his waye. And anon as he wēt
on his waye/ hys seruauntis met hym
and tolde hym/ sayinge: Thy sonne liu-
eth/ Then enquyred he of them the
houre when he began to amende/ And
they sayde unto hym: yester daye the
seuenthe houre / the feuer lefte hym.

And the father knewe that it was that
same houre whē Jesus sayde vnto him
Thy sonne liueth. And he beleued/and
all his houshold. ✠ This is agayne
the seconde myracle / that Jesus dyd/
after he cam out of iewry into Galilee.

The.v.Chapter. ✠

A Fter that there was a feast of the iewes / and Jesus went vppe to Jerusalem/ There is at Jerusalem/by the slaughterhouse a pole called in the ebrue tonge/bethseda/hauynge fiue porches / in them laye a greate multitude of sycke folke/of blynde/halt / and wyddered/ waytynge for the mouynge of the water. For an angell went doune at a certayne season in to the pole & stered the water: whosoeuer thē fyrst after the sterynge of the water stepped doune / was made whole of whatsoeuer disease he had And a certayne man was there/ which had bene diseased. xxxviii. yeares. When Jesus sawe hym lye/ and knewe that he nowe longe tyme had bene diseased/ he sayde vnto hym. Wylt thou be whole? The sycke answered hym: Syr I haue no man when the water is moued/ to put me in to the pole. But in the meane

tyme whyll I am about to come an-
ther steppeth doune before me.

Jesus sayde vnto hym: ryse/take vp thy bed/ and walke. And immediatly that man was whole/ and toke vp his bed ād went And the same daye was the saboth daye. The iewes therfore sayd vnto hym that was made whole: It is the saboth daye/ yt ys not lawfull for the to cary thy bed. He answered them: he that made me whole/ sayde vnto me: Take vp thy bed/ and get the hence. Then asked they him: what man ys that which sayd vnto the/ take vp thy bed and walke. And he that was healed wist not who yt was For Jesus gat hym sylfe awaye/ because that there was preace of people in the place.

After that/ Jesus founde hym in the temple/ and sayd vnto hym: Beholde thou arte made whole se thou synne no more/ lest a worsse thynge happen vnto the. The mā departed/ and tolde the iewes that yt was Jesus/ the whyche had made hym whole. ✠ And therfore the iewes did persecute Jesus/ād sought the meanes to slay him/ because he had done these thynges on the saboth daye. Jesus answered them. ✠ My father worketh hytherto/ and I worke. Therfore the iewes sought the more to kyll hym/ not only because he had

broken the ſabath: but ſayde alſo that god was his father/and made hym ſelfe equall with god.

Then answered Ieſus and ſayde vnto thē: verely/ verely/ I ſaye vnto you the ſonne can do no thynge of hym ſelfe: but that he ſeyth the father do. For what ſoeuer he doeth that doeth the ſonne also. For the father loueth the ſonne/and ſheweth hym all thyngis/ what ſoeuer he hym ſelfe doeth. And he will shewe hym greater thyngis then these because ye ſhulde marueyle. For lyke wyse as the father rayſeth vppe the dead/and quyckeneth them/ euen ſo the ſonne quyckeneth whom he woll. Neither iudgeth the father eny man: but hath committed all iudgment vnto the ſonne/ be cauſe that all men ſhulde honoure the ſonne/euen as they honoure the father. He that honoureth not the ſonne the ſame honoureth not the father which hath ſent hym Verely verely I ſaye vnto you: He that heareth my wordes/and beleueth on him that ſent me hath euerlastynge lyfe/ and ſhall not come into damnacion: but is paſſed from deth vnto lyfe.

Verely/ verely I ſaye vnto you/ the tyme ſhall come/and nowe is/ when the deed ſhall heare the voyce of the ſonne of god. And they that heare/

shall lyue. For as the father hath lyfe in hym sylfe: so hathe he geuen to the sonne to haue lyfe in hym sylfe. And hath geuē hym power also to iudge all though he be the sone of mā Mar. nayle not at thys / that the houre shall
Mat.xxv. come in the whych all that are in the graues/ shall heare hys voyce/ād shall come forthe/ they that haue done goode into the very life. And they that haue done euyll/ into the lyke of dampnacion ℔

✠ I can of myne owne sylfe done thynge at all/ as I heare I iudge/ and my iudgment ys iust / be cause I seke not myne owne wyll: But the wyll of the father which hath sent me. yf I beare witnes of my sylfe/ my witnes ys
Mat.iij.d not true. There ys another that beareth witnes of me. And I am sure that the witnes which he beareth of me ys true.

ye sent vnto Jhon/ and he bore witnes vnto the trueth: but I receaue no recorde of man. Neuertheles these thynges I saye/ that ye myght be safe. He was a burnynge and a shynynge lyght/ and ye wolde for a season haue reioysed in hys light. But I haue greter witnes / then the witnes of Jhon. For the workes which my father hath geuen me to fynysshe: The same workes

whych I bo/beare wytnes of me/that my father sent me/And my father hym selfe/which hath sent me/beareth wytnes of me. ye haue not herde hys voyce at eny tyme. Nor yet haue sene hys shape. And hys wordes haue ye not abydynge in you. For ye beleue not hym whom he hath sent.

6 Searche the scriptures/for in the/ye thynke ye haue eternal lyfe. And they are they whych testify of me. And yet wyll ye not come to me that ye myght haue lyfe. I receyue not prayse of men. But I knowe you/that ye haue not the loue of God in you. I am come in my fathers name/and ye receaue me not. yf another shal come in his owne name/hym wyll ye receaue: how we can ye beleue/whych receaue prayse one of another/and seke not the prayse which commeth of god only?

Suppose not/that I wyll accuse you to my father/There is one that accuseth you/euen Moses in whom ye truste. For had ye beleued Moses/ye Mat.ij. wolde haue beleued me: For he wrote of me. But when ye beleue not hys wrytynge: how we shal ye beleue my wordes.

mat.xiiij.b
mar.vj.e
Luce.ix.b



Fter that went Jesus ouer
the see of Galile
lempe to a cite called Ty-
berias. And a greate mul
titude folowed hym / be
cause they hadde sene the
myracles that he did on the which were diseased Jesus wēt vp in to a mōtayne/ād there he sate with his disciples And after a feast of the Iewes/ was nye ¶ Thē Jesus lifted vppe hys eyes/ād sawe a greate cōpany come vnto hym and sayde vnto Philip: whence shall we bye breed that these myght eate/ This he sayde to proue hym. For he hym self knewe what he wolde do. Philip answered hym/ two hondred peny worthe of breed are not sufficient for thē/ that euery man haue a litell. Then sayde vnto hym won of his disciples Andrew Simon Peters brother. There is a ladde here/ which hath fyue barly loues: ād two fisshes/ but what is that amonge so many? Jesus sayde/ Make the people to sit doune (There was moche grasse in the place) And the men sate doune: in nombre/ about fyue thousande. Jesus toke the breed/ and gaue thankis/ and gaue to his disciples/ ād his disciples/ to thē that were set doune. And lyke wyse of the fyshes/ as moche as they wolde.

whē they had eaten ynough/he sayde vnto his disciples/gather vppe the broke meate that remayneth/that nothynge be lost. They gathered yt together/and fylled twelue basketes with the broken meate/of the fyue barly loaues/wych broke meate remayned vnto them that had eaten. Then the people when they had sene the myracle that Jesus dyd/sayde/Thys is of a treuth the same prophet which shall come into the worlde. ¶ Jesus knew wele ynough/that they wolde come and take him vppe/to make him kynge/ād therfore departed he agayne/into a mountayne/him self alone. mat.xiiij.c. Mar.vj.c.

Whē the euening was come his disciples went vnto the see/& entred into a shyppe. And wēt ouer the see vnto capernaum. And anon it was darcke/ād Jesus was not come to them. And the see arose wych a greate wynde/ when they had rowen aboute a .xxv. or .xxx. furlonges/ they sawe Jesus walke on the see/ād to drawe nye vnto the shyppe/and they were afrayed. he sayde vnto them. It ys I: be not afrayde. Then wolde they haue receaued him into the shyppe/ and the shyppe was by and by at the londe whyther they went.

The daye folowinge/the people wych stode on the other syde of the see/sa-

wē that there was none other shyppe there saue that won wher in hys disciples were entred/and that Jesus went not in wyth them in to the shyppe/but that hys disciples were gone awye alone (There cam other shippes frō Tyberias nye vnto the place/where they ate breed/after the lorde had geuē thanks) Then when the people sawe that Jesus was not there nether hys disciples: They also toke shippynge ād cam to Capernaum sekynge for Jesus.

And whē they had founde him on the other syde of the see they sayd vnto him Master when camest thou hyther? Jesus answered them and sayde/Uerely verely I saye vnto you/ye seke me not because ye sawe the myracles/ but because ye ate of the breed/and were fylled ✠ Laboure not for the meate which perisheth/but for the meate that endureth vnto euerlastynge lyfe/whiche meate the sonne of mā shall geue vnto you. For hī hath god the father sealed.

Then sayde they vnto him/what shall we do that we myght worke the workes of God? Jesus answered and sayd vnto them/Thys is the worke of god/ that ye beleue on hym/whom he hath sent. They sayde vnto him/what sygne shewest thou then? that we maye se ād beleue the. What doest thou worke?

oure fathers did eate manna in the des-
sert/as yt is wrytten/he gaue them to Exo.xvj.8.
be from heuē to eate/Iesus sayde vnto Nūe.xi.b
them: Uerely verely I saye vnto you/ Psal.lxxviij
Moses gaue you not that lode frō heu- Iapie.xvj.
uen/but my father geueth you the true
lode frō heauen. For he is the bread of
god/which is come downe from heauē
and geueth lyfe vnto the worlde.

Then sayde they vnto hym/Lorde
euermore geue vs thys bread. And Je-
sus sayde vnto them/I am that bread Eccl.xxj.
of lyfe: he that cōmeth to me/shall not
hunger/and he that beleueth on me shal
neuer thurst. But I saye vnto you
that ye haue seene me and yet beleue ye
not. All that my father geueth me/cō-
meth to me/and hym that commeth to
me/ shall I not out at the doores. For I
cam downe from heauē/not to do myne
owne wyll but his wyll which hath sent
me. And this is my fathers wyll which
hath sent me/that of all which he hath
geuen me/I shulde lose no thynge/but
shulde rayse yt vp agayne at the last
daye. And this is the wyll of him that
sent me/ That euery man whych seeth
the sonne/ And beleueth on hym/ haue
euerlastynge lyfe. And I wyll rayse
him vp at the last daye.

The Iewes murmured at yt he cau-
se he sayde/ I am that bread which is

come wnne from heuē. And they sayde
mat.xiij.g Is not this Jesus the sonne of Joseph/
whose father and mother we knowe?
How is it then that he sayeth/ I am co
me downe frō heauē? Jesus answered
and sayde vnto thē/ Murmur not amō
geyoure selues. ✠ No mā can come to
me/ except my father whych hath sent
me/ drawe hym. And I will rayse hym
esa.xxbj.b vp at the last daye. It ys wryten in the
hiere.xxxj.f prophetes. And they shal all be taught
of God. Euery man which hath herde/
and learned of the father/ cōmeth vn
to me/ not that eny man hath sene the
father/ saue he whych is of God. The
same hath sene the father.

Uerely verely I saye vnto you he
that beleueth on me hath euerlastinge
Exo.xbj.c lyfe. I am that breed of lyfe. youre fa
thers dyd eate mānā in the wildernes/
and are dead. This is that breed which
cōmeth frō heauē/ that he which of ye
eateth/ shulde also not dye. I am that
lyuynge breed which cam downe frō he
uen. If eny man eate of thys breed he
shall lyue for euer. And the breed that
I will geue is my flesshe/ which I will
geue for the lyfe of the worlde. ✠

The Iewes stroue amonge them sel
ues sayinge. Howe can this felowe ge
ue vs his flesshe to eate? ✠ Jesus say
de vnto thē/ Uerely verely I saye vnto

you / except ye eate the flesshe of the sonne of mā / and drynke his blonde / ye shall not haue lyfe in you. Whosoeuer eateth my flesshe & drynketh my blonde / the same hath eternall lyfe. And I will rayse him vp at the last daye.

f ✠ For my flesshe is meate in dede / and my blonde is drynke in dede. He that eateth my flesshe ād drynketh my blonde / dwelleth in me / and I in hym. As my lyuynge father hath sent me / euen so lyue I by my father / and he that eateth me / shal lyue by me. This is the breed which came from heuen: not as youre fathers haue eaten manna / and are dead. He that eateth of this breed / shall lyue euer. ✠ f.cor.xi.

6 These thinges sayd he in the synagoge as he taught in capernaum. Many of hys disciples / when they had herde thys / sayd. Thys is an herde sayinge / who can abyde the hearynge of it? Iesus knew in hym silfe that his disciples murmured at yt / and sayde vnto them. Doth this offende you? what and yf ye shall se the sonne of man ascende vp / where he was before? It is the spirite that quyckeneth the flesshe profiteth nothynge. The wordes that I speake vnto you are spirite ād lyfe. But there are some of you that beleue not. For Iesus knewe from the begynnynge /

whiche they were that beleued not and who shulde betraye hym/ And he sayde Therfore sayd I vnto you that no man can come vnto me/ except yet were geuen vnto hym of my father.

From that tyme many off hys disciples went awaye from hym/ and companyed no more with hym. Then sayde Jesus to the twelue/ wyll ye also go awaye? Symon Peter answered hym/ mat.xvj.e Master to whom shall we goo? Thou haste the wordes of eternall lyfe/ And we beleue and knowe/ that thou arte Christ the sonne of the lyuynge God. Jesus answered them/ Haue not I chosen you twelue? And yet one of you is the deuyll? He spake yt of Judas Scariothy the sonne off Symon. For he yt was that shulde betraye hym/ and was one of the twelue. ✠

The.vij. Chapter. ✠

AFter that Jesus went about in galile/ & wolde not go about in Jewry/ for the Iewes sought to kyll him. The Jewes tabernacle feall was at honde. Hys brethren therfore sayde vnto hym/ Get thy selfe hence/ & go into Jewry that thy disciples maye se thy workes that thou doest/ There is no man that wetheny thinge secretly/ & he him selfe seketh to

be knowē. yf thou wylte the thinges that
we thy fyrste to the worlde. For euē yet
his brethren beleued not in him.

Then Jesus sayd vnto them/ My ty-
me is not yet come: but your tyme is alle
waye redy. The worlde cānot hate you
Me yt hateth/ because I testify of yt/
that the workes of yt are euyll. Go ye
vppe vnto thys feaste/ I wyll not go vp-
pe yet vnto thys feaste/ For my tyme
is not yet full come. These wordes he
sayde vnto them/ and abode styll in Ga
lylye. And as soone as hys brethren we-
te gone vppe/ then went he also vppe
vnto the feaste/ not openly/ but as yt
were preuely. Then sought hym the Ie-
wes at the feaste/ and sayde/ Where ys
he? And moche murmuringe was the-
re of hym amonge the people. Some
sayde/ he is goode. Nay/ sayde other/
nay/ but he deceaueth the people. No
man spake openly of him/ for feare of
the Iewes.

¶ In the myddes of the feaste/ Jesus
went vppe into the temple/ and taught
And the Iewes marueyled/ sayinge/
Howe knoweth he the scriptures? se-
ynge that he neuer learned? Jesus an-
swered them/ and sayde/ My doctry-
ne is not myne/ but hys that sent me.
Yf eny man wyll do hys wyll/ he shall
knowe of the doctrine/ whether yt be

of god or whether I spake of my selfe.
He that speaketh of hym selfe / seketh
his owne prayse. But whosoeuer seke-
eth his prayse that sent hym / he is true /
and no vnrighteousnes is in hym.

C Did not Moses gene you a lawe? and
yet none of you keepeth the lawe? Why
go ye about to kyll me? The people
answered & sayde. Thou hast the deuyll
Who goeth about to kyll the? Jesus
answered and sayde vnto them / I haue
done one worke and ye all marueyle
Deut. xxij. a Moses therfore gaue vnto you / circū-
cision / not because yt is off Moses / but
of the fathers / and yet ye on the sabboth
daye circumcise a man. If a man on the
sabboth daye receaue circumcision with
out breakynge off the lawe of Moses /
B wroth ye at me / because I made a
man altogyther whole on the sabboth
daye? Judge not after the vtter apera-
unce / but iudge righteously iudgement.

Then sayd some of the of Jerusalem D
Deut. j. c. Is not this he whom they wet about
to kyll? beholde he speaketh openly / and
they saye not ought to him. Do not on
re rulers knowe in deede / that thys ys
very Christ? But we knowe this man
whence he is / but when Christ cōmeth
no man shall knowe whence he is.

Then cryed Jesus in the temple as
he taught sayinge / And me ye knowe /

and whence I am ye knowe/ and I am not come of myne owne/ But he that sent me is true whom ye knowe not. I knowe hym/ for I am of hym/ and he hath sent me. Then sought the iewes to take hym/ but no man layde hondes on him/ because his tyme was not yet come. Many of the people beleued on hym: & sayde/ When Christ cometh will he do mo myracles then this man hath done?

The pharises herde that the people murmured suche thynges abowt hym. & And the pharyses and scribes sent ministers forth to take him. Then sayde Jesus vnto them/ yet am I a lytell whyle with you/ and then go I vnto him that sent me. ye shall seke me/ and shal not fynde me/ And where I am/ thyther can ye not come. Then sayde the iewes bywtene them selues/ Whyther will he go/ that we shall not fynde hym? Will he go amonge the gentyls whych are skattered all abroade/ and teache the gentyls? What maner of sayinge is this that he sayde/ ye shall seke me/ and shall not fynde me/ And where I am/ thyther can ye not come?

F In the last daye/ that great daye of the feaste/ Jesus stode and cryed sayinge (yf eny man thyrst/ let hym come vnto me and drynke. Whosoeuer belee-

vij. par. xbj

leeth on me/as sayeth the scripture out of his belly shall owe ryuers of water of lyfe / This spake he off the spirite/ which they that beleued on him shulde receaue. ✠ For the holy goost was not yet there / because that Iesus was not yet glorifyed. ✠ Many off the people when they herde this sayinge / sayd/ This is no doute / a prophet. Other sayde/this is Christ/Some sayde/shal Christ come out off Galyle? Sayeth not the scripture that Christ shall co-

mich.v.a. me off the seed off Dauid / and out off

Mat.ij.a. the towne of Bethleem/where Dauid was? So was there dissencion amonge the people for his sake. And some of them wolde haue take hym/but no man layed handes on hym.

Then cam the ministers to the hye preistes/and pharises. And they sayde vnto them / why haue ye not brought him? The seruaunts answered/neuer man spake as this man speaketh/ The answered them the pharises/Are ye also disceaued? Woth eny of the rulers/ or of the pharises beleue on hym? but the commen people whych knowe not the lawe and are a cursed/ Nicodemus sayde vnto them (he that cam to Iesus

Joan.iij.a by nyght which was one of the) Doth oure lawe iudge eny man/before yt he herde/and knowe/ what he hath done?

They answered / and sayde vnto hym / Aretthou also of Galile? Searche & lowe / for out of Galile ariseth no the prophet / And euery man went vnto hys owne house.

The. viij. Chapter.

1 Iesus went vnto the mounte Olyuete / and early in the morninge cam agayne into the temple / and all the people cam vnto him. And he sate doune / & taught the / The scribes & phariseis brought vnto hym a woman taken in aduoutry / and let her in the myddes and sayde vnto hym / Master thys woman was taken in aduoutry / euen as the dede was a doing. Moses in the lawe commaunded vs that such che should be stoned / What sayest thou therfore? And this they sayde to tempt him / that they myght haue wherof to accuse him. Iesus stouped doune / and wyth hys fynger wrote on the grounde. And whyle they continued at hym / he lyfted hym sylfe vppe / And sayde vnto them. Let him that is amonge you without synne / cast the fyrst stone at her. And agayne he stouped doune / and wrote on the grounde. As soone as they herde that / they went out / one by one /

Leui. xx.

deu. xvij.

the eldest fyrst. And Jesus was lefte alone/ and the woman stondinge in the myddes. Then Jesus had lyfte vppe hym sylfe agayne/ and sawe no man/ but the woman/ he sayde vnto her: Woman/ where are those thyne accusars? hath no man condempned the? She sayde/ Syr no man. Jesus sayde: Neyther do I condempne the. Go hence and synne no more. ✠

8. Ioan. 1. b. Then spake Jesus agayne vnto them sayinge. ✠ I am the light of the worlde. He that folowyth me shall not walke in darckenes/ but shal have the light of lyfe. The phariseis sayde vnto him/ Thou bearyst recorde of thy sylfe/ thy recorde is not true. Jesus answered and sayde vnto them. And yf I beare recorde of my sylfe/ my recorde is true/ for I knowe whence I cam/ and whyther I go. ye cannot tell whence I come/ and whyther I go: ye iudge after the flesshe: I iudge no man/ and yf I iudge/ then is my iudgement true. For I am not a lone/ But I and my father that sent me. Je ys also wryten in youre lawe/ that the testimony of two men ys true. I am one that beare wytnes of my sylfe/ and my father that sent me beareth witnes of me. Then sayde they vnto hym. Where is thy father? Jesus answered/ ye neyther know me/ nor

Deu. xix. b
mat. xviij.
Ioh. viij. c
Hebr. x. e

yet my father. yf ye had knowen me/ ye shulde haue knowen my father also
These wordes spake Jesus in the tresury/ as he taught in the temple. And
yet man layde handes on hym. For yet
tyme was not yet come.

Then sayde Jesus agayne vnto the.
I go my waye/ and ye shall seke me
and shal dye in youre synnes. Whither
I go/ thither can ye not come. Then sayde the Iewes/ Wyll he kyll hym selfe/
because he sayth: whither I go/ thither
can ye not come? And he sayde vnto
them: ye are from beneth/ I am from
above/ ye are of thys worlde/ I am not
of thys worlde. I sayde therfore vnto
you/ that ye shall dye in youre synnes.
For except ye beleue that I am he/ ye
shall dye in youre synnes.

Then sayde they vnto hym: who arte thou? And Jesus sayde vnto them/
Euen the very same thynge that I saye vnto you. I haue many thynges to
saye/ and to iudge of you. But he that Rom. iij.
sent me is true. And I speake in the
worlde/ those thinges which I haue herde of hym. They vnderstode not that
he spake of his father.

Then sayde Jesus vnto them. When
ye haue lyfted vp the hye the sonne of
man/ then shall ye knowe that I am he
and that I do no thynge of my selfe/

But as my father hath taught me/ euē so I speake. And he that sent me is with me. My father hath not left me alone. For I do alwayes those thynges that please hym. ¶ As he spake these wordes/ many beleued on him.

¶ Then sayde Jesus to those Iewes which beleued on him: yf ye cōtinue in my sayinge/ then are ye my very disciples/ and ye shall know the trueth. And the trueth shall make you free. They answered hym/ We are Abrahams seed and were neuer bonde to eny mā/ why sayest thou then/ ye shalbe made free.

Rom.vj.c. ij.pet.ij.d Jesus answered them/ Verely verely I saye vnto you/ that whosoeuer cōmytteth synne/ is the seruaunt of synne. And the seruaunt abydeth not in the house for euer. But the sonne abydeth euer. yf the sonne therfore shal make you free/ then are ye free in dede. I know we that ye are Abrahams seed/ but ye seke meanes to kyll me/ be cause my sayinges haue no place in you. I speake that I haue sene with my father. And ye do that which ye haue sene with your father.

They answered and sayde vnto him Abraham is our father. Jesus sayde vnto them. yf ye were Abrahās chyldren/ ye wolde do the dedes of Abrahā But now ye go about to kyll me/ a mā

that haue tolde you the truthe/ whych
I haue herde of my father. Thys dyd
not Abraham/ ye do the dedes of youre
father. Then sayde they vnto hym/ we
were not borne of fornication. We ha-
ue won father thatis god. Jesus sayd vn
to them, yf god were youre father/
then wolde ye haue loued me. For I
proceded forthe and am come frō god/
Neither am I come of my selfe/ but he
sent me. Why do ye not knowe my spe-
ache? Because ye cānot abyde the hea-
rynge of my wordes.

ye are of youre father the deuyll/ ād j. toñ. iij. a
the lustis of youre father ye wyl fol-
owe/ he was a murtherer from the be-
gynnynge/ And abode not in the trueth/
because there is no trueth in hym. Wo
he speaketh a lye/ then speaketh he of
his owne. For he is a lyar/ & the fa-
ther of/ ād because I tell you the trueth
therfore ye beleue not me.

✠ Which of you can rebuke me of
synne? yf I say the trueth/ why do not ye
beleue me? He that is of god/ heareth
goddes wordes. ✠ ye therfore heare j. toñ. iij. a
them not/ because ye are not of god.

Then answered the Iewes and sayde vnto hym. Saye we not well that thou arte a Samaritan ād hast the deuyll? Jesus answered: I haue not the deuyll/ but I honoure my father/ ād ye

hym/ and dishonoured me. I seke not myne owne prayse/ There is one that seketh yt and iudgeth.

Verely verely I saye vnto you/ yf a man kepe my sayinges/ he shall neuer se death. Then sayde the Iewes to hym/ Now knowe we that thou hast the deuyll. Abraham is dead/ and also the prophetes/ and yet thou sayest/ yf a man kepe my saynge he shall neuer taste death. Arte thou greater then oure father Abraham/ which is dead: and the prophetes are dead. Whome makest thou thy selfe?

Jesus answered/ yf I prayse my self/ my prayse is nothynge worthy. It is my father that prayseth me/ whych ye saye is youre God. And yet haue ye not knowen hym/ but I knowe hym. And yf I shulde saye/ I knowe him not I shulde be a lyare lyke vnto you/ but I knowe him/ and kepe his saynge.

Youre father Abraham was glad to se my daye/ and he sawe yt and reioyced. Then sayde the Iewes vnto him. Thou art not yet .l. yere olde: and hast thou sene Abraham? Jesus sayd vnto the/ Verely verely I say vnto you/ yer Abraham was/ I am. Then toke they vppe stones to caste at hym/ but Jesus hyd him self/ and went out of the temple.

The .ix. Chapter.

AND as Jesus passed by/ he sawe a man which was blynde from his birth And hys disciples asked hym sayinge/ Master who dyd synne/ this man/ or his father ād mother/ that he was borne blinde? Jesus answered/ Neither hys man hath synned/ nō; yet hys father ād mother/ but that the workes of God shulde be shewed on hym/ I must worke the workes of hym that sent me: whyle yt ys daye. The nyght cōmeth/ when no man cā worke As longe as I am in the worlde/ I am the lyght of the worlde.

As soone as he had thus spoken/ he spate on the grounde/ and made claye of the spetle ād rubbed the claye on the eyes of the blynde/ ād sayde vnto hym Go wasshe the in the pole of Syloe (which by interpretation/ sygnifyeth sent) he wēt his waye ād washed/ and cā again seinge. The neighbours/ and they that had sene hym before howe that he was a begger sayde: Is not this he that sate and begged? Some sayde/ thys ys he: other sayd/ he ys lyke hym He sayde/ I am euē he. They sayde vnto hym/ howe are thyne eyes opened then? He answered and sayde The man that ys called Jesus/ made claye/ and anoynted myne eyes/ and

sayd vnto me Go to the pole Syloe and
washe. I went and washed and receiued my syght. They sayde vnto hym/
where is he? He sayde/ I cannot tell.

Then brought they to the pharyses
hym that a litell before was blinde (ye
was the saboth daye whē Jesus made
the claye/ and opēned hys eyes) Then
agayne the pharises also asked him how
he had receaued his sight. He sayd
vnto them/ He put claye apon myne eyes/ And I washed and I se. Then sayd
some of the pharises/ This man is
not of god/ because he kepeth not the
saboth daye/ other sayde: howe can a
man that is a synner do such miracles?
And there was stryfe amonge them
Then spake they vnto the blynde agayne/ What sayst thou of him/ because he
hath opēned thyne eyes? And he sayd/
He is a prophet.

The Iewes did not beleue of the felowe/ howe that he was blynde/ and had
receaued his sight: vntill they had called the father and mother of hym that
had receaued his sight. And they asked
them saynge/ Is this youre sonne/ whome ye saye was borne blynde? Howe
doeth he nowe se then? His father and
mother answered them and sayde/ we
wote wel that this is oure sonne/ and
that he was borne blinde But by what

meanes he nowe seeth/ that can we not tell/ or who hath opened his eyes can we not tell. he ys olde ynough/ aske hym let hym answer for hym selfe/ of thynges that pertayne to hym selfe. Suche wordes spake hys father and mother/ beause they feared the Iewes/ for the Iewes had conspyred all redy that yf eny man dyd confesse that he was Christ/ he shulde be excommunicate out of the Synagoge. Therfore sayde his father and mother/ he ys olde ynough aske hym.

Then agayne called they the man that was blynde and sayde vnto hym/ Gyue God the prayse/ we knowe that thys man ys a synner. He answered/ and sayde/ whether he be a synner or no/ I can not tell/ one thynge I am sure of/ that I was blynde/ and nowe I se. Then sayde they to hym agayne/ what dyd he to the? howe opened he thyne eyes. He answered them/ I tolde you yer whyle/ And ye dyd not heare. Wherfore wolde ye heare ye agayne? wyll ye also be hys disciples? Then rated they hym/ and sayde/ Thou arte hys disciple we are Moses disciples. we are sure that God spake with Moses. Thys folowe we knowe not from whence he ys.

The man answered/ and sayde vnto

them this is a merueilous thynge that ye wote nere whence he is/ād yet hath he opēned myne eyes. We know we wele ynough that God heareth no synners/But yf enyman be a worshipper of God/and do what hys wyll is/ hym heareth he. Sence the worlde began was yt not herde that enyman opened the eyes off won that was borne blynd/ yf thys man were not off God/ he coulde haue done no thynge. They answered ād sayde vnto him/thou art altogether borne in synne ād doest thou teache vs? And they cast hym out.

Jesus herde that they had excōmunicate him/ād as soone as he had founde hym he sayd vnto hym: wilt thou beleue on the sone of God? He answered and sayde/And who ys yt lorde: that I myght beleue on hym? And Jesus sayde vnto hym Thou hast both sene hym and he yt is that talketh with the. And he sayde/ lorde I beleue And worshipped him. ¶ Jesus sayde/ I am come vnto iudgement/ in to thys worlde/ that they whych se not myght se/ and they whych se myght be made blynde. And some of the phariseis whych were with hym/herde these wordis/and sayde vnto hym/ Are we then blynde? Jesus sayde vnto them/yf ye were blinde/ ye shulde haue no synne/ but now ye saye

weke/therfore yonre lyfe remayneth

The.x.Chapter.



Verely verely I saye vnto you / Wholoeuer entreth not in by the doze in to the shepe folde / but clymeth vppe some other waye: he ys a theke and a robber. He that goeth in by the doze/ is the shepherde of the shepe To thys man the porter openneth the doze: and the shepe heare his voyce/ And he called his owne shepe by name: and leadeth them out/ and when he hath sent forth the hys owne shepe/ he goeth before the/ and the shepe folowe him/ for they knowe his voyce. A straunger they wyll not folowe/ but wyll flye from hym. For they knowe not the voyce of straungers. Thys maner of sayinge spake Jesus vnto them And they vnderstode not: what thinges they were/ which he spake vnto them.

Then sayde Jesus vnto them agayne: Verely verely I saye vnto you/ that I am the doze of the shepe All euen as many as cam before me/ are theues and robbers/ but the shepe dyd not heare them. I am the doze: by me/ yf eny man enter in he shalbe safe/ and shall go in and out/ and fynde pasture. The theke commeth not but for to steale and kyll/

ad dextrore. I cā that they myght haue lyfe/ād haue yt more abowndantly. ✠

Esa.xl.c. ✠ I am a goode shepheerd/a goode C
ze.xxxiiij shepheerd geueth his lyfe for hys she-
ād.xxxvij. pe. An heyred seruaunt wyych ys not the shepheerd/nether the shepe are his owne/seyth the wolfe cōmynge/ād le-ueth the shepe/and flyeth/ād the wolfe catcheth/and scattereth the shepe. The heyred seruaūt flyeth be cause he ys an heyred seruaūt/ād careth not for the shepe. I am that goode shepheerd ād know me my shepe/ād am knewen of myne. As my father knoweth me euen
Ze.xxxvij so know I my father And I geue my lyfe for my shepe/ād other shepe I haue: wyich are not of this folde. The also must I bringe/and they shall heare my voyce. And there shalbe won flocke/and won shepheerde. ✠

Therfore doth my father loue me/ be cause I put my lyfe from me: that I myght take yt agayne. No man taketh yt fro me/but I put yt away of my self. I haue power to put yt fro me/and power I haue to take yt agayne. This commaundment haue I receaued of my father. Agayne there was dissencion amonge the Iewes for these sayngis/and many of the sayd/he hath the deuil/ād is madde/why heare ye him? other sayde these are not the wordis of

hym that hath the deuyll/Can the deuyll open the eyes of the blinde?

✠ It was at Jernsalem the feaste
of the dedicacion: and yt was wynter/ j. macha. iiij
And Jesus walked in Solomons hall
Then cā the Iewes rounde aboute hym
and sayde vnto hym: howe longe dost
thou make vs doute? yf thou be Christ
tell vs playnly. Jesus answered them
I tolde you āde ye beleue not/The wor-
kes that I do in my fathers name bea
tewytnes of me/but ye beleue not/be
F cause ye are not of my shepe. As I sayde vnto you/my shepe heare my voyce
and I knowe them/and they folowe
me/and I geue vnto them eternall lyfe
and they shall neuer perisshe nether
shall eny man plucke them out of my
honde. My father which gaue thē me/
is greter then all men/and no man ys
able to take thē out of my fathers hon-
de/and I and my father are one.

Then the Iewes agayne toke vppe
stones/to stone hym with all. Jesus an
swered them/many goode workis ha-
ue I shewed you from my father/for
which of them wyll ye stone me? The
Iewes answered hym sayinge/For thy
goode workes sake we stone the not/
but for thy blasphemy/āde because that
thou beinge a mā/makest thy selfe God
Jesus answered them: Is yt not writē esa. xliij. d
y. iiij.

in youre lawe: I haue sayde/ ye are goddes: yf he called thē goddes vnto whō the worde of God was spoken (and the scripture can not be but verifyed of hym/ whom the father hath sanctifyed and sent into the worlde) saye ye then that I blaspheme/ because I sayd I am the sonne of god: yf I do not the workis of my father/ beleue me not. But though ye beleue not me/ yet beleue the workes/ that ye maye knowe and beleue that the father ys in me/ and I in hym. ✠ psal. lxxxj.

Agayne they went about to take hym/ but he escaped out of their hōdes and went awaye agayne beyonde Jordan/ into the place where Jhon before had baptised/ and there abode. and many resorted vnto hym/ and sayd/ Jhon dyd no myracle. But all thyngis that Jhon spake of this man are true. And there many beleued on hym.

The. xj. Chapter. ✠

A Certayne man was sicke/ named Lazarus of Bethania the toune of Mary ād her sister Martha It was that Mary which annoynted Jesus with oyntment ād wypt hys fete with her heare whose brother Lazarus was sycke ād hys sister sent vnto hym sayinge/ Lorde be

hold/he whō thou louest is sicke/with
Jesus that herde he sayd/this infirmi-
tey is not vnto deth. But for the laude
of god/that the sonne of god myght be
praysed by the reason of it Jesus loued
Martha and her syster/and Lazarus.
After he herde that he was sicke/ then
abode he two dayes styll in the same
place where he was.

B Then after that sayd he to his disci-
ples: let vs go in to iewry agayne. his
disciples sayde vnto hym. Master/ the
iewes lately sought meanes to stone
the: and wilt thou go thyther agayne?
Jesus answered: are there not twelue
houers in the daye? yf a man walke in
the daye he stombleth not / because he
seyth the light of this worlde. yf a man
walke in the nyght he stōbleth/becau-
se there is no light in him This sayd he
And after that he sayde vnto thē: oure
frende Lazarus slepeth / but I go to
wake hym out of slepe. Then sayde his
disciples: Lorde yf he slepe/then shall
he do well ynough. Jesus spake of his
deth: but they thought that he had spo
ken off the naturall slepe. Then sayde
Jesus vnto them playnly/Lazarus is
deed/and I am gladde for youre sakes
that I was not there/be cause ye maye
beleue. Neuertheles let vs go vnto
hym. Then sayde Thomas (which is

called Didimus) vnto the disciples: Let vs also go/ that we maye dye with hym.

Then went Jesus/ and founde/ that he had lyne in hys graue foure dayes alredy. Bethani was nye vnto Jerusalem/ aboute .xv. furlongis of. And many of the Iewes cam to Martha and Mary/ to conforte them ouer their brother. Martha assone as she herde that Jesus was cõmynge/ wẽt/ ād met hym/ Mary sate stille at home.

✠ Thẽ sayde Martha vnto Jesus: Lorde yf thou haddest bene her/ my brother had not bene dead: but neuertheles I knowe that whatsoeuer thou askest of God/ God wil geue yt the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto hym: I knowe well/ he shall ryse agayne in the resurrection at the last daye. Jesus sayde vnto her: I am the resurrection/ and lyfe. Whosoeuer beleueth on me/ yt though he were dead/ yet shal he lyue: and whosoeuer liueth/ ād beleueth on me/ shall neuer dye. Beleuest thou this? She sayde vnto hym: ye lorde I beleue that thou arte Christ the sonne of God which shal come into the worlde. ✠

And assoone as she so had sayde she went her waye/ and called her suster secretly sayinge: The master is come ād calleth for the. She assone as she her

be that/ arose quyckly/ and cam vnto hym: Jesus was not yet come into the towne: but was in the place where Martha met hym. The Iewes then which were with her in the houlse/ and comforted her/ when they sawe Mary that she rose vppe hastely/ and went out (followed her sayinge. She goeth vnto the graue to wepe there.

Then when Mary was come/ where Jesus was ād sawe hym she fell doune at his fete/ sayinge vnto hym/ Lorde yf thou haddest bene here/ my brother had not bene dead. When Jesus sawe her wepe/ and the Iewes also wepe/ which cam with her. He groned in his spirit/ ād vexed him silfe/ ād sayde where haue ye layed him? They sayde vnto hym: Lorde come and se And Jesus wept. Then sayde the Iewes: Beholde howe he loued him. Some of thē sayde: Coulde not he which opened the eyes of the blynde/ haue made also that this man shulde not haue deyed? Jesus agayne grouninge in hym silfe cam to the graue/ yt was a caue/ and a stone layde on yt.

Jesus sayd: Take ye awaye the stone Martha (the sister off hym that was dead) sayde vnto hi Lorde by this tyme he stenketh. For he had bene dead fower dayes. Jesus sayde vnto her: Sayd

J not vnto the/that yf thou diddest be-
leue/thou shuldest se the glory of God
Then they toke awaye the stone from
the place where the dede was layde.
And Jesus lifted vppe his eyes ād sa-
yd Father J geue the thankis be cause
that thou hast herde me/J knewe well
that thou hearest me all wayes but be
cause of the people that stonde by J say
it/that they myght beleue/that thou
hast sent me.

And when he thus had spokē/he cry-
ed with loud voyce/Lazarus come fo
the/and he that was dede cam forth bo
unde hond and fote wyth bondes af-
ther the maner as they were wonte
to bynde their dede wyth all. And hys
face was bounde with a napkyn. And
Jesus sayde vnto them: loose hym/and
let hym go Then many off the Jewes
whych cam to Mary and had sene the
thynges whych Jesus dyd/beleued on
hym. ¶ But some of them went their
wayes to the pharises/and tolde thē
what Jesus had done.

¶ Then gathered the hye prestes ād
pharises a counsaill ād sayde: what do
we? This man doeth many miracles.
yf we let hym scape thus/all men wyll
beleue on him. And the romaynes shal
come and take awaye oure countre ād
people. And one of them named Cay-

phas: which was the hye prest that same yeare/ sayd vnto them: ye perceyue nothynge at all nor yet cõsider that yt ys expedient for vs/ that one man dye for the people/ and not that all the
6 people perisshe. This spake he not of himselfe but beynge hye prest that same yeare/ prophesied he that Jesus shulde dye for the people/ and not for the people only: but that he shulde gather to gether in one the chyldren of God whych were scattered abroode. From that day forth they a counsel to gether for to put hym to deeth.

Jesus therfore walked no more openly amonge the Iewes: but wēt his waye thēce vnto a countre nye to a wyldernes into a cite called Effraym/ and there haunted with hys disciples. ¶ The Iewes eester was neye at hond/ ād many went out of the countre vppe to Jerusalem before the eester to purify thē selues. Thē soughte they for Jesus and spake bitwene thē selues as they stode in the temple: What thynke ye/ is he ynge he commeth not to the feast? The hye prestes and pharises had geuen a commaundmēt that yf eny mā knewe where he were he shulde shewe yt that they myght take hym.

mat. xxvj. mar. xiiij.



Then Jesus before sixe dayes of ester/cam to bethany where Lazar⁹ (which was dead) was/whō Jesus rayled frō deeth. There they made hym a supper/and Martha serued/but Lazarus was won of them that sate at the table with hym. Then tooke Mary a pounde of oyntment called nardus/perfecte and precious/and anoynted Jesus fete and wypt his fete with her hear/ād all the houſe smelled of the sauoure of the oyntmēt. Then sayde won of his disciples named Judas iscarioth/Simons sone/which after warde betrayed him why was not this oyntment solde for thre hondrede pence/and geuen to the poore? This sayde he/not that he cared for the poore: but be cause he was a theef/ād kept the bagge/ād bore that which was geuen. Then sayde Jesus: Let her a lone agaynst the daye of my buryinge she kept yt. The poore all wayes shal ye haue with you/but me shal ye not all wayes haue.

B

Mo the people of the Iewes had knowledge that he was there. And they cā not for Jesus sake only/but that they myght se Lazarus also whom he rayled frō deeth. The hye prestes held co ansell: that they myght put Lazarus to

beeth alſo / he cauſeth that for his ſake many of the Iewes wēt awaye / and beleued on Jeſus.

On the morowe moche people which cam to the feaſt (when they herde that Jeſus ſhulde come to Jeruſalem) toke braunches of palme trees and went ād met hym / and cryed Hoſanna / bleſſed is he that in the name of the lorde com meth / hynge of Iſrael. Jeſus got a yonge aſſe and ſate theron / accordynge to that which was writē / feare not dough ter of Sion / beholde thy hynge com meth ſittynge on an aſſes colte. Theſe thynges vnderſtode not hys diſcyples at the fyrſt / but when Jeſus was glorifyed / then remembryd they that ſothe thinges were writen of him / and that ſothe thinges they had done vnto him.

mat.xxi.ā
mar.xiij.
Luc.xix.
zacha.ix.b

The people that was with him / whē he called Lazarus out of hys graue / ād rayſed hym from deeth / bore recorde. Therfore met hym the people / be cauſe they herde that he had done ſoches miracle. The phariſes therfore ſayde amōge thē ſelues / ye ſe that we preuay le not thinge / lo all the worlde goth after hi. There were certayne grekes amōge the / whiche cām to praye at the feaſt / the ſame cām to Philip which was of Beth ſayda a cite in Galile / and deſired him ſayinge / Syr we wolde fayne ſe Jeſus

Philip cam and tolde Andrew/ and a-
gayne Andrew and Philip tolde Jesus
And Jesus answered them sayinge/the
houer is come that sonne of man must
be glorifyed.

✠ Verely verely I saye vnto you/ex- b
cept the wheate corne fall in to the gro-
unde and dye/ yt bydeth alone. yf yt dye
it bringeth forth moche frute. He that
loueth hys lyfe shall leese yt / And he
that hateth his life in this worlde/shal
kepe yt vnto lyfe eternall. yf eny man
mynister vnto me let hym folowe me
and where I am there shall also my mi-
nister be. And yf eny man minister vn-
to me/him will my father honoure.

Nowe is my soule troubled: and what
shall I saye? Father delyure me from
this houre/ but therfore cam I vnto this
houre Father glorify thy name. Then
cam there a voyce from heaue / I haue
glorified yt and will glorify yt agayne
The people that stode by and
herde/ yt thoundred. Other sayde/ an
angell spake to hym. Jesus answered
and sayde/ this voyce cam not be cause of
me but for youre sakes.

✠ Nowe is the iudgmēt of this worl-
de/ nowe shall the prynce of thys worl-
de be cast out a dyes. And I (yf I were
lifte vppe fro the erth) will drawe all
men vnto me. This sayde Jesus sygni-

Mat. x. b. and. xvj. d. mar. viij. d.

Luc. ix. c. and. xvij. g.

fyinge what deeth he shulde dye. The people answered hym/ We have herde of the lawe that Christ byideth euer: ād how sayest thou then that the sonne of mā must be lifte vpe? who is that sonne of mā? Jesus sayde vnto thē/ yet a litel while is the light with you/ walke while ye have light/ lest the darckenes come on you. He that walketh in the darke/ wotteth not whither he goeth. While ye have light/ beleue on the light/ that ye maye be the children of light. ¶ These thynges spake Jesus and departed and hyd hym selfe from them. And though he had done so many myracles before thē/ yet beleued not they on hym/ that the sayinge of Esaias the prophet might be fulfilled/ that he spake. Lorde who shall beleue oure sayinge/ And to whom is the arme of the lorde declared? Therfore couldе they not beleue/ because that Esaias saith agayne/ He hath blinded their eyes/ ād hardened their hertes/ that they shuld not se with their eyes/ & vnderstonde with their hertes/ and shulde be conuerted/ ād I shulde heale them. So the thinges sayde Esayas when he sawe his glory/ and spake of hym. Neuertheles amōge the chefe rulers many beleued on hym/ but because of the pharyses they wolde not be knowen of/ lest they

Esay. xl. a
Esay. liij. a
Rom. x. b.
Esaie. vj. c
mat. xiij. b
mar. iiij. b
Luc. viij. b
act. xxviij. f
Rom. xj. b.

shulde be excõmunicated. For they lo-
ued the prayse that is geuē of mē/mo-
re then the prayse that cõmeth of God.
Jesus cryed and sayde/he that bele-
ueth on me beleueth not on me/but on
him that sent me. And he that seeth me
seeth him that sent me. ✠ I am come a
light into the worlde that whosoeuer be-
leueth on me shulde not byde in darck-
nes/and yf any man heare my wordes
and beleue not/I iudge hym not. For
I cam not to iudge the worlde/but to
saue the worlde. He that putteth me
awaye/and receaueth not my wordes/
hath one that iudgeth hym. The wor-
des that I haue spokē shall iudge hym
in the last daye. For I haue not spoken
of my selfe/but my father which sent
me/gaue me a commaundmēt what I
shulde saye/and what I shulde speake.
And I knowe wele that his cõmaund-
ment is lyfe euerlastynge. Whatsoe-
uer I speake therfore/euen as my fa-
ther bode me/so I speake. ✠

The. xiij. Chapter. ✠

that rrb/a
2.p. rrij.a
mar.pvij.a

Before the feast off ester/
whē Jesus knew that his
houre was come/that he
shulde departe out/of this
worlde vnto the father.
Whē he loued his which
were in the worlde/vnto the ende he lo-

sed them. And whē supper was ended/ after that the deuyl had put in the herte of Judas Iscariotes Symons sonne/ to betraye hym. Jesus knowinge that the father had geuen hym all thynges into hys hondes. And that he had come from God ād shuld go to God/ he rose frō supper/ and layde a syde his vpper garmentis/ and tone a towel/ and gyrd hym sylfe. After that powred he water into a vessel/ and began to wasshe hys disciples fete/ ād to wyppe them wyth ye towell/ where with he was gyrde.

Then cam he to Simon Peter. And Peter sayde to hym. Lorde shalt thou wasshe my fete? Jesus answered and sayde vnto hym/ what I do thou wotest not nowe/ thou shalt knowe here after Peter sayd vnto hym/ Thou shalt not wasshe my fete whyll the worlde stondeth. Jesus answered him/ yf I wasshe not thy fete/ thou shalt haue no parte with me. Simō Peter sayde vnto hym. Lorde not my fete only/ but also my hondes/ and my head. Jesus sayde to him/ he that is washed/ nedeth not but to wasshe hys fete/ but is clene euery whyt. And ye are clene/ but not all. For he knewe hys betrayer. Therfore sayde he/ ye are not all clene.

After he had washed their fete/ & receaued his clothes/ and was set doune

agayne he sayde vnto thē/wot ye what
J haue done to you?. ye call me master
and lorde/ & ye saye wel/for so am J: yf
J then youre lorde & master haue wa-
shen youre fete / ye also ought to wa-
she one anothers fete. For J haue geuē
you an ensample/ that ye shulde do as
Mat.x.c. J haue done to you. ¶ Uerely verely
Luc.vj.f. J saye vnto you/the seruaūt is not gre-
ter then his master. Nether the messen
ger greter then he that sent him.

yf ye vnderstōde these thinges hap-
py are ye yf ye do them. J speake not of
you all/J knowe whom J haue chosen
Psal.xl.c But that the scripture be fulfilled/he
that eateth bread wyth me / hath lyfte
vppe his hele agaynste me. Nowe tell
J you before yt come / that when yt is
come to passe/ ye myght beleue that J
Mat.x.d. am he. Uerely verely J saye vnto you:
Luce.x.c he that receaueth whōsoeuer J sende
receaueth me. And he that receaueth
me/receaueth him that sent me.

When Jesus had thus sayde/he was
mat xxvj b troubled in his spirete/ād testifyed sa-
mar xiiij b ynge/ Uerely verely J saye vnto you/
Lu.xxij.b that won of you shall betraye me. Thē
the disciples loked wō on another wo-
tynge of whom he spake. There was
one of hys disciples whych leaned on
Jesus bosome/whom Jesus loued. To
hym beckened Symon Peter /that he

shulde aske who yt was / of whom he spake. Lye then as he leaned on Jesus brest sayde vnto him / Lorde who is yt? Jesus answered / he yt is to whom I gene a soppe / when I haue dypt yt. And he wetted a soppe / and gaue it to Judas Iscariotb Simõs sonne. And after the soppe Satan entred into hym.

Thẽ sayde Jesus vnto hym / that thou wilt do quickly. That wyst no mã at the table for what intẽt he spake vnto him. Some of thẽ thought / because Judas had the bagge / that Jesus had sayd vnto hym / bye those thynges that we haue nede of against the feast / or that he shulde gene some thynge to the poie. As soone then as he had receaued the soppe / he went immediatly out. And yt was night. When he was gone out / Jesus sayde / nowe is the sonne of mã glorifyed: And God is glorified by him. yf God be glorified by him / God shall also glorify hym / in hym syke / and shall strayght waye glorify him.

✠ Weare chyldren / yet a lytel whyle am I with you. ye shal seke me ād as I sayde vnto the Iewes whither I go / thither cã ye not come. Also to you saye I nowe A newe cõmaūdmẽt geue I vnto you / that ye loue to gether / as I haue loued you / that eue so ye loue one another / By this shall all men knowe that

b. to.xiii. b

ye are my disciples/ yf ye shal haue lo-
ue won another. Simō Peter sayd vn-
to him/ lorde whyther goest thou? Je-
sus answered him: whyther I go/ thou can-
not folowe me now/ thou shalt folowe
me afterwardes. ¶ Peter sayde vnto
hym/ lorde why cānot I folowe the no-
we? I wyll geue my lyfe for thy sake.
Jesus answered hym/ Wylt thou geue
mat. xxvj. thy lyfe for my sake? Uerely verely I
mar. xiiij. saye vnto the/ the cocke shal not crowe
Lu. xxij. tyll thou haue denied me thryse.

The. xiiij. Chapter. ✠

LEt not youre hertes be troubled / beleue
in god/ ād so beleue ye in
me. In my fathers house are many mansions. yf
yt were not so/ I wolde haue tolde you
I go to prepare a place for you. I wyll
come agayne/ ād receue you euen vnto
my selfe/ that where I am/ there maye
ye be also. And whither I go ye knowe
ād the waye ye knowe. Thomas sayde
vnto hym/ Lorde we knowe not why-
ther thou goest. Also how is it possible
for vs to knowe the waye? Jesus sayde
vnto him/ I am the waye/ verite ād lyfe.
No man cōmeth vnto the father/ but
by me. yf ye had knowē me ye had kno
wen my father also. And nowe ye kno-

me hym. And ye haue sene hym: for he
sayde vnto hym/Iudas (not Ischarioth)
Lorde what is the cause that thou
wylt manyfest thy selfe vnto vs/and not
vnto the worlde? Iesus answered and
sayde vnto hym/yf eny man loue me/he
will kepe my sayenge. And my father
will loue hym/and we will come vnto hym
and dwell with hym. He that loueth me
not/kepeth not my sayenges. And the
worde which ye here is not myne/but the
fathers which sent me. These thinges
haue I spoken vnto you/beinge yet
present with you. But the holy ghost
whom the father will send in my name/
he shall teach you all thinges/and bringe
all thinges to your remembraunce/what
soeuer I haue sayde vnto you. Peace I
leaue with you/my peace I geue vnto you.
Not as the worlde geueth geue I vnto you.
Let not your hertes be troubled/neither
feare. Ye haue heard how I sayde vnto
you/I go my waye/and come vnto you
agayne. If ye loued me/ye would
verely reioyce/because I sayde I go vnto
the father/for my father is greater then I.
And now I haue told you before the
thinge come to passe/that when it is come
to passe/ye might beleue. Hereafter will
I not talke many wordes with you/for
the prince of this worlde commeth/and
hath nothinge in me. But that the
worlde may knowe that I loue the father/
and as the father gaue me commaunde-
ment/so do I. Arise/let vs go hence.

The xv. Chapter.

I Am the true vyne/and my father is
the husbandman. Euery braunche in
me that beareth not fruite/he taketh
away/and euery braunche that beareth
fruite/he purgeth it/that it may bringe
forth more fruite. Ye are cleane alredy
because of the worde which I haue spoken
vnto you. Dwell in me/and I in you.
As the braunche cannot beare fruite of
it selfe/except it dwell in the vyne/no
more can ye/except ye dwell in me. I am
the vyne/ye are the braunches. He that
dwelleth in me/and I in him/the same
bringeth forth much fruite. For with-
out me can ye do nothinge. Yf a man
dwell not in me/he is cast forth as a
braunche/and is withered/and men
gather them and cast them into the fyre/
and they burne. Yf ye dwell in me/and
my wordes dwell in you/aske what ye
will/and it shall be done vnto you.
Herein is my father glorified/that ye
bringe forth much fruite/and that ye
be made my disciples. As the father
hath loued me/so haue I loued you.
Continue ye in my loue. Yf ye kepe my
commaundementes/ye shall continue in
my loue/euen as I haue kepte my father's
commaundementes/and continue in his
loue. These thinges haue I spoken vnto
you/that my ioye might remayne in you/
and that your ioye might be full. This
is my commaundement/that ye loue one
another/as I haue loued you. Greater
loue hath no man then this/that a man
bestowe his life for his frendes. Ye are
my frendes/yf ye do whatsoeuer I com-
maunde you. Hereafter will I not call
you seruauntes/for the seruaunte knoweth
not what his master doeth. But I haue
called you frendes/for all thinges that I
haue harde of my father/haue I made
knowen vnto you. Ye haue not chosen
me/but I haue chosen you/and ordeyned
you/that ye should goo and bringe forth
fruite/and that your fruite should re-
maine/that whatsoeuer ye shall aske the
father in my name/he may geue it you.
These thinges I commaunde you/that ye
loue one another. Yf the worlde hate you/
ye knowe that it hated me before it hated
you. Yf ye were of the worlde/the worlde
would loue his owne. But because ye are
not of the worlde/but I haue chosen you
out of the worlde/therefore the worlde
hateth you. Remember the wordes that
I haue sayde vnto you/the seruaunte is
not greater then his master. Yf they
haue persecuted me/they will also perse-
cute you. Yf they haue kepte my say-
inge/they will kepe yours also. But all
these thinges will they do vnto you for my
names sake/because they knowe not him
that sent me. Yf I had not come and
spoken vnto them/they had not had sinne.
But now they haue no cloke for their
sinne. He that hateth me/hateth my
father also. Yf I had not done among
them the workes which none other man
did/they had not had sinne. But now
haue they seene and hated both me and
my father. But that the wordes might
be fulfilled that are written in their
lawe/They hated me without a cause.
But when the comforter is come/whom I
will send vnto you from the father/even
the holy ghost which proceedeth of the
father/he shall testifie of me. And ye
shall also beare witnesse/because ye haue
been with me from the beginninge.

The xvi. Chapter.

THese thinges haue I spoken vnto you/
that ye should not be offended. They
shall excommunicate you. Yea the time
shall come/that whosoeuer killeth you/
will thinke that he doeth God seruice
therein. And these thinges will they do
vnto you/because they haue not knowen
the father nor me. But these thinges haue
I told you/that when the time shall come/
ye may remember that I told you of them.
These thinges I sayde not vnto you at the
beginninge/because I was with you. But
now I goo my waye to him that sent me/
and none of you asketh me/whither goo
you? But because I haue told you these
thinges/sorowe hath filled your hertes.
Neuertheles I tell you the trouthe/it is
expedient for you that I goo my waye.
For yf I goo not my waye/the comforter
will not come vnto you. But yf I depart/
I will sende him vnto you. And when he
is come/he will rebuke the worlde of sinne/
and of righteousnesse/and of iudgement.
Of sinne/because they beleue not on me.
Of righteousnesse/because I goo to my
father/and ye shall see me no more. Of
iudgement/because the prince of this
worlde is iudged. I haue yet many thinges
to say vnto you/but ye cannot beare them
now. Howbeit when he is come which is
the spirite of trouthe/he will lead you into
all trouthe. For he will not speake of
himself/but whatsoeuer he shall heare/
that will he speake/and will shewe you
thinges to come. He will glorifie me/for
he will receaue of myne/and will shewe it
vnto you. All thinges that the father hath/
are myne. Therefore sayde I vnto you/
that he will receaue of myne/and will
shewe it vnto you. A litle while and ye
shall not see me/and agayne a litle while
and ye shall see me/because I goo to the
father. Then sayde some of his disciples
among themselues/What is this that he
sayeth vnto vs/A litle while and ye shall
not see me/and agayne a litle while and
ye shall see me/and/because I goo to the
father? They sayde therefore/What is
this that he sayeth/A litle while? We
cannot tell what he speaketh. Iesus
perceaued that they were desirous to aske
him/and sayde vnto them/Do ye enquire
among yourselues of that I sayde/A litle
while and ye shall not see me/and agayne
a litle while and ye shall see me? Verely
verely I say vnto you/that ye shall weepe
and lamente/but the worlde shall reioyce.
And ye shall be sorowfull/but your sorowe
shall be turned into ioye. A woman when
she trauayleth/hath sorowe/because her
houre is come. But as soone as she is
delyuered of the babe/she remembreth no
more the anguish/for ioye that a man is
borne into the worlde. And ye now
therefore haue sorowe/but I will see you
agayne/and your hertes shall reioyce/and
your ioye shall no man take from you.
And in that day shall ye aske me nothinge.
Verely verely I say vnto you/whatsoeuer
ye shall aske the father in my name/he
will geue it you. Hitherto haue ye asked
nothinge in my name. Aske and ye shall
receaue/that your ioye may be full. These
thinges haue I spoken vnto you in
parables. The houre shall come when I
will no more speake vnto you in parables/
but will shewe you plainly of the father.
At that day shall ye aske in my name/and
I say not vnto you that I will pray the
father for you/for the father himself
loueth you/because ye haue loued me/and
haue beleued that I came out from God.
I came out from the father/and am come
into the worlde. Agayne I leaue the
worlde/and goo to the father. His
disciples sayde vnto him/Lo now speakest
thou plainly/and vsest no parables. Now
are we sure that thou knowest all thinges/
and needest not that any man should aske
thee. By this beleue we that thou
camest out from God. Iesus answered
them/Do ye now beleue? Beholde/the
houre cometh/yea and is now come/that
ye shall be scattered euery man to his
owne/and shall leaue me alone. And yet
am I not alone/because the father is with
me. These thinges haue I spoken vnto
you/that in me ye might haue peace.
In the worlde shall ye haue tribulacion/
but be of good comforte/I haue ouercome
the worlde.

The xvij. Chapter.

THese wordes spake Iesus/and lifted
vp his eyes to heauen/and sayde/
Father the houre is come/glorifie thy
sonne/that thy sonne also may glorifie
thee/as thou hast geuen him power ouer
all flesshe/that he should geue eternall
life to as many as thou hast geuen him.
And this is life eternall/that they might
knowe thee the only true God/and Iesus
Christ whom thou hast sent. I haue
glorified thee on the earth/I haue finished
the worke which thou gauest me to do.
And now glorifie thou me father with
thyne owne self/with the glory which I
had with thee before the worlde was.
I haue declared thy name vnto the men
which thou gauest me out of the worlde.
Thine they were/and thou gauest them
me/and they haue kepte thy worde. Now
they knowe that all thinges whatsoeuer
thou hast geuen me/are of thee. For I
haue geuen vnto them the wordes which
thou gauest me/and they haue receaued
them/and haue knowen surely that I came
out from thee/and haue beleued that thou
didest sende me. I praye for them/I praye
not for the worlde/but for them which
thou hast geuen me/for they are thine.
And all myne are thine/and thine are
myne/and I am glorified in them. And
now am I no more in the worlde/but they
are in the worlde/and I come to thee.
Holy father kepe them in thy name which
thou hast geuen me/that they may be one
as we are. While I was with them in the
worlde/I kepte them in thy name which
thou hast geuen me/and I haue kepte them/
and none of them is lost/but the sonne of
perdicion/that the scripture might be
fulfilled. And now come I to thee/and
these thinges I speake in the worlde/that
they might haue my ioye fulfilled in
them. I haue geuen them thy worde/and
the worlde hateth them/because they are
not of the worlde/as I am not of the
worlde. I praye not that thou shouldest
take them out of the worlde/but that thou
shouldest kepe them from euell. They are
not of the worlde/as I am not of the
worlde. Sanctifie them through thy
trouthe/thy worde is trouthe. As thou
hast sent me into the worlde/euen so haue
I also sent them into the worlde. And for
their sakes sanctifie I myself/that they
also might be sanctified through the
trouthe. Neither praye I for these alone/
but for them also which shall beleue on
me through their preachinge/that they all
may be one/as thou father art in me/and
I in thee/that they also may be one in vs/
that the worlde may beleue that thou hast
sent me. And the glory which thou gauest
me/I haue geuen them/that they may be
one/euen as we are one. I in them/and
thou in me/that they may be made perfect
in one/and that the worlde may knowe
that thou hast sent me/and hast loued
them/as thou hast loued me. Father I
will that they whom thou hast geuen me/
be with me where I am/that they may
beholde my glory which thou hast geuen
me/for thou hast loued me before the
foundacion of the worlde was layed. O
righteous father/the worlde hath not
knowen thee/but I haue knowen thee/and
these haue knowen that thou hast sent me.
And I haue declared vnto them thy name/
and will declare it/that the loue wherewith
thou hast loued me/may be in them/and I
in them.

The xviij. Chapter.

WHen Iesus had spoken these
wordes/he went forth with his
disciples ouer the brooke Cedron/where
was a garden/into the which he entred
himself and his disciples. And Iudas
which betrayed him/knewe the place/for
Iesus ofte resorted thither with his
disciples. Iudas then/when he had
receaued a bande of men/and officers of
the hye priestes and Pharisees/came
thither with lanternes and torches and
weapons. Iesus therefore knowinge all
thinges that should come vpon him/went
forth and sayde vnto them/Whom seke
ye? They answered him/Iesus of Nazareth.
Iesus sayde vnto them/I am he. And
Iudas also which betrayed him/stode
among them. As soone then as he had
sayde vnto them/I am he/they went
backwarde and fell to the grounde.
Then asked he them agayne/Whom seke
ye? And they sayde/Iesus of Nazareth.
Iesus answered/I haue told you that I am
he. Yf therefore ye seke me/let these
goo their waye/that the saynge might be
fulfilled which he spake/Of them which
thou gauest me/haue I lost none. Then
Simon Peter which had a sworde/drewe it
and smote the hye priestes seruaunte/and
cut of his right eare. The seruaunte's
name was Malchus. Then sayde Iesus
vnto Peter/Put vp thy sworde into the
sheathe. The cuppe which my father hath
geuen me/shall I not drinke it? Then the
bande of men and the captayne and the
officers of the Iewes toke Iesus and bounde
him/and led him away to Annas first/for
he was father in lawe to Caiphas which
was the hye priest that same yere. Caiphas
was he which gaue counsell to the Iewes/
that it were expedient that one man
should dye for the people. And Simon
Peter followed Iesus/and so did another
disciple. That disciple was knowen vnto
the hye priest/and went in with Iesus into
the hye priestes hall. But Peter stode at
the dore without. Then went out that
other disciple which was knowen vnto the
hye priest/and spake vnto her that kepte
the dore/and brought in Peter. Then
sayde the damsell that kepte the dore vnto
Peter/Arte not thou also one of this
mannes disciples? He sayde/I am not.
And the seruauntes and officers stode there
which had made a fyre of coles/for it was
colde/and warmed themselues. Peter
stode with them and warmed himself.
The hye priest asked Iesus of his disciples
and of his doctrine. Iesus answered him/
I spake openly in the worlde/I euer taught
in the synagoge and in the temple/whither
all the Iewes resorted/and in secrete haue
I spoken nothinge. Why askest thou me?
Aske them which heard me what I haue
spoken vnto them. Beholde/they knowe
what I haue sayde. When he had thus
spoken/one of the officers which stode by/
smote Iesus with the palme of his hande/
and sayde/Answerest thou the hye priest
so? Iesus answered him/Yf I haue spoken
euell/beare witnesse of the euell. But yf
well/why smytest thou me? Annas sente
him bounde vnto Caiphas the hye priest.
And Simon Peter stode and warmed him-
self. They sayde therefore vnto him/Arte
not thou also one of his disciples? He
denyed it/and sayde/I am not. One of the
seruauntes of the hye priest (his kynsman
whose eare Peter cut of) sayde/Did not I
see thee in the garden with him? Peter
denyed it agayne/and immediately the
cocke crewe. Then led they Iesus from
Caiphas vnto the common hall. And it
was early/and they themselues went not
into the common hall/lest they should be
defiled/but that they might eate the
passeouer. Pilate then went out vnto
them/and sayde/What accusacion bringe
ye against this man? They answered and
sayde vnto him/Yf he were not a male-
factour/we would not haue delyuered him
vnto thee. Then sayde Pilate vnto them/
Take ye him and iudge him after your
lawe. The Iewes sayde vnto him/It is not
lawfull for vs to put eny man to death.
That the saynge of Iesus might be fulfilled/
which he spake/signifienge what death he
should dye. Then Pilate entred into the
iudgement hall agayne/and called Iesus/
and sayde vnto him/Arte thou the kinge
of the Iewes? Iesus answered him/Sayest
thou this thinge of thyself/or did other
tell it thee of me? Pilate answered/Am I
a Iewe? Thine owne nacion and the hye
priestes haue delyuered thee vnto me.
What hast thou done? Iesus answered/
My kingdome is not of this worlde. Yf my
kingdome were of this worlde/then would
my seruauntes fight/that I should not be
delyuered to the Iewes. But now is my
kingdome not from hence. Pilate sayde
therefore vnto him/Arte thou a kinge then?
Iesus answered/Thou sayest that I am a
kinge. For this cause was I borne/and for
this cause came I into the worlde/that I
should beare witnesse vnto the trouthe.
Euery one that is of the trouthe/heareth
my voice. Pilate sayde vnto him/What is
trouthe? And when he had sayde this/he
went out agayne vnto the Iewes/and sayde
vnto them/I finde no cause in him at all.
But ye haue a custome that I should
deliuer vnto you one at the passeouer.
Will ye therefore that I deliuer vnto you
the kinge of the Iewes? Then cried they
all agayne/and sayde/Not this man/but
Barrabas. Barrabas was a murderer.

The xix. Chapter.

THen Pilate toke Iesus and scourged
him. And the souldiers platted a
crowne of thornes/and put it on his heade/
and they did on him a purple garment/
and sayde/Hayle kinge of the Iewes/and
smote him with their handes. Pilate
therefore went forth agayne/and sayde
vnto them/Beholde/I bringe him forth to
you/that ye may knowe that I finde no
cause in him. Then came Iesus forth/
wearinge the crowne of thornes/and the
purple garment. And Pilate sayde vnto
them/Beholde the man. When the hye
priestes therefore and officers sawe him/
they cried/sayinge/Crucifie him/crucifie
him. Pilate sayde vnto them/Take ye him
and crucifie him/for I finde no cause in
him. The Iewes answered him/We haue a
lawe/and by our lawe he ought to dye/
because he made himself the sonne of God.
When Pilate therefore heard that saynge/
he was the more afrayde/and went into the
iudgement hall agayne/and sayde vnto
Iesus/Whence art thou? But Iesus gaue
him no answere. Then sayde Pilate vnto
him/Speakest thou not vnto me? Knowest
thou not that I haue power to crucifie
thee/and have power to let thee goo?
Iesus answered/Thou couldest haue no
power at all against me/except it were
geuen thee from aboue. Therefore he that
hath delyuered me vnto thee/hath greater
synne. From thence forth sought Pilate
meanes to let him goo. But the Iewes
cried/sayinge/Yf thou let this man goo/
thou art not Cesars frende. For whosoeuer
maketh himself a kinge/speaketh against
Cesar. When Pilate heard that saynge/
he brought Iesus forth/and sate him down
in the iudgement seate in a place that is
called the pauement/but in the Hebrue
tonge Gabbatha. And it was the euen of
the passeouer/and about the sixte houre.
And he sayde vnto the Iewes/Beholde your
kinge. But they cried away with him/
away with him/crucifie him. Pilate sayde
vnto them/Shall I crucifie your kinge?
The hye priestes answered/We haue no
kinge but Cesar. Then delyuered he him
vnto them to be crucified. And they toke
Iesus and led him away. And he bare his
crosse and went forth into a place called
the place of dead mennes sculles/which is
called in the Hebrue tonge Golgotha/
where they crucified him/and two other
with him/on eche syde one/and Iesus in
the middes. And Pilate wrote a title and
put it on the crosse. And the writinge was
Iesus of Nazareth the kinge of the Iewes.
This title then read many of the Iewes/
for the place where Iesus was crucified
was nye to the citie. And it was written
in Hebrue/Greke/and Latine. Then sayde
the hye priestes of the Iewes to Pilate/
Write not/The kinge of the Iewes/but that
he sayde/I am the kinge of the Iewes.
Pilate answered/What I haue written/I
haue written. Then the souldiers/when
they had crucified Iesus/toke his garmentes
and made foure partes/to eche souldier a
part/and also his coate. The coate was
without seame/wouen from the toppe
throughout. They sayde therefore among
themselues/Let vs not deuide it/but cast
lottes for it whose it shall be/that the
scripture might be fulfilled which sayeth/
They deuided my raymentes among them/
and vpon my vesture did they cast lottes.
These thinges did the souldiers. And
there stode by the crosse of Iesus his
mother/and his mothers sister Mary the
wife of Cleophas/and Mary Magdalene.
When Iesus therefore sawe his mother/and
the disciple stondinge by whom he loued/
he sayde vnto his mother/Woman beholde
thy sonne. Then sayde he to the disciple/
Beholde thy mother. And from that houre
that disciple toke her vnto his owne.
After this/when Iesus knewe that all
thinges were now finished/that the scripture
might be fulfilled/he sayde/I thirste.
There was set a vessell full of vineger.
And they filled a spunge full of vineger/
and put it vpon hyssope/and put it to his
mouthe. When Iesus therefore had
receaued the vineger/he sayde/It is
finished. And he bowed his heade/and
gaue vp the ghost. The Iewes therefore/
because it was the euen/that the bodies
should not remayne vpon the crosse on the
sabbath daye/(for that sabbath daye was
an hye daye)/besought Pilate that their
legges might be broken/and that they might
be taken away. Then came the souldiers/
and brake the legges of the first/and of the
other which was crucified with him. But
when they came to Iesus/and sawe that he
was dead already/they brake not his legges/
but one of the souldiers with a speare
thrust him into the syde/and forthwith
came there out bloude and water. And he
that sawe it/bare recorde/and his recorde
is true/and he knoweth that he sayeth
trouthe/that ye might beleue. For these
thinges were done/that the scripture
should be fulfilled/A bone of him shall not
be broken. And agayne another scripture
sayeth/They shall loke on him whom they
pearced. After this/Ioseph of Arimathia/
(which was a disciple of Iesus/but secretly
for feare of the Iewes) desired Pilate that
he might take away the bodye of Iesus.
And Pilate gaue him leaue. He came
therefore and toke the bodye of Iesus.
There came also Nicodemus/(which at the
first came to Iesus by nyght) and brought
of myrre and aloes/about an hundreth
pounde weight. Then toke they the bodye
of Iesus/and wounde it in lynnen clothes
with the odours/as the manner of the Iewes
is to bury. Now in the place where he was
crucified/there was a garden/and in the
garden a newe sepulchre/wherein was
neuer man yet layed. There laide they
Iesus therefore because of the Iewes
preparinge/for the sepulchre was nye at
hande.

The xx. Chapter.

THe first daye of the weke came Mary
Magdalene early/when it was yet
darke/vnto the sepulchre/and sawe the
stone taken away from the sepulchre.
Then she ranne and came to Simon Peter/
and to the other disciple whom Iesus loued/
and sayde vnto them/They haue taken
away the Lorde out of the sepulchre/and
we cannot tell where they haue layed him.
Peter therefore went forth and that other
disciple/and came to the sepulchre. And
they ranne both together/and that other
disciple did outrunne Peter/and came first
to the sepulchre/and stouped down and
sawe the lynnen clothes lye/yet went he
not in. Then came Simon Peter following
him/and went into the sepulchre/and sawe
the lynnen clothes lye/and the napkin that
was about his heade/not lyinge with the
lynnen clothes/but wrapped together in a
place by himself. Then went in that other
disciple also which came first to the
sepulchre/and he sawe and beleued. For
as yet they knewe not the scripture/that
he must rise agayne from the dead. Then
the disciples went away agayne vnto their
owne. But Mary stode without at the
sepulchre weepinge. And as she wept she
stouped down into the sepulchre/and sawe
two angels in white sytting/the one at the
heade/and the other at the feete/where the
bodye of Iesus had lyen. And they sayde
vnto her/Woman why weepest thou? She
sayde vnto them/Because they haue taken
away my Lorde/and I cannot tell where
they haue layed him. And when she had
thus spoken/she turned herself backwarde/
and sawe Iesus stande/and cowde not tell
that it was Iesus. Iesus sayde vnto her/
Woman why weepest thou? whom seekest
thou? She supposinge that he had been the
gardener/sayde vnto him/Syr/yf thou have
borne him hence/tell me where thou hast
layed him/and I will take him away. Iesus
sayde vnto her/Mary. She turned herself
and sayde vnto him/Rabboni/which is to
say/Master. Iesus sayde vnto her/Touche
me not/for I am not yet ascended to my
father. But goo to my brethren/and say
vnto them/I ascende vnto my father and
your father/and to my God and your God.
Mary Magdalene came and told the disciples
that she had sene the Lorde/and that he
had spoken these thinges vnto her. The
same daye at euen/which was the first daye
of the weke/when the doores were shutte
where the disciples were assembled for
feare of the Iewes/came Iesus and stode in
the middes of them/and sayde vnto them/
Peace be vnto you. And when he had so
sayde/he shewed vnto them his hande and
his syde. Then were the disciples glad
when they sawe the Lorde. Then sayde
Iesus vnto them agayne/Peace be vnto you.
As my father sent me/euen so sende I you.
And when he had breathed on them/he
sayde vnto them/Receaue the holy ghost.
Whosesoeuer synnes ye remyt/they are
remyted vnto them. And whosesoeuer
synnes ye reteyne/they are reteyned.
Thomas one of the twelue/called Didymus/
was not with them when Iesus came. The
other disciples therefore sayde vnto him/
We haue sene the Lorde. But he answered
them/Except I see in his handes the print
of the nayles/and put my finger into the
print of the nayles/and thrust my hande
into his syde/I will not beleue. And after
eight dayes/again his disciples were within/
and Thomas with them. Then came Iesus
when the doores were shutte/and stode in
the middes of them/and sayde/Peace be
vnto you. Then sayde he to Thomas/
Reache hyther thy finger/and beholde my
handes/and reache hyther thy hande/and
thrust it into my syde/and be not faithles/
but beleuing. Thomas answered and sayde
vnto him/My Lorde and my God. Iesus
sayde vnto him/Thomas because thou hast
sene me/thou beleuest. Blessed are they
that haue not sene/and yet haue beleued.
Many other tokens truely did Iesus in the
presence of his disciples/which are not
written in this boke. But these are written
that ye might beleue that Iesus is Christ
the sonne of God/and that in beleuing ye
might have life through his name.

The xxi. Chapter.

AFter this Iesus shewed himself
agayne to the disciples at the see of
Tiberias/and on this wise shewed he him-
self. There were together Simon Peter/
and Thomas called Didymus/and Nathanael
of Cana in Galile/and the sonnes of Zebedee/
and two other of his disciples. Simon Peter
sayde vnto them/I goo a fyshinge. They
sayde vnto him/We also goo with thee.
They went forth and entred into a ship
immediately/and that night they caught
nothinge. But when the morninge was
now come/Iesus stode on the shore/but the
disciples knewe not that it was Iesus.
Then Iesus sayde vnto them/Syrs/haue ye
any meate? They answered him/No.
And he sayde vnto them/Caste out the net
on the right syde of the ship/and ye shall
finde. They caste out therefore/and now
they were not able to drawe it for the
multitude of fyshes. Therefore that
disciple whom Iesus loued/sayde vnto
Peter/It is the Lorde. When Simon Peter
heard that it was the Lorde/he girded his
fyshers coate vnto him/(for he was naked)/
and did caste himself into the see. And the
other disciples came in a litle ship/(for they
were not farre from lande/but as it were
two hundreth cubites)/and drewe the net
with fyshes. As soone then as they were
come to lande/they sawe hote coles there/
and a fysh layed thereon/and bread. Iesus
sayde vnto them/Bringe of the fyshes which
ye haue now caught. Simon Peter went vp
and drewe the net to lande full of great
fyshes/an hundreth and fifty and three.
And for all there were so many/yet was
not the net broken. Iesus sayde vnto them/
Come and dyne. And none of the disciples
durst aske him/Who arte thou? knowinge
that it was the Lorde. Iesus then came
and toke bread and gaue them/and fysh
likewise. This is now the third time that
Iesus shewed himself to his disciples/after
that he was risen from the dead. When
they had dyned/Iesus sayde to Simon Peter/
Simon Iohannes sonne/louest thou me more
then these? He sayde vnto him/Yea Lorde/
thou knowest that I loue thee. He sayde
vnto him/Feede my lambes. He sayde to
him agayne the second time/Simon Iohannes
sonne/louest thou me? He sayde vnto him/
Yea Lorde/thou knowest that I loue thee.
He sayde vnto him/Feede my shepe. He
sayde vnto him the third time/Simon
Iohannes sonne/louest thou me? Peter was
sorowfull because he sayde vnto him the
third time/Louest thou me? and sayde vnto
him/Lorde thou knowest all thinges/thou
knowest that I loue thee. Iesus sayde vnto
him/Feede my shepe. Verely verely I say
vnto thee/when thou wast yonge/thou
girdedest thyself/and walkedest whither
thou wouldest. But when thou shalt be
olde/thou shalt stretche forth thy handes/
and another shall gyrde thee/and lead thee
whither thou wouldest not. This spake he/
signifienge by what death he should glorifie
God. And when he had so spoken/he sayde
vnto him/Folowe me. Then Peter turned
him about/and sawe the disciple whom
Iesus loued folowinge/which also leaned on
his breast at supper/and sayde/Lorde which
is he that betrayeth thee? Peter seinge him
sayde to Iesus/Lorde and what shall this
man do? Iesus sayde vnto him/Yf I will
that he tarye till I come/what is that to
thee? Folowe thou me. Then went this
saynge abrode among the brethren/that
that disciple should not dye. Yet Iesus
sayde not vnto him/He shall not dye/but
Yf I will that he tarye till I come/what is
that to thee? This is that disciple which
testifieth of these thinges/and wrote these
thinges/and we knowe that his witnesse is
true. And there are also many other
thinges which Iesus did/the which yf they
should be written every one/I suppose that
even the worlde it self could not receaue
the bookes that should be written. Amen.

The Actes of the Apostles.

The first Chapter.

THe former treatise haue I made O
Theophilus/of all that Iesus began
both to do and teache/vntill the daye in
the which after that he through the holy
ghost had geuen commaundementes vnto
the apostles whom he had chosen/he was
taken vp/and sate on the right hande of
God/to whom also he shewed himself alyue
after his passion by many infallible tokens/
beinge seene of them by the space of fourty
dayes/and spake of the kingdome of God.
And as touchinge the holy ghost/when he
had assembled them together/he commaunded
them that they should not departe from
Hierusalem/but that they should wayte for
the promes of the father/which (sayde he)
ye haue heard of me. For Iohn truely
baptised with water/but ye shall be
baptised with the holy ghost/not many
dayes hence. When they were come
together therefore/they asked of him/
sayinge/Lorde wilt thou at this time
restore the kingdome vnto Israell? He
answered them/It is not for you to knowe
the times or the houres/which the father
hath put in his owne power. But ye shall
receaue power of the holy ghost which
shall come vpon you/and ye shall be my
witnesses both in Hierusalem/and in all
Iewry/and in Samaria/and vnto the vttmost
parte of the earth. And when he had
spoken these thinges/while they beheld/he
was taken vp/and a cloude received him
out of their sight. And while they loked
stedfastly toward heauen as he went vp/
beholde/two men stode by them in white
apparell/which also sayde/Ye men of
Galile/why stande ye gasinge vp into
heauen? This same Iesus which is taken
vp from you into heauen/shall so come
even as ye haue sene him goo into heauen.
Then returned they vnto Hierusalem from
the hill called Olyuet/which is nye vnto
Hierusalem/a sabbath daye iourney off.
And when they were come in/they went
vp into a parlour where abode both Peter
and Iames/Iohn and Andrew/Philippe and
Thomas/Bartholomew and Matthew/Iames
Alphaeus sonne/and Simon Zelotes/and
Iudas Iames brother. These all continued
with one accorde in prayer and supplicacion
with the wemen/and Mary the mother of
Iesus/and with his brethren. And in those
dayes Peter stode vp in the middes of the
disciples/and sayde (the nombre of names
together was about an hundreth and twenty)/
Men and brethren/this scripture must needes
haue been fulfilled/which the holy ghost
spake before by the mouthe of Dauid/
concerninge Iudas which was guyde to
them that toke Iesus. For he was nombred
with vs/and had fallen to the same office of
the ministracion. This man therefore
purchased a feelde with the rewarde of his
vnrighteousnesse/and when he fell headlonge
he burst asunder in the middes/and all his
bowelles gushed out. And it was knowen
vnto all the inhabiters of Hierusalem/in so
much that the same feelde is called in their
proper tonge Aceldama/that is to say/the
feelde of bloude. For it is written in the
boke of Psalmes/Let his habitacion be
voyde/and let no man dwell therein/and
his office let another take. Wherefore of
these men which haue companyed with vs
all the time that the Lorde Iesus went in
and out among vs/beginninge from the
baptisme of Iohn vnto the same daye that
he was taken vp from vs/must one be
ordeyned to be a witnesse with vs of his
resurrection. And they appointed two/
Ioseph called Barsabas/which was surnamed
Iustus/and Matthias. And they prayed and
sayde/Thou Lorde which knowest the
hertes of all men/shewe whether of these
two thou hast chosen/that he may take
the rowme of this ministracion and
apostleship/from the which Iudas by
transgression fell/that he might goo to his
owne place. And they gaue forth their
lottes/and the lotte fell vpon Matthias/and
he was counted with the eleuen apostles.

The ij. Chapter.

AND when the daye of Pentecost was
come/they were all with one accorde
together in one place. And sodenly there
came a sounde from heauen as of a mighty
wynde blowinge/and it filled all the house
where they were sytting. And there
appeared vnto them clouen tonges like as
of fyre/and it sate vpon eche of them.
And they were all filled with the holy
ghost/and began to speake with other
tonges/as the spirite gaue them vtteraunce.
There were dwellinge at Hierusalem Iewes/
deuout men/out of euery nacion vnder
heauen. And when this was noysed abrode/
the multitude came together/and were
confounded in their myndes/because that
every man heard them speake with his
owne language. They were all amased
therefore/and wondred/sayinge one to
another/Beholde/are not all these which
speake Galileans? And how heare we
then every man our owne tonge wherein we
were borne? Parthians and Medes and
Elamites/and the inhabiters of Mesopotamia/
Iewry and Cappadocia/Pontus and Asia/
Phrygia and Pamphilia/Egipte and the
coostes of Libia which is beside Cyrene/
and strangers of Rome/Iewes and proselytes/
Cretes and Arabians/we haue heard them
speake in our tonges the wonderous workes
of God. They were all amased therefore/
and were in doubte/sayinge one to another/
What meaneth this? Others mocked them/
and sayde/These men are full of swete
wyne. But Peter stode vp with the eleuen/
and lifted vp his voice/and spake vnto them/
Ye men of Iewry/and all ye that dwell at
Hierusalem/be this knowen vnto you/and
herken vnto my wordes. These men are not
dronken as ye suppose/seinge it is but the
thirde houre of the daye. But this is that
which was spoken by the prophet Ioel/
And it shall come to passe in the last dayes/
sayeth God/I will poure out of my spirite
vpon all flesshe/and your sonnes and your
doughters shall prophesie/and your yonge
men shall see visions/and your olde men
shall dreame dreames. And on my seruauntes
and on my handemaydes will I poure out of
my spirite in those dayes/and they shall
prophesie. And I will shewe wonders in
heauen aboue/and tokens in the earth
beneth/bloude and fyre and the vapour of
smoke. The sonne shall be turned into
darkenesse/and the moone into bloude/
before that great and notable daye of the
Lorde come. And it shall come to passe/
that whosoeuer shall call on the name of
the Lorde/shall be saued. Ye men of Israell
heare these wordes. Iesus of Nazareth a
man approued of God among you by
miracles and wonders and tokens which
God did by him in the middes of you/as
ye your selues also knowe/him (I say)
being geuen by the determinate counsell
and foreknowledge of God/ye have taken
and by the hande of vnrighteous men have
crucified and slayne/whom God hath raysed
vp/and loosed the sorowes of death/because
it was not possible that he should be holden
of it. For Dauid speaketh concerninge him/
I foresawe the Lorde alwayes before my
face/for he is on my right hande/that I
should not be moued. Therefore did my
hert reioyce/and my tonge was glad/moreouer
also my flesshe shall rest in hope/because
thou shalt not leaue my soule in hell/
neither shalt thou suffer thine holy one to
se corrupcion. Thou hast shewed me the
wayes of life/thou shalt make me full of
ioye with thy countenaunce. Men and
brethren/let me speake boldly vnto you of
the patriarke Dauid/that he is both dead
and buried/and his sepulchre is with vs vnto
this daye. Therefore seinge he was a
prophet/and knewe that God had sworne
with an othe vnto him/that of the fruite of
his loynes according to the flesshe he would
raise vp Christ to sytte on his seate/he
seinge before spake of the resurrection of
Christ/that his soule was not left in hell/
neither his flesshe did se corrupcion. This
Iesus hath God raysed vp/wherof we all are
witnesses. Therefore being exalted by the
right hande of God/and hauinge receaued
of the father the promes of the holy ghost/
he hath shed forth this which ye now se
and heare. For Dauid is not ascended into
heauen/but he sayeth himself/The Lorde
sayde vnto my Lorde/Sytte thou on my
right hande/vntill I make thine enemyes
thy fote stole. Let all the house of Israell
therefore knowe assuredly/that God hath
made the same Iesus whom ye have crucified/
both Lorde and Christ. When they heard
this/they were pricked in their hertes/and
sayde vnto Peter and to the other apostles/
Men and brethren what shall we do? Peter
sayde vnto them/Repent and be baptised
every one of you in the name of Iesus Christ
for the remyssion of synnes/and ye shall
receaue the gyfte of the holy ghost. For
the promes is made vnto you and to your
children/and to all that are farre off/even
as many as the Lorde our God shall call.
And with many other wordes did he testifie
and exhorte/sayinge/Saue your selues from
this vntoward generacion. Then they that
gladly receaued his wordes were baptised/
and the same daye were added vnto them
about three thousande soules. And they
continued stedfastly in the apostles doctrine
and fellowshippe/and in breakinge of bread
and in prayers. And feare came vpon every
soule/and many wonders and tokens were
done by the apostles. And all that beleued
were together/and had all thinges common/
and solde their possessions and goodes/and
parted them to all men/as every man had
nede. And they continued daily with one
accorde in the temple/and breake bread
from house to house/and did eate their
meate with gladnesse and singlenesse of
hert/prayinge God/and had fauour with all
the people. And the Lorde added to the
congregacion daily such as should be saued.

The iij. Chapter.

PEter and Iohn went vp together into
the temple at the houre of prayer/
which was the nynthe houre. And a certayne
man which was lame from his mothers
wombe/was caried/whom they laide daily at
the gate of the temple which is called
Beautifull/to aske almes of them that
entred into the temple. Who seinge Peter
and Iohn about to goo into the temple/
prayed that he might receaue almes. And
Peter fastened his eyes vpon him with Iohn/
and sayde/Loke on vs. And he gaue heede
vnto them/loking that he should receaue
somwhat of them. Then Peter sayde/Syluer
and golde haue I none/but such as I haue
geue I thee. In the name of Iesus Christ of
Nazareth arise and walke. And he toke him
by the right hande and lifted him vp/and
immediately his feete and ancle bones
receaued strength. And he leaped vp/and
stode/and walked/and entred with them into
the temple/walkinge and leapinge and
prayinge God. And all the people sawe him
walke and prayse God. And they knewe
that it was he which sate for almes at the
Beautifull gate of the temple/and were
filled with wonder and amasement at that
which had happened vnto him. And as the
lame man which was healed held Peter and
Iohn/all the people ranne together vnto
them in the porche that is called Salomons/
and wondred. When Peter sawe this/he
answered vnto the people/Ye men of Israell/
why wonder ye at this? Or why loke ye so
earnestly on vs/as though by our own power
or holynesse we had made this man to walke?
The God of Abraham/and of Isaac/and of
Iacob/the God of our fathers hath glorified
his sonne Iesus/whom ye betrayed and
denyed before the face of Pilate/when he
was determined to let him goo. But ye
denyed the holy one and the

comfortelle/ I will come vnto you.
It is yet a lytell while ād the worlde
seyth me no more/ but ye shall se me.
For I lyue/ād ye shal lyue. That daye
shall ye knowe that I am in my father
and my father in me/ and I in you.
He that hath my cōmaūdmētis & kee-
peth thē/ the same is he that loueth me
and he that loueth me shalbe loued of
my father/ ād I will lone him ād will
shewe myne owne selfe vnto him. Ju-
das sayd vnto hī (not Judas Iscarioth)
lorde what is the cause that thou wylt
shewe thy selfe vnto vs/ & not vnto the
worlde? Jesus answered ād sayde vnto
hym/ If a man loue me ād will kee-
pe my sayinges: my father also will lo-
ue him and we will come vnto him ād
will dwell wyth hym. He that loueth
me not/ kepeth not my sayinges. And
the wordes which ye heare are not my-
ne/ but my fathers which sent me.
Thus haue I spokē vnto you beynge
yet present with you. But that comfor-
ter which is the holy goost (whom my
father wyl sende in my name) shall tea-
che you all thynges/ ād bringe all thyn
ges to youre remembraunce/ whatso-
euer I haue tolde you.
Peace I leue with you/ my peace I
geue vnto you. Not as the worlde ge-
ueth geue I vnto you. Let not youre

herted be greued / nether feare ye: ye
haue herde howe I sayde vnto you / I
go and come agayne vnto you. yf ye lo
ued me / ye wolde hertely reioyce / bycau
se I sayde / I go vnto the father. For the
father is greter then I / ād nowe haue
I shewed you / before yt come / that whē
yt come to passe / ye myght beleue.

Here after will I not talke many
wordes vnto you. For the cheferular
of thys worlde cōmeth / and hath nou-
ght in me. But that the worlde maye
knowe that I loue my father. And as
my father gaue me cōmaundmēt / euen
so do I. ¶ Ryse let vs go hence.

The.xv. Chapter. ✠

I Am the true vyne / and my
father is an husband mā /
Euery braunche that bea-
reth not frute in me. he
will take awaye. And eue
ry braūche that beareth fru
te will he pourge that yt maye bringe
moare frute / Nowe are ye cleane / by
the meanes of the wordes which I ha-
ue spoken vnto you / Byde in me / & I in
you / As the braunche cānot beare frute
of yt selfe excepte yt byde in the vynet
no more cā ye excepte ye abyde in me.

I am the vyne / ād ye are the braun-
ches / he that abydeth in me / & I in him
the same bringeth forth moche frute.

For wythout me can ye do nothynge/ Yf a man byde not in me/ he is cast forthe as a braūche he/and is wydered/and men gather them/ and cast them in to Mat. xxj. the fyre/and they burne. Yf ye byde in Joā. xv. me/and my wordes also byde in you/ aske what ye will/and it shalbe geuen you. ✠ Herein is my father glorifyed that ye beare moche frute/and be made my disciples.

As my father hath loued me/euen so haue I loued you/ Cōtinue in my loue/ yf ye shall kepe my cōmaundmēts/ye shall byde in my loue/ euen as I haue kept my fathers cōmaūdmēts/& byde in hys loue/ These thyngis haue I spoken vnto you/ that my ioye myght remayne in you/& that youre ioye might Ephe. v. a be ful. ✠ This is my cōmaūdmēt/that Joā. xv. b ye loue to gether as I loued you. Greter loue thē this hath no mā/then that Joā. xv. c. and. xiij. d. a mā bestowe his lyfe for his frendes/ ye are my frendes/ yf ye do whatsoeuer I cōmaūde you. Hence forth call I you not seruaūtis. For the seruaūt knoweth not what his lorde weth But you haue I called frendes. For all thyngis that I haue herde of my father/ I haue opēned to you. ye haue not chosen me/ but I haue chosen you/ and ordeyned you that ye go/and bynge forthe frute/ & that youre frute remayne/ that what

fruite ye shall asse of my father in my
name he shulde geue yt you. ✠
✠ This commaunde I you/that ye lo- j.ioh.iij.d
ue to gether/yf the world hate you/ye and.viij.d
know we that ye hated me before it hated
you. yf ye were of the worlde/the worl-
de wolde lone hys owne / Because ye
are not of the worlde/but I haue chos-
en you out of the worlde/therfore ha-
teth you the worlde. Remember my say- Mat.x.e.
inge/that I sayde vnto you/the seruau- mar.xviij
te is not greter then his lorde/yf they
haue persecuted me/so wyll they perse
cute you/yf they haue kept my saying/
so wyll they kepe youres.
But all these thinges wyll they do vn
to you for my names sake because they
haue not knowē him that sent me. yf I
had not come ād spokē vnto them they
shulde haue no synne/but now we haue
they no thynge to clocke their synne
withal. He that hateth me/hateth my
father. yf I had not done workes amōg
thē which none other man did/they
shulde be wythoute synne / But nowe
haue they sene/and yet haue hated bo-
the me ād my father. Euen that the say
inge myght be fulfylled that is writen psal.xxxiiij
in their lawe. They hated me with out
a cause. ✠ ✠ But when the confortor
is come whom I wyll sende vnto you
from the father/which is the spirite of

Mat. xxiiij gheritie/ which proceadeth of the father
he shal testifye of me/ And ye shal bere
witnes also / be cause ye haue bene
with me from the begynnynge.

Mat. xxiiij

The xvj. Chapter.



Hese thyngis haue I spoke
vnto you because ye shul-
de not be hurte in youre
fayth. They shall excom-
municat you / yee the ty-
me shall come / that who-
soeuer killeth you/ will thynke that he
doth God true seruice. And suche thyn-
gis will they do vnto you because they
haue not knowē the father/ nether me.
These thyngis haue I tolde you/
that when that houre is come/ ye shul-
de remēber them that I tolde you so. ✠
These thingis sayde I not vnto you at
the begynninge/ because I was present
with you.

✠ But nowe go I my waye to him/
that sent me/ ād none of you asketh me
whither goest thou? but be cause I ha-
ue sayde suche thynges vnto you/ you-
re hertes are full of sorowe Neuerthe-
lesse I tell you the trueth it is expedīt
for you that I go away. For yf I go not
awaye / that comforter will not come
vnto you. yf I departe I will sende
hym vnto you / And when he is come/
he will rebuke the worlde of synne/ād

of rightwelnes/and of iudgement: Of
syne/because they belene not on me/
Of rightwelnes/because I go to my fa
ther/& ye shall se me no moare: And of
iudgement/because the chefe ruler of
this worlde/is iudged alredy.
I haue yet many thyngis to saye vn
to you/but ye cānot beare them awaye
nowe. When he is wonys come (I mea
ne the spyrete of verytie) he wyll leade
you into all trueth. He shal not speake
of hym selfe/but whatsoeuer he shall
heare/that shall he speake/and he wyl
shewe you thyngis to come. He shall
glorifie me/for he shall receaue of myne
/& shall shewe vnto you. All thinges
that my father hath are myne. Therfo
re sayd I vnto you that he shal take of
myne/and shewe vnto you.
¶ After a whyle ye shall not se me/
ād agayne after a whyle ye shal se me.
For I go to my father/Then sayd some
of his disciples betwene them selues/
what is this that he sayeth vnto vs/af
ter a whyle ye shal not se me/ād agayn
e after a whyle ye shall se me/ād that
I go to my father? They sayde therfo
re/What is this that he sayth after a
whyle? We cānot tell what he sayth Je
sus perceaued that they wolde aske hi/
and sayde vnto them. This is it that ye
enquire of betwene youre selues/that

I sayd/after a whyle ye shall not se me
and agayne after a whyle ye shall se me.
Verely verely I saye vnto you ye shall
wepe and lament/and the worlde shall
reioyce: ye shall sorowe/ but youre so-
rowe shalbe tourned to ioye.

A woman when she trauayleth hath
sorowe/because her houre is come: but
as sone as she is deliuered of her chyl-
de she remembreth no moare her anguy-
she/for ioye that a man is borne into
the worlde: And ye nowe are in sorowe
but I will se you agayne/and youre her-
tes shall reioyce / and youre ioye shall
no man take from you. ✠ And in that
mat.vij.a and.xxj.c mar.xj.c. Luc.xj.b Jacob.j.a daye shal ye aske me no question. ✠ Ve-
rely verely I saye vnto you/ whatsoe-
uer ye shal aske the father in my name
he wyll geue yt you/hetherto haue ye
aske no thinge in myname/Aske/and ye
shall receaue yt/that youre ioye maye
be full. These thyngis haue I spoken
vnto you in prouerbes. The tyme wyll
come when I shall spake no moare to
you in prouerbes/but I shall shew you
playnly fro my father. At that daye sh-
all ye aske in myne name. And I saye
not vnto you that I wyll speake vnto
my father for you. For my father him
selfe louyth you/because ye haue loued
me/and beleue that I cam out frō god/
I went out from the father / and cam

into the worlde/ Ageine the worlde agayne/ And go to the father. His disciples
saye vnto hym. Lo now speakest thou playnly/ & thou vsest no prouerbe. Nowe
we knowe we that thou vnderstondest all thynges and needest not that eny man
shulde aske the eny question. Therfore
beleue we that thou camest frō god. ✠ mat. xxvj.
Jesus answered them. Nowe ye do be- mar. xiiij.
leue/ Beholde the houre draweth nye/
and is alredy come/ that ye shalbe scat-
tered euery man his wayes/ & shall lea-
ue me alone. And yet am I not alone.
For my father is with me.

These wordes haue I spoken vnto
you that in me ye myght haue peace/
In the worlde shall ye haue trybulacti-
on/ but be of good chere/ I haue ouer-
come the worlde.

The.xvij. Chapter. ✠

THese wordes spake Jesus
and lyfte vppe his eyes
to heauē/ ād sayde/ father
the houre is come/ glorify thy sonne that thy sonne
maye glorify the. As
thou hast geuen hym power ouer all
flesshe that he shulde geue eternall lyfe
to as many as thou hast geuen hym/
This is lyfe eternall that they myght
knowe the that only very god. ād whō
thou hast sent Jesus Christe.

I haue glorified the on the erth. I haue fynyshed the worke which thou gauest me to do. And nowe glorifyme thou father in thyne owne presence/ with the glory which I had with the/ yer the world was. I haue declared thy name vnto the men which thou gauest me out of the worlde. Thyne they were and thou hast geuē them me / & they haue kept thy sayinges. Nowe haue they knowen that all thynges whatsoeuer thou hast geuē me/ are of the. For I haue geuē vnto them the wordes which thou gauest me/ and they haue receaued them/ and haue knowen surely that I came out from the / and haue beleued that thou diddest send me.

I praye for thē/ I praye not for the worlde/ but for them which thou hast geuen me / for they are thyne / and all myne are thyne / and thyne are myne/ and I am glorifyed in them/ And nowe am I no more in the worlde/ but they are in the worlde/ and I come to the. ✠ Holy father kepe in thyne owne name them which thou hast geuē me/ that they maye be one as we are. Whil I was with them in the worlde/ I kepte them in thy name / Those that thou gauest me/ haue I kepte / and none of thē is lost/ but that lost chylde/ that the scripture myght be fulfylled.

Psal. 108. b

Nowe come I to the/ and these thyn-
ges speake I in the worlde that they
myght have myne ioye fulfilled in them/ I have
geuen them thy doctryne/ and the
worlde hath hated them/ because they
are not of the worlde/ euen as I am not
of the worlde. I desyre not that thou
shuldest take them out of the worlde/ but
that thou kepest them from euyll. They
are not of the worlde/ as I myself am
not of the worlde. Sanctify them in thy
trueth. Thy saynge is treuth. As thou
biddest send me in to the worlde/ euen
so have I sent them into the worlde And
for their sakes sanctify I my selfe/ that
they also myght be sanctified in thy
trueth.

I praye not for them alone/ but for
them also which shall beleue on me thor-
rowe their preachynge/ that they all
maye be one/ as thou father arte in me
and I in the/ that they maye be also
one in vs/ that the worlde maye beleue
that thou hast sent me. And that glory
that thou gauest me I have geuen them
that they maye be one/ as we are one.
I am in them and thou arte in me/ that
they maye be made perfecte in one/
and that the worlde maye knowe that
thou hast sent me/ and hast loued them
as thou hast loued me.

Father I will that they which thou

hast geuē me / be with me where I am
that they maye se my glorye which thou
hast geuē me. For thou hast loued me
before the makynge off the worlde / O
ryghteous father the worlde hath
not knowen the / but I haue knowen
the / and these haue knowen that thou
hast sent me. And I haue declared vn-
to them thy name / and will declare it
that the loue wher with thou louedst
me / be in thē / and that I be in them.

The .xviij. Chapter. ✠

mat.xxvj.c
mar.xiiij.c
Lu.xxij.d

When Jesus had spokē these
worldes / he went forth
with hys disciples ouer
the broke Cedron: whe-
re was a garden / vnto the
which he entred with his
disciples. (Judas also which betrayed
hym knewe the place / for Jesus often
tymes resorted thither with his disci-
ples) Judas thē after he had receaued
a bonde off men: and ministers off the
hye prestes and of the pharises cā thi-
ther with lanternes / and fyerbrondes / and
weapens. Thē Jesus knowynge all thin
ges that shulde come on him / wēt forth
and sayde vnto them / whom seke ye?
They answered hym: Jesus off Naza-
reth. Jesus sayde vnto them / I am he.
Judas also which betrayed him sto-
de by with thē. As sooneas he had sayd

vnto the I am he/they wēt backe wardes ād fell to the grounde. He asked the agayne/whome seke ye? They sayde/ Jesus of Nazareth. Jesus answered/I saye be vnto you I am he. If ye seke me let these go their wayes/That the sayinge might be fulfylled/which he spake/of them which thou gauest me I lost not one.

Simon Peter had a sweard/and drue hym out/ād smote the hye prestes seruaunt ād cut of hys right eare. The seruauntes name was Malchus. Then sayde Jesus vnto Peter/put vppe thy sweorde in to the sheath/shall I not drynke of the cuppe which my father hath genē me? Then the cōpany/ād the Capitayne/and the ministers of the Iewes/toke Jesus and bounde hym and ledde him awaye to Anna fyrst: For he was fatherelawe vnto Caiphas/which was the hye priest that same yeare Caiphas was he that gaue counsell to the Iewes that it was expedient that one man shulde dye for the people.

Simon Peter folowed Jesus/ād another disciple/that disciple was knowen of the hye preste/and wēt in with Jesus in to the pallys of the hye preste Peter stode at the dore with out Then wēt out that other disciple which was knowen vnto the hye preste/and spake

mat.xxvj. mar.xiiij.g Luc.xxij.k to the damsell that kept the doze / and brought in Peter. Then sayde the damsell that kept the doze vnto Peter / Arte not thou one of this mannes disciples? he sayde / I am not. The seruantes and the ministers stode there and had made a fyre of coles. For yt was colde / and they warmed them selues. Peter also stode amonge them and warmed hym selfe.

The hye preste asked Iesus of his disciples / and of his doctrine. Iesus answered him / I spake openly in the worlde. I euer taught in the synagoge and in the temple whither all the Iewes resorted / and in secrete haue I sayde nothynge / why askest thou me? Aske them which herde me what I sayed vnto them. Beholde they can tell what I sayde. When he had thus spoken / one of the ministers which stode by / smote Iesus on the face sayinge Answerest thou the

mat.xxvj. k hye preste so? Iesus answered hym / yf
mar.xiiij. k I haue euyll spoken / beare witnes of
Luc.xxij. k the euyll / yf I haue well spoken / why smytest thou me? Annas sent hym bounde vnto Cayphas the hye preste.

mat.xxvj. Simon Peter stode and warmed him
Mar.xiiij. like / and they sayde vnto hym / Arte not
Luc.xxij. k thou also one of his disciples? he denyed yt / and sayde / I am not. One of the seruauntes of the hye preste / his ko-

yprus hafe are Petus knate or stryke
vnto hym/did not Jfe the in the gardē
with hym? Peter denyed ye agayne &
forwardly the cocke crewe.

Then led they Jesus from Caiphas mat.xxvij
into the house of iudgement. It was in mar.xv.a.
the mornynge/ and they them selues luc.xxij.
went not in to the iudgemēt house lest
they shulde be defyled/ but that they
myght eate Pasche. Pylate then went
vnto vnto thē and sayde/ What accusa-
cion bynge ye agaynst this mā? They
answered and sayd vnto hym/ Jf he we
re not an euyll doer/ we walde not ha-
ue delyuered hym vnto the. Then sayd
Pylate vnto them/ take hym vnto you
and iudge him after youre owne lawe
The Iewes sayde vnto hym. It ys not mat.xx.c
lawfull for vs to put eny man to deeth
That the wordes of Jesus myght be- mat.xx.c
fulfylled wyche he spake/ signifyinge
what deeth he shulde dye.

Then Pylate entred into the iudge- mat.xxvij
ment house agayne/ and called Jesus mar.xviij
and sayd vnto him/ Arte thou kynge of luc.xxiij.
the Iewes? Jesus answered/ sayde thou
that of thy selfe/ or did other tell yt the
of me? Pylate answered/ Am Ja Iewe?
Thyne owne nacion and the hye
Preestes haue delyuered the vnto me. What
hast thou done? Jesus answered my
kyngdome is not of this worlde. yf my

kyngdom were of this worlde the wold
his seruauntes fuerly fight/that I
shuld not be deliuered to the Iewes/but
nowe is my kyngdome not from hen-
ce. Pylate sayde vnto hym/Arte thou a
kynge then? Iesus answered/Thou sa-
yest that I am a kynge. For this cause
was I borne/and for this cause cam I in
to the worlde/that I shuld beare wit-
nes vnto the trueth. All that are of the
trueth heare my voyce. Pylate sayde
vnto hym/what is the trueth.

And when he had sayd that/he went
out agayne vnto the Iewes/and sayde
vnto them/I fynde in hym no cause at
all. Ye haue a custome amonge you/that
I shuld deliuer you one loose at
Easter/will ye then that I loose vnto you the
kynge of the Iewes? Then cryed they
all agayne/sayinge/not hym but Bara-
bas. Barabas was a Robber.

The xix. Chapter.

Then Pylate toke Iesus/ and
scourged hym. And
the soudiers wounde a crow
of thornes and put it
on his head And they did
on hym a purple garment
and sayd/hayle kynge of the Iewes And
they smote hym with their faces. Pylate went
forth agayne/and sayde vnto them/be-
holde I bringe hym forth to you/that

ye maye knowe that I fynde no faute
in hym. Then cā Jesus forth the mēbrym
ge a croune of thornes & a robe of purp
ple. And Pylate sayd vnto the/Beholde
the man. Whē the hye prestes and mi
nysters sawe hym/they cryed sayinge/
crucify hym/crucify hym. Pylate sayde
vnto them/Take ye hym and crucify him
for I fynde no cause in hym. The Iewes
answered him/We have a lawe/and by
our lawe he ought to dye/ bycause he
made hym selfe the sonne of God.

When Pylate herde that sayinge he
was the more afrayde/and went agayn
ne in to the iudgment house/and sayde
vnto Jesus/whence arte thou? Jesus
gaue hym none answere. Then sayde
Pylate vnto hym/Speakest thou not
vnto me/knowest thou not that I ha
ue power to crucify the/& have power
to loose the? Jesus answered/Thou shu
dest have no power at all agaynst me/
except it were geuen vnto the from abo
ue. Therfore he that delyuered me vn
to the/hath more synne than the. And
fro thence forth Pylate meaned to loo
se him/but the Iewes cryed sayinge/yf
thou let hym go/thou arte not Cesars
frende. Who soeuer maketh hym selfe
a kynge/is agaynst Cesar.

When Pylate herde that sayinge he
brought Jesus forth/and sate downe to

gene sentence/in a place called the pauemēt/But in the hebrue tonge/Gabbatha. (ye was the sadoth euen whych falleth in the ester feest/and aboute the sixte houre). And he sayde vnto the iewes: Beholde youre kynge: They cryed/away with hym/away with hym Crucify hym. Pylate sayde vnto them Shal I crucify youre kynge? The hye preestes answered: We haue no kynge but Cesar. Then delyuered he hym vnto them to be crucified.

mat. xxvij. And they toke Jesus and ledde him a-
mar. xv. b. waye. And he bare hys crosse/and went
Luc. xxiij. forth into a place called the place of dead mennes sculles (whych is named in hebrue/Golgatha) where they crucifyed him And with him two other: on ether syde won/and Jesus in the middes Pylate wrote his title/and put yt on the crosse: The writinge was/Jesus of nazareth/kynge of the iewes. This title red many of the iewes For the place where Jesus was crucified/was nye to the cite. And yt was written in hebrue/greke and latyn. Then sayde the hye preestes of the iewes to Pylate write not/kynge of the iewes: but that he sayde/I am kynge of the iewes. Pylate answered: what I haue written haue I written.

mat. xxvij The soudiers/when they had cruci-

ded Jesus/to be his garmentis/ & made .xb. fo
de foure parties/to euery souldier a part. Luc. xxiij.
te/ and also hys coote. The coote was
with out seme wouē wypō thois we/ & dō
thozowe. And they sayde wonte ane-
ther. Let vs not deuyde yt but cast lot-
tes who shal haue yt That the scripture
te myght be fulfilled which sayeth They psal. xxi. c
parted my rayment amonge them/ and
on my coote did cast lottes. And the sol
diers did so the thynges in dede.

There stode by the crosse of Jesus
hys mother/ and hys mothers sister/
Mary the wyfe of Cleophas/ and Ma
ry magdalene. When Jesus sawe hys
mother/ & the disciple stondynge whō
he loued/ he sayde vnto hys mother.
Woman behalde thy sonne. Thē sayde
he to the disciple behalde thy mother.
And from that houre the disciple toke
her for his owne.

After that whē Jesus perceaued that
all thynges were perfourmed/ that the
scripture myght be fulfylled/ he sayde. psal. lxix
I thyrst. There stode a dessel full of be-
negre by. They filled a spounge with be
negre/ and wonde peabout with yssope/
& put yt to his mouth. As soone as
Jesus had receaued of the benegre/ he
sayde Jesus Cymeth/ and bowed hys
head/ and gaue vppe the goost.

The Jewes thē be cause yt was the

Sabboth euē that the bodies shuld not re
mayne apō the crosse on the sabboth da-
ye (For that sabboth daye was an hye
daye) besought Pylate that their legs
myght be broke & that they myght
be take doune. Thē cā the soudiers ād
brake the legges of the fyrst / ād of the
other which was crucified with Jesus
With̄ they cam to Jesus and sawe that
he was dead alredy / they brake not his
legges: but one of the soudiers with a
spere / thrust hym in to the syde / and
forth with thē there out blode & water
And he that sawe it bore recorde / ād
his recorde is true. And he knoweth
that he sayth trueth that ye myght bele-
ue also. These thinges were done that
the scripture shulde be fulfilled: ye shal
not breake a bone of hym. And agayne
another scripture sayeth: They shal loke
on hym / whom they pearsed.

After that / Joseph of Arramathia
(which was a disciple of Jesus but se-
cretly for feare of the Iewes) besought
Pylate that he myght take doune the
body of Jesus. And Pylate gaue hym
licence. And there cā also Nicodemus
which at the begynnynge cā to Jesus
by nyght / ād brought a mixture ād aloes
myngled to gether / about an hundred
pounde. Then toke they the bo
dy of Jesus and wounde it in lynnen clo-



The xx. Chapter.

The vtas we after the Sabbath rest. &
early vpe cam Mary Magdalen. erimi.
ne
ertly whē it was yet
ke
ntrake vnto the sepulchre
and saw the stone taken
ne
re from the sepulchre.
Then she ranne/and came to Simon Pe-
ter/and to the other disciple whom Je-
sus loued/and sayde vnto them: They
haue taken away the Lorde out of the
sepulchre and we cannot tell where they
haue layde him. Peter went forth and
that other disciple/and came vnto the se-
pulchre. Then ranne both two togither
and that other disciple did outrunne Pe-
ter/and came first to the sepulchre. And
he stouped downe and sawe the linnen
clothes/yet went he not in. Then came
Simon Peter folowynge him/and went
into the sepulchre/and sawe the linnen
clothes lye/and the napkyn that was
about his head not lyinge with the
linnen clothes/but wrapped together

ther place by ye self. Then went in also
that other disciple whych came fyrst to
the sepulchre/and he sawe/and beleved
For as yet they knewe not the scripture
that he shulde ryse agayne from
deeth. And the disciples went awaye
agayne vnto their owne home.

mat.xxviij. mar.xvj. luce.xxiiij. But Mary stode without at the sepul- C
chre weping: As she wept/she bowed
her self into the sepulchre & sawe two
Angels clothed in whyte/sitting the one
at the head/and the other at the fete/
where they had layde the body of Je-
sus. They sayde vnto her: woman why
wepest thou? She sayde vnto them:
They have taken awaye my lorde/and
I wote not where they have layde him
When she had thus sayde/she turned
her self backe & sawe Jesus stondyng
there/and knewe not that it was Jesus.
Jesus sayde vnto her: woman why we-
pest thou/whom seekest thou? She sup- D
posynge that he had bene the gardener
sayde vnto hym: Syr yf thou have bo-
re hym hence tell me where thou hast
layde hym/& I will take hym awaye.
Jesus sayde vnto her: Mary. She tur-
ned her self/& sayde vnto him: Rabo-
ni which is to saye master. Jesus sayde
vnto her: touche me not/for I have not
yet ascended to my father. But go thou
vnto my brethren and saye vnto them/ I

gyftenbe vnto my father/ and your father/ and my God/ and your God. Mary magdalene cam/ and tolde the disciples that she had seene the lorde/ and that he had spoken soche thinges vnto her. ¶ The same daye at euyn/ whych was the fyrst daye of the weke/ and where the doores were shut/ where the disciples were assembled for feare of the iewes/ cam Iesus and stode in the myddes/ and sayde vnto them/ peace be with you. And when he had so sayde/ he shewed vnto them bothe his handes and his fete/ and sayde. Then were the disciples glad when they sawe the lorde. he sayde vnto them agayne/ peace be with you. As my father sente me/ euen so sende I you. And he had sayde that he blewe on them/ and sayde vnto them Receaue the holy goost: whosoeuers synnes ye remyt/ they are remitted vnto them And whosoeuers synnes ye retayne/ they are retayned.

¶ Thomas one of the twelue called didimus/ was not with them whē Iesus cā. The other disciples sayd vnto him: we haue seene the lorde. And he sayde vnto them: except I se in his handes the prynt of the nayles/ and put my fynger in the holes of the nayles/ and thrust my hōde into his syde/ I will not beleue

And after. viij. dayes agayne/ the dis-

a mat. xxviij. b mar. xvj. c luc. xxiiij. d. j. co. xv. e

f

g

disciples were with in/ and Thomas was with them. Jesus came when the doores were shet/ and stode in the myddes and sayde: peace be with you.

Then sayde he to Thomas: put thy finger here/ and se my handes/ and put forth thy hande and thrust ye in to my syde/ and be not wilfull but fayethfull. Thomas answered and sayde vnto hym/ my lorde/ and my God. Jesus sayde vnto hym: Thomas because thou hast sene me/ therfore hast thou beleved: happy are they that haue not sene me/ and yet haue beleved.

And many other signes did Jesus in the presence of his disciples which are not written in this boke. These are written that ye myght beleue that Jesus is Christ the sonne of God and that ye in beleuinge myght haue life thorow his name. ✠ The. xxi. Chapter. ✠

After that Jesus shewed hym selfe agayne at the see of Tyberias. And on this wyse shewed he hym selfe. There were to gether Simon Peter/ and Thomas/ which is called Didimus: and Nathanael of Cana a cite off galile/ and the sonnes of zebedee/ and two other of the disciples/ Simon Peter sayde vnto them/ I go a fyshynge. They sayde

wyth hym: we also with the ship
They went their ways in entered
a shippe straught wayes / & that night
caught they no thinge. And
when the morn
inge was now come / Jesus stode on
the shore / howbeit the disciples
knewe not that it was Jesus. Jesus
sayde vnto them / Children / haue ye ought
eaten? They answered vnto him. And
he sayde vnto them / Cast out the net
on the right syde of the shippe / and ye
shall fynde. They cast out / and anon
they were not able to draw it for the
multitude of fyshes.

Then sayde that disciple whom Jesus
loued vnto Peter / It is the Lord. When
Simon Peter herde that it was the Lord
he girde his mantell vnto him (for he
was naked) and sprange into the see.
The other disciples came by shippe / for
they were not farre from londe / but
as it were two hondred cubites / and
they drewe the net with fyshes. As soo
ne as they were come to londe / they
sawe hot coles layde and fyshe layde
ther on / and bread. Jesus sayde vnto
them / Bringe of the fyshes which ye ha
ue now caught. Simon Peter steped
forthe and drewe the net to londe full
of greate fyshes / an hondred and .liij.
And for all there were so many / yet
was not the net broke. Jesus sayde vnto

thy thinges and dyne. And none of the disciples durst aske hym: what arte thou? For they knewe that it was the lorde. Iesus then came and toke breed/ & gaue them/ & fysshe lykewyse. And this is nowe the thyrde tyme that Iesus apeared to his disciples/ after that he was risen from deeth.

When they had dyned/ Iesus sayde to Symō Peter/ Simon Ioāna/ louest thou me more than these? He sayde vnto hym/ ye lorde/ thou knowest/ that I louer the. He sayde vnto hym/ fede my lābes. He sayde to him agayne the seconde tyme: Simon Ioanna/ louest thou me? He sayde vnto hym/ ye lorde thou knowest that I loue the. He sayde vnto him/ fede my shepe. He sayde vnto him the thyrde tyme/ Simō Ioanna/ louest thou me? Peter sorowed because he sayde the thyrde tyme/ louest thou me/ & sayde vnto hym/ Lorde thou knowest all thinges thou knowest that I loue the. Iesus sayde vnto hym/ fede my shepe.

Ioh. 13. Verely verely I saye vnto the/ when thou wast younge thou gerdedst thy selfe and walkedst whyther thou wouldest but whē thou arte olde/ thou shalt stretche forthe thy handes/ & another shall gyrde the and leade the whyther thou wouldest not. That spake he signifyinge by whatdeeth he shulde glorifye God.

Here endeth the Gospell of Sayncte Jhon.

The Actes / off The Apostles.

The first Chapter.



The first treatyse / (were fore Theophylus) I haue writtē of all that Jesus bega to do & teache vntyl the daye he was take vp after that he thorowe the holy goost had geue cōmaundmentis vnto the apostles / whom he chose to whom also he shewed hym self alyue after his passion by many tokēs / apered vnto them .xl. dayes / and spake vnto the of the kyngdom of God / and gathered them to gether / and cōmaunded them that they shulde not departe frō Jerusalem / but to wayte for the promys of the father wherof ye haue herde of me For Jhon baptised with water / but ye shalbe baptised with the holy goost ād that within this fewe dayes.

Judas James sone. These all continued
with one accorde/in prayer/ād supplica
cion with the wemen/& Mary the mo-
ther of Jesu. And with his brethren.
¶ And in those dayes Peter stode vp
in the myddes of the disciples ād saye
(The noumbre of names were aboute
an hondreth ād twenty) ye men ād bre-
thren/this scripture must nedis be ful-
filled which the holy goost thorow the
psal.xl. c mouth of Dauid spake before of Iu-
Joā.xviij. das/which was gyde to them that to-
ke Jesus. For he was noumbred with
vs ād obtayned fellowshyp in this mi-
nistracion. And he hath nowe possessed
a plot of grounde with the rewarde of
mat.xxvij iniquyte. And when he was hanged/
brast a sondre in the myddes/ād all his
bowels gushed out. And it is knowen
vnto all the inhabiters of Jerusalem.
In so moche that that felde is called in
theyr mother tonge/ Acheldema/ that
is to saye the bloudy felde.
psal. lxviij Je is writen in the boke of psalmes v
Let his habitacion be voyde/ and no man
psal cxix b dwellynge therin/and lyys bysshoprye
Let another take. Wherfore of these
men/which haue companyed with vs
(all the tyme that the lorde Jesus went
out and in amonge vs/begynnynge at
the baptym of Jhon vnto that same
daye that he was taken vp from vs)

muſt one be ordeyned to be a wytneſſ/ with vs of his reſurrection.

And they apoynted two: Joſeph called Barſabas (whoſe ſyrname was Juſtus) ād Matthias. And they prayed ſayinge/ Thou lorde wh̄che knoweſt the hertes of all men/ ſhewe wh̄ether thou haſt chosen of theſe two/ that the one maye take the rowme of this miniſtracion/ ād apoſtleſhippe from the wh̄ich Judas by trāſgreſſion fell/ that he myght go to his owne place. And they gaue forth their lottes/ and the lot fell on Matthias. And he was counted wyth the eleuen apoſtles. ✠

The.ii. Chapter. ✠

When the fifte the day was come/ they were all with one accorde gathered together in won place. And ſodenly there came a ſounde from heauen as yᵗ had bene the commynge off a myghty wynde ād yᵗ filled all the houſſe where they ſate. And there apered vnto them eleuen tonges/ as they had bene fyre/ and yᵗ ſate apon euche off them/ and they were all fylled wyth the holy goſt/ and began to ſpeake wyth other tonges/ euen as the ſpirite gaue them vtterāunce.

There were dwellinge at Jeruſalem

Iewes/deuoute men/which were of all
nacions vnder heauē. When this was
noysed aboute/the multitude cam to ge
ther/& were astonyed/because that eue
ry man herde them speake in his owne
tonge. They wondred all and marue-
led sayinge amonge them selues/ Lo-
ke are not all these which speake of ga
lyle? And howe heare we euery man
his owne tonge where in we were bo-
ren? Parthians/Medes/ and Elamy-
tis and the inhabyters of Mesopota-
mia/of Iewry/Capadocia/Ponthus/
and of Asia/Phrigia/Pamphilia and
of Egipte/and of the parties of Lybia
whych is besyde Syrene/ And straun-
gers of Rome/Iewes and Proselytes
Greekes and Arabians. We haue herde
them speake with oure owne tonges
the greate workes of god. ¶ They we
re all amased / and wondred sayinge/
one to another/what meaneth thys?
Other mocked them sayinge. They are
full of new wyne.

¶ Peter stepped forth with the elo- C
uen/and lyfted hys voyce/ād sayde vn-
to the. ye men of Iewry/ād all ye that
inhabyt Ierusalem/be this knowē vn-
to you/ād vnto youre eares heare my
wordes/these are not dronke as ye we-
ne/ For yt ys yet but the thyrde houre
of the daye: but this is that which was

Thoās by the prophet Joel. It shalbe Joel.ij.g
in the last dayes (sayth God) of my spi-
rite I will poure out of all flesshe. And
youre sonnes/ād youre doughters shall
prophesy/ youre yonge me shall se visi-
ons And youre olde me shal dreame dre-
ames. And on my seruauntes/ād on my
hondemaydēs I will poure out of my
spirit in those dayes And they shal pro-
phesy. And I will shewe wonders in hea-
uen above & tokēs in the earth beneth
blond ād fyre and the vapour of smoke
The sun shalbe turned into darknes/ &
the mone into blond/ before that grete
ād that notable daye of the lorde co-
me. And the tyme shall come that who
soeuer shall call on the name of the lor- Rom.x.ci
de/ shalbe saued. ✠ Ye men of Isra-
hel heare these wordes. Jesus of Na-
zareth/ a man approued of God amon-
ge you with myracles/ and wonders/
and tyknes which God dyd by hym in
the myddes of you/ as ye youre selues
knowe/ him haue ye taken by the han-
des of vnryghtewes persones/ after
he was deliuered by the determynate
counsell and fore knowledge of God/
and haue crucifyed and slayne hym w-
hom god hath raysed vp/ & lowsed the
sorowes of deeth/ because it was vn-
possyble that he shulde be holden of it
Dauid speaketh of hym/ I sawe youre Psal.xv.g

Awe I God all wayes before me. For
he is on my ryght hande/that I shulde
not be moued. Therfore did my hert re
ioyce/and my tonge was glad. Moreo-
uer also/my flesshe shall rest in hope
because thou shalt not leue my soule in
hell/neither shalt suffre thy sayntt to se
corruption. Thou hast shewed me the
wayes of life/Thou shalt make me ful
of ioye with thy countenaunce.

Men and brethrē/let me freely spea-
ii.reg.ii.b ke vnto you of the patriarche Dauid/
for he is both dead and buryed/and his
sepulcre remaynyth with vs vnto this
daye. Therfore syth he was a prophet
psal.cxxxij and knewe that God had swore with
an othe to hym/that the frute off hys
loynes shulde syt on the seate. he sawe
before/and spake of the resurrection of
Christ/that his soule shulde not be lef-
te in hell/neither hys flesshe shulde se
corruptiō. This Jesus hath god rayed
vppe/whereof we all are witnesses.

Sence now we that he by the right hōde
of god exalted is/and hath receaued
of the father the promyse of the holy
goost/he hath shed forthe that whych
ye now se and heare. For Dauid is not
psal.cix.a ascended into heauē/but he sayde: The
lorde sayde to my lorde/sit on my right
hande/vntyll I make thy foes/thy fo-
te stole/Se therfore let all the houſe

of Israel knowe for a suerty/that God hath made the same Jesus whom ye haue crucified/ Lorde and Christ.

Whē they herde thys/they were prycked in their hertes/and sayd vnto Peter/and vnto the other apostles: ye mē and brethren/what shall we do? Peter sayde vnto them/Repent and be baptysed euery one of you in the name of Jesus Christ for the remission of synnes/ and ye shal receaue the gyfte of the holy ghost. For the promyse was made vnto you/and to your chyldrē/and to all that are a farre/euen as many as oure lorde God shall call. And with many other wordes dyd he witnes/ and exhorted them sayyng. Saue youre selues from this vntowarde generation. They that gladly receaued hys preachynge were baptysed/ And the same daye/there were added vnto them/about .iij. thousande soules.

And they continued in the Apostles doctryne and felowshippe/ & in breakynge of the breed/and in prayer. And feare came ouer euery soule. And many wonders & tokens were shewed by the apostles. All that beleued gathered thē together/and had all thynges commē. And solde their possessions & goodes and parted them to all men/ as euery man had nede. And they cōtinued daily

with one accorde in the temple/ and brake the breed in euery house/ & ate their meate together with gladnes/ and singlenes of hert praysynge God/ and had fauour with all people/ and the lorde added to the congregacio dayly thē that shulde be saued.

The.iii. Chapter.

PEter and Jhon went by to gether ito the temple at the nynthe houre of prayer/ and there was a certayne man vsed to be caried/ whō they brought dayly vnto the gate of the temple called beautiful to aske his almes of thē that entred into the temple. Whē he sawe Peter & Jhō/ that they wolde go into the temple/ he desyred to receaue an almes/ Peter fastened his eyes on hym with Jhon/ and sayde/ loke on vs/ and he gaue hede vnto thē/ trustynge to receaue some thynge of thē. Then sayd Peter/ Syluer and golde haue I none/ but suche as I haue/ geue I the/ In the name of Jesu Christ of Nazareth/ ryse vppe & walke. And he toke him by the right hande and lyfte him vppe/ And immediatly his fete and ancle bones receaued strength/ and he leaped/ stode/ and also walked/ and entred with thē into the temple walkynge and leapynge/ and laudynge God.

And all the people la we hym walke
and laude God / And they knewe hym
that ye was he whiche sate and begged
at the beautyfull gate of the temple /
And they wondred / and were sore aston-
ished at that which had happened vnto
him At the halt which was healed / he
ye Peter and Iohn all the people ranne
amased vnto the in Salomons hall.

Whē Peter sawe that / he answered
vnto the people / ✠ ye men of Israel
why maruayle ye at this? Or why loke
ye so stedfastly on vs / as though by our
owne power / or holynes we had ma
de this man go? God of Abraham / Isa-
ac / and Iacob / the God of oure fathers
hath glorifyed his sonne Iesus / whom mat.xxvii.
ye betrayed / and denyed in the presence mar.xv.c.
of Pylate / when he had iudged hym to Lu.xxiij.c
be lowsed / but ye denyed the holy and ioā.xviij.
iuste / & desyred that he shulde geue you
a murtherer / and kylled the lorde of lyfe
whom god hath raysed from deeth /
wherof we are wytnesses / And
his name thorow the fayth of his na-
me / hath made this man sounde / whō ye
se and knowe / And the fayth which is
by hym / hath to hym geuē this per-
fayt healthe / in the presence of you all.

And now bretherē I wote wele that
thorow ignorauncе ye haue done it /
as dyd also youre rulers. But God

whych hathe shewed before by the mouth of
all his prophetis that Christ shulde suf
fre/hath thus wyse fulfylled. Repēt
ye therfore ād turne that youre synnes
maye be done awaye/ ✠ when the ty
me of comforte cōmeth/which we shal
haue of the presence of the lorde/ and
whē god shall sende him/which before
was preached vnto you that is to wite
Jesus Christ/whych must heuen rece-
ue vntyll the tyme that all thyngis be
restored agayne which god hath spokē
by the mouth of all his holy prophetis
sence the worlde began.

Deu.xviii. For Moises sayd vnto the fathers/
A prophet shall youre lorde God rayse
vp vnto you/wonder of youre brethrē ly-
ke vnto me/ hym shall ye heare in all
thingis whatsoeuer he shall saye vnto
you. For the tyme wyll come/that eue-
ry soule which shall not heare that sa-
me prophet/shalbe exiled frō the peo-
ple. Also all the prophetis frō Samuel
ād thēce forth as many as haue spokē
haue in lyke wyse tolde of these dayes.
ye are the chyldrē of the prophetis/ād
of the testament that
god hath made vnto oure fathers say-
inge to Abrahā/ Euen in thy seede shall
Gen.xxii.a all the kynredis of the erth be blessed/
Christ vnto you hath god rayfed vp his
sonne Jesus/ and hym he hath sent to

Meke you/that euery one of you shulde
turne from his wickednes.

The.iiii. Chapter.



S Chephas & Iohns the people/the preistis & the rular of the temple/and the sadduces came apon them/ taryinge greuously that they taught the people & preached in the name of Iesus the resurrection from deeth. And they layde handes on the/& put the in holde vntill the nexte daye/ For yt was nowe euen tyde. Many of them which herde the worde beleued/& the nomnbre of the men was aboute fyue thousande.

It chaūced in the morowe that thes rulars & seniours/& scribes/as Annas the chefe preste/ & Cayphas/and Iohn & Alexander/& as many as were of the kynred of the hye preste/ were gathered to gether at Ierusalem/& set the in the myddes/ & asked by what power/or in what name have ye done thys sygne? ¶ Then Peter full of the
B holy goost/sayd vnto the: ye rulars of the people/& seniours of Israel/ sych we thys daye be examined of the goode dede done to the sycke man by what meanes he is made wholale/be yt knowen vnto you all/and to all the people of Israel/ that in the name of Iesus

Christ of Nazareth/whō ye crucifyed/
ps.cxviii. and whō god rayled from deeth agay-
mat. xxi. d ne/this man standeth heare presente be
mar. xii. a. fore you whole/This is the stone cast
Luce. xx. ca sydc of yon buylders which is set in the
esa. xxviii. chefe place of the corner Neither is the
1. pet. ii. are healeth in eny other. Nor yet also is
Math. ix. g there eny other name geuen to men/
wherein we must be saued. ¶

When they sawe the boldnes of Pe-
ter and Jhō/And knew that they were
vnlerned men & laye people/they mar-
veyled/ād they knew them/that they
were with Jesu. Seynge also the man
which was healed stondynge with thē
they couldc not saye agaynst it/but cō-
maunded them to go a sydc out of the
counsell/And cōmoned amonge them
selues sayinge: what shal we do to the-
se mē? For a manifest ūgne is done by
them/and is openly knowen to all thē
that dwell in Jerusalem/ād we cannot
denye yt. But that yt be nopsed no fa-
ther amonge the people/let vs threa-
then and charge them that they speake
hence forth to no man in this name.
And they called them/and cōmaun-
ded them that in no wyse they shulde
speake or teache in the name of Jesu.
But Peter & Jhon answered vnto thē
and sayde/whether yt be right in the sy-
ght of god to obeye you more the god

ledge ye. For we cānot but speake that
which we haue seen & herde. So they
ꝯmaunded them yͤ they shuld go / and
commune no thynge howe to punysshe
them / because of the people / for all men
loued god for that miracle which was
done. For the man was aboue fourty
yeare old on whom this myracle of
healyng was shewed.

¶ So soone as they were let go they
came to their felowes / and shewed all
that the hye prestes and elders had
sayde. When they herde that / with one
mynde they lyfted vp their voyces to
god & sayde / Lorde thou euē god whi-
ch hast made heauē and earth / the see /
and all that in them is / which by the
mouth of thy seruaūt Dauid hast sayd /
Why did the heythē grudge ād the peo- Psal. ij.
ple ymagen vayne thynges? The kyn-
ges of the earth stode vp ād the rulers
came to gether agaynst the Lorde / and
agaynst his anoynted.

¶ For of truth both agaynst thy holy chil-
de Jesus / whom thou hast anoynted /
both Herode / ād also Pontius Pylate
with the gentyls / and the people of
Israhel / gathered them selues to ge-
ther for to do whatsoeuer thy honde ād
thy counsell determyned before to be
done. And nowe Lorde beholde their
threatenynges / and graunte vnto thy

stretchtis with all cõfydence to speake thy worde/So that thou stretche forth thy honde that healynge/ād signes ād wõdres be wrõe by the name of thy holy childe Jesu. And as sone as they had prayed/the place moued where they were assembled to gether/ād they were all fylled with the holy goost/ād they spake the worde of god boldely.

¶ The multitude of them that beleued/were of won hert/ād of won mynde. Also none of them sayde/that ony thinge of those which he possessed was his owne/But had all thinges cõmon. And with greate power gaue the Apostles witnes of the resurrection of the Lorde Jesu. And grete grace was with them all. Neyther was there eny amonge thē that lacked. For as many as were possessers of londis or houses/solde them ād broughte the pryce of the thinges which were solde/ād layed yt downe at the apostles fete. And distribucīs was made vnto euery man accordinge as he had nede. ¶

And Joses which was also called of the apostles Barnabas (that is to saye the sonne of cõsolacion/beynge a leuite/and of the countre off Cypers) had londe/and solde yt/ād layde the pryce downe at the apostles fete.

The .v. Chapter.

A Certayne man named Ananias with Saphira his wyfe solde a possession/ and kepte awaye parte of the pryce (his wyfe also beynge of counsell) and brought a certayne parte and layde yt downe at the apostles fete. The sayde Peter/ Ananias howe is yt that sathan hath fylled thyne hert/ that thou shuldest lye vnto the holy goost: and kepe awaye parte of the pryce of the lyuelode? Perteyne yt not vnto the onely? And after yt was solde/ was not the pryce in thyne owne power? howe is yt that thou hast conceaued thys thynge in thyne herte? Thou hast not lyed vnto me/ but vnto God. Whē Ananias herde these wordes/ he fell doune and gaue vp the goost. And gret feare cam on al thē that these thynges herde. And the yonge men rose vp and put hym a parte/ and caryed hym out/ and buryed hym.

28 It fortuned as yt were aboute the spate of .iij. houres after/ that his wyfe cā in/ ignorant off that which was done. Peter sayde vnto her/ Tell me/ solde ye the lōde for so moche? And she sayde/ ye for so moche. Peter sayd vnto her/ why haue ye agreed to gether/ to tēpt the spirete of the lorde? Lo/ the fete of thē which haue buryed thy husbā-

ye are at the doze/ād shall cary the out
thē sye fell downe straycht waye at his
fete ād yelded vp the goost. The yonge
men cā mād kōde her dead/ād caryed
her out ād buryed her by her husbande
And great feare cā on all the congrega-
cion And on as many as herde yt.

By the hondes of the Apostles were
many tȳgnes ād wondres shewed amōg
the people And they were all toge-
thers with one accorde in Solomōs porch
And of other durst no man ioyne hym
sylfe to them/ but the people magny-
fyed them. The noumbre of them that
beleued in the lorde bathe of men and
women gre we moare and moare in so-
moche that they brought their sicke in
to the stretes/ and layde them on bed-
des and pallettis: that at the lest waye
the shadowe of Peter when he cam by
myght shadowe some of them. There
cā also a multitude out of the cites ro-
und about vnto Jerusalem: bryngyng
with thē their sicke and thē which we
re vexed with vncleane spirites. And th-
ey were healed euery won.

The chefe preste arose vp and they
that were with hym (which is the secte
of the Sadutes) ād were full of indig-
nacion/ ād layde hōdes on the apostles
and put them in the cōmen prison/ but
the angell of the lorde by nyght open-

and the prelon doze/ād brought the forthe: ād sayde/ go stepe forthe and speake in the temple to the people al the wordes of this lyfe. Whē they herde that they entred in to the temple erly in the morninge and taught.

The cheke priestes and they that were with him/ād called a counsell to gether/ and all the elders of the chyldren of Israel/ād sent in the prelon to fetche them. Whē the ministers cam and founde them not in the prelon/ they cam agayne and tolde sayinge: The prelon founde we shut with all diligence: and the keepers stondynge with out before the doores/ but when we had opened we founde no man wythin. Whē the cheke priest of all ād the rulers of the temple/ād the hye prestes herde these thinges/ they douted of them/ where vnto thys wolde grow e.

Then cam won and shewed thē: Lo the men that ye put in prelon stonde in the temple/ and preache to the people. Thē went the ruler of the temple with the ministers: and brought them wyth out violence. For they feared the people lest they shulde haue bene stoned. And when they had brought thē/ they set them before the counsell. And the cheke priestes asked thē sayinge: Did not we straytely cōmaūde you that ye shul-

he not teache in this name? and beholde ye haue fylled Ierusalem with youre doctrine/and ye intende to bringe this mans bloud apon vs.

Peter and the other apostles answered/and sayde/ We ought moare to obey God thē men. The God of oure fathers rayled vp Iesus whom ye slewe and hanged on tree. Hym hath god exalted with his right honde/for to geue repentaunce to Israel and forgeuenes of synnes. And we are his recordes as cōcernynge these thynges/and also the holy goost/whom God hath geuen to them that obey hym. When they herde that they claue a sunder/and sought meanes to slee them. Then stode there vp won in the counsell a pharisey named Gamaliell/a techer of the lawe/had in auctorite amonge the people and commaunded to put the apostles a lytell space/ And sayde vnto them/ Men of Israhell take hede to youre selues what ye entēde to do as touchynge these mē. Before these dayes rose vp one Theudas boostynge hym silfe/to whom resorted a nombre of men/about a foure hondred/which was slayn/and they all which beleued hym were scatted a brode/ād brought to nought. After this man arose there vp won Iudas of Ga-

lle/in the tyme when tribute began/ and dyuerse awaye moche people after hym/ he also perished/and all euen as many as herkened to hym are scatered abrod.

And nowe I saye vnto you/ refrayne youre selues from these men/ād let them alone/ For yf this counsell or werke be of men/ it will come to nought/ but ād yf it be of God/ ye cānot destroye it/ lest haply ye be founde to stryue agayns god And to hym they agreed/ ād called the apostles/ and bete thē ād cōmaunded that they shulde not speake in the name of Jesu/ and lete them go.

And they departed frō the counsell reioysinge that they were counted worthy to suffre rebuke for his name. And daylye in the temple/ād in euery houlse they ceased not/ teachinge and preachinge Jesus Christ. The.vi. Chapter.

A Nd in those dayes the nombre of the disciples grewe there arose a grudge amōge the grekes agayns the ebrues/ because the yr pore nedy were neglege in the dayly almose dealinge. Then the twelue called the multitude of the disciples to gether/ and sayde: it is not mete that we shulde leaue the worde of god and minister the almose/ wherfore bre-

vpon loke ye out amonge you seuen
men of honest reporte/full of the holy
goost and wysdom/whych we maye ap-
poynte to this nedfull busynes/for we
will geue oure selues cõtinually to pra-
yer/&to the ministracion of the wor-
de. And the sayinge pleased the whole
multitude wele. And they chose Steuẽ
a mã full of fayth/ād of the holy goost
and Philip ād Prochorus: ād Nicha-
nor/and Timon/ād Pharmenas/ād Ni-
cholas a proselite of Anthioche/ whych
they set before the apostles: and they
prayed &layde their handes on them.

And the worde of god encreased/ād
the nounbre of the disciples multipli-
ed in Jerusalem greatly/ And a grete
company of the prestes were obedient
to the faythe. ✠ Steuen full of fayth
and power did grete wonders/ād my-
racles amonge the people. Then there
arose certayne the scole or college/wh
ych are called libertines/ ād Cirenens
and Alexandrians/and Cicilians/and
Asians/ād disputed with Steuen. And
they could not resist the wysdō: ād the
spiret with which spiret he spake The
sent they in men whych sayd/ we haue
herde hym speake blasphemous wor-
des agaynst Moses/ and agaynst god/
and they moued the people/and the el-
ders/ād the scribes/ and they rān apon

hym and brought hym
to the counsell/ and brought forth false
witnesses/ which sayde/ This man ceas-
eth not to speake blasphemous wordes
agaynst thys holy place and the lawe/
for we herde hym saye That Jesus of
Nazareth shall destroye this place: and
shall chaunge the ordynances which
Moses gaue vnto vs. And all that sate
in the counsell loked stedfastly on hym
and sawe his face as yt had bene the face
of an angell.

The. vii. Chapter.

Then spake the ceefe preste
Are these thynges yt even so? And he sayde/ Men/ brethren and
fathers/ harken to/ The
God of glory apered vnto
oure father Abraham/
whyle he was yt in Mesopotania: be-
fore he dwelt in Charran/ and sayd vn-
to hym/ come out of thy countre/ and Gen. xii. a
from thy kynred/ and come into the
londe which I shall shewe vnto the.
Then came he out of the londe of Caldey
and dwelt in charran. And after that as
soone as his father was dead/ he brought hym into thys londe/ where in ye
nowe dwell/ and he gaue hym none in-
heritaunce in yt: no not one fote of
grounde. And promised that he wolde
geue yt to him and to his seed after hym

when as yet he had no chylde.

Gen.xv.c God verely spake on thys wyse/ thy seed shal be a dweller in straunge londe/ and they shall put them in bondage and shall entreate them euyll. iiii. C. yeares. And the nacion to whom they shalbe in bondage/ will I punesshe (sayde god) and after that shall they come forthe/ and serue me in this place. And

Gen.xvii. gaue him the couenant of circumcision

Gen.xxi and he begate Isaac/ and circumcised him

Gen.xxv. the. viii. daye/ and Isaac begate Jacob

Gen.xxixand Jacob the twelue patriarkis.

and.xxx. & And the patriarkis haumge indigna-

&d.xxxv. cion solde Joseph into Egipte/ and God

Ge.xxxviii was with him/ and delyuered him out of all his aduersites/ and gaue hym fa-

Gen.xli. euour and wysdom in the sight of Pharao kynge of Egipte. And Pharao made hym gouerner ouer Egipte/ and ouer all his housholde.

Then cā there arerth ouer all Egipt/

Gen.xlii a and Canaan/ and gret affliccion/ and our fathers founde no sustenaūce whē Jacob herde that there was corne in Egipte/ he sent oure fathers fyrst and when he had sent them the secounde

Gen.xlv a tyme/ Joseph was knowen of his brethren/ and Josephs kynred was made knowne vnto Pharao. Then sent Joseph and caused his fatherre to be brought and all hys kynne/ thre score and

xxxv. soules. And Jacob descended in to Egipte / and deyed bothe he and oure fathers ād were translated into Sichē ād were put in the sepulchre that Abraham bought for money of the sonnes of Emor / at Sichem. Gen.xlvi. Gen.xlix. Gen.l. Act.vii.

C When the tyme of the promes drewe nye (which God had promysed with an othe to Abraham) the people grewe ād multiplied in Egipte vntyll another kynge arose which knewe not of Joseph The same dealte suttelly with oure kynred / and euyll intreated oure fathers / and made thē to caste awaye their chyldrē / that they shulde not remayne alyue. The same tyme was Moses borne and was a propper chylde in the sight of God which was nourished vp in his fathers house thre monethes. When he was cast out / Pharoes doughter toke hym vp / and nouryshed hym vp for her owne sonne. And Moses was learned in all māner of wysdom of the Egiptians / and was myghty in dedes and in wordes. Exo.i. Exo.ii.

When he was full forty yeare olde / it cām into his herte to visit his brethrē / the chyldren of Israel. And when he sawe one of them suffre wronge / he defended hym / and auenged hys quarell that had the harme done to hym / and smote the egyptiā. For he supposed his

brethren wolde haue vnderstonde how
wethat God by his hondes shulde gene thē
ne the healthy: but they vnderstode not
And the next daye he shewed him self
Exodi. ij. c vnto them as they stroue/and wolde
haue set them atone agayne sayinge.
Syrs ye are brethren why hurte ye wō
another? but he that did his neighbour
wronge/thrust hym awaye sayinge:
Who made the a ruler and a iudge a-
monge vs? What wilt thou kill me/as
thou diddest the Egipcian yister daye?
Then fled Moses at that worde/and
was a stranger in the londe of Madiā
where he begate two sonnes.
When .xl. yeares were expired/the-
Exo. iij. a. re appered vnto hym in the wildernes of
mounte Sina the angell of the Lorde
in a flam of fyre in a bushe. Whē Mo-
ses sawe ye he wondred at the sight/and
drue neare to beholde it. And the voyce
of the Lorde spake vnto him: I am the
God of thy fathers/ the God of Abra-
ham/ the god of Isaac and the God of
Jacob. Moses trembled and durst not
beholde. Then sayde the Lorde to him
Put of thy shewes from thy fete/for
the place where thou standest ys holy
grounde. I haue perfectly sene the af-
fliction of my people which is in Egip
te/and haue herde their gronynge and
am come downe to deliuer the. And no-

we rome vnto vs/ wil sende the into egipte
The same Moses whom they forsoke sayinge/ who made the a rular/ and a iudge? God sente bothe a rular and a deliverer/ by the honde of the angell which apered to hym in the bushe. Thys man brought the out the wynge wonders and signes in Egipte/ and in the redsee/ and in the wildernes. xl. yeares. This ys that Moses which sayde vnto the chyldren of Israel: A prophet shal youre lorde God rayse vp vnto you of youre brethren lyke vnto me hym shall ye heare.

Exodi. viij. viij. ix. x. xj. xiiij.

Exo. xvj. g

De. xviij. c

This ys he that was in the congregacion/ in the wildernes with the angell which spake to hym in the mounte Sinai/ and with oure fathers. This man receaved the worde of lyfe to gene vnto vs/ to whō oure fathers wolde not obeye. But cast yt frō the/ and in their hertes turned backe agayne in to Egipte sayinge vnto Aaron: Make vs goddes to go before vs. For we wote not what is become of this Moses that brought vs out of the lōde of Egipte. And they made a calfe in those dayes/ and offered sacrifice vnto the ymage/ and reioysed in the workes of their owne handes.

Exo. xix. g

Exo. xxxij.

Then God turned hym selfe/ and gaue them vp/ that they shulde worshipe the hoste of the skye as it is writē in

Amos.v. g the boke of the prophetis: O ye of the
houlle off Jsrael: haue ye geuen vnto
me offeryngis or sacrifices/ by the
xl. yeares in the wilderness? And
ye tohe vnto you the tabernacle of
loch/and the starre of youre god Rem-
pham/fygures which ye made to wor-
shippe them: And I wyll translate you
beyonde Babilon.

Exo.xxvv Oure fathers had the tabernacle of
Deu.viij.b the couenant in wilderness/as he had
apoynted thē speakynge vnto Moses/ f
Josue.iij.c that he shulde make yt accordynge to
the fashion that he had seue/which ta-
bernacle oure fathers receaued/and
brought yt in with Josue in to the pos-
session of the gentyls/ which gentyls
god dyaue oute before the face of oure
fathers vnto the tyme of Dauid/ whi-
j.Re.xvj.c ch founde fauour before god/ād desi-
Psal.cxxxj red that he myght fynde a tabernacle
j.par.xvij. for the God of Jacob. And Solomon
iij.Re.vj. bylt hym an houlle.

But he that ys hyest of all dweleth
Esa.lxvj. not in temples made with hondes/ as
sayth the prophete. Heauē is my seate
and erth is my fote stole / what houlle
will ye bylde for me sayth the lorde: or
what ys my restynge space? hath not
my honde made all these thynges?
O ye stiffenecked and of vncircuncised
herte ād eares: ye haue all wayes re-

sted agaynst the holy goost: as your
fathers did/ so do ye. Which of the
prophetes haue not your fathers per-
secuted? And they haue slayne them
which shewed before of the cõmynge
of that iust whom ye haue betrayed and
murdred And ye, also haue receaued a
lawe by the ordinaunce of angels and
haue not kept yt.

6 Whē they herde these thynges/ their
hertes cloue a sunder/ and they gnasshed
on hym wyth theyr tethe. He beynge
full of the holy goost loked vp wyth
his eyes into heaue and sawe the ma-
iestie of God and Jesus stondynge on
the ryght honde of god/ and sayde: lo/
I se the heaues open/ and the sonne of
man stonde on the ryght honde of god.
Then they gaue a shute wyth a loude
voyce/ and stopped their eares and ran
ne apon hym all at once/ and caste hym
out of the cite/ and stoned hym. And the
witnesses layde doune their clothes at
a yonge mānes fete named Saul. And
they stoned Steuen callynge on and
sayinge: Lorde Jesu receaue my spirit.
And he kneled doune and cryed wyth
a loude voyce: lorde impute not thys
synne vnto thē/ For they wote not wha
at they do. And when he had thus spo-
ken he fell a slepe.

The.viij. Chapter.



Saul had pleasure in hys
deeth. At that tyme was
there a great persecution
agaynst the congregation
which was at Jerusalem
and they were all scattered
abrode thorowout the regions of Jewry
and Samaria/except the apostles.
Then deuout men dyd bury Steuen/and
made great lamentacion ouer him. Saul
made hauocke of the congregation
entryng into euery house/and drewe
out both man and woman/and thrust
them into prison. They that were scat-
tered abrode went euery where preach-
yng the worde. ✠ Then came Philip
into a cite of Samaria/and preached
Christ vnto the. And the people gaue
hede vnto those thynges which Philip
spake with one accorde/in that they her
de and sawe the miracles which he did.
For vncleane spirites cryinge with lou-
de voyce came out of many which were
possessed of them/Many taken with
palseys/& many that halted were hea-
led. And there was great ioye in that ci-
te. ✠ There was a certayne man called
Simon/which before tyme in the
same cite vsed witche craft and bewith
ched the people/sayinge: that he was
a man that coulde do greate thinges.
Whom they regarded/from the leest to

the greteſt sayngeth has is that power of god/ which is called grete hym thyng let moche by/ be cause of ſ longe tyme with sorcery he had delused theire wittes. As sone as they beleued ꝓ philippes preachinge of the kingdom of God ād of the name of Jesu Christ/ they were baptised bothe men ād wemē. Then Simon hym ſelfe beleued ād was baptised/ And continued with ꝓ philip/ and wondred beholdynge the miracles ād ſignes/ which were shewed.

¶ Whē the Apostles which were at Jerusalē herde saye that Samaria had receaued the worde of God; they sente vnto them Peter ād Jhon/ which whē they were come/ prayed for them/ that they myght receaue the holy goost For as yet he was come on none of them: But they were baptised only in the name of Christ Jesu. Thē layde they their hondes on them/ ād they receaued the holy goost.

When Simon sawe that through laynge on of the Apostles hondes on them/ the holy goost was geuen: he offered them money sayinge: Geue me also this power/ that on whom soeuer I laye hondes/ he maye receaue the holy goost. Then sayde Peter vnto hym Verily thou and thy money togethers For thou weneſt that the gyfte of god/

maye be obteyned wyth money: thou
shalt neyther parte nor kelylyhippe in
this busines. For thy hert is not ryght
in the syght of god. Repent the therfo-
re of thys thy wickednes/ and praye
God that the thought of thyne herte
maye be forgeuen the. For I perceaue
that thou arte full of bitter gall: and
wrapped in iniquyte.

Then answered Simon and sayde/ Pray
ye ye to the lorde for me that none of
these thinges which ye haue spoken
on me. And they when they had testified
and preached the worde of the lorde re-
turned to Jerusalē and preached the go-
spell in manye tounes of the Samaritās.

¶ The angell of the lorde spake vn-
to Philip sayinge/ Aryse and go tow-
des myddaye vnto the waye which
leadeth fro Jerusalē vnto Gaza which
is in the desert. He arose and whē on
and beholde a man of ethiophia which
was gelded/ and of grete auctorite with
Candace quene of the ethiopiās whi-
ch had the rule of al her treasure/ cā to
Jerusalē for to praye/ as he returned
home agayne sytteynge in hys charet
he redde Esay the prophet.

The spiret sayde vnto Philip / Go
neare and ioyne thy selfe to yonder cha-
ret. Philip ranne to hym / and herde
hym rede Esay the prophet and sayde/

vnderstandest thou what thou redest? And he sayd/how can I/except I had a guyde? And he desyred Philip that he wolde come vp and sit with him. For the matter of the scripture which he redde was this. He was ledde as a shepe to be slayne/And lyke a lambe dum before hys shearer/so opened he not hys mouth/in that he submitted him self/his iudgement was exalted/who shall declare his generacio for his lyfe is taken from the erthe. The gelded mā answered Philip ād sayde/I praye the of whom speaketh the prophet this? of him self/or of some other man? Esa. liii.

Philip opened his mouth/& began at the same scripture ād preached vnto hym Jesus. And as they went on their waye/they cam vnto a certayne water and the gelded man sayde/ Se here ys water/what shal let me to be baptised? Philip sayde vnto hym/ If thou beleue wyth all thyne hert/thou mast. He answered sayinge/I beleue that Jesus Christe is the sonne of God. And commaunded the charet to stōde styll. And they went bothe vnto the water/bothe Philip/and also the gelded man. And he baptised him. As soone as they were come out of the water the spirete of the lorde caught Philip/And the gelded mā sawe him no moare. And he

went on his waye reioysinge/but Philip was founde at Azotus. And he walked thorow out the coūtre preachynge in their cities till he cam to Cesarea.

The .ix. Chapter.

Saul.ix.c. SAul yet brethynge out threatnyngis and slaughter against the disciples of the Lorde/went vnto the hye preste/and desired of him letters to Damascō to the synagoges that yf he founde eny of this waye whether they wer/men or wemē he might brynge them bounde vnto Jerusalem. As he went on his iorney/it happened that he drue neye to damascō/ and sodenly there shyned rounde about hym a lyght from heauen/And he fell to the earth/ād herde a voyce sayinge

a.cor.xv. b. to hym: Saul/Saul/why persecutest b.co.xii. a thou me? And he sayde/what arte thou Lorde? The Lorde sayde/I am Jesus whom thou persecutest/it shalbe harde for the to kycke agaynst the pricke/he bothe trembly nge and astonyed sayde Lorde what wylt thou haue me to do? And the Lorde sayde vnto hym/Aryse and go into the cite/and yt shalbe tolde the what thou shalt do.

The men which companyed him on his waye stode amased/for they herde a voyce/but sawe no man. Saul arose

from the erth/ And whē he had opened hys eyes he sawe no man. Then ledde they him by the honde/ and brought him into damaskon. And he was .iij. dayes with out sight/ & neither ate nor dranke.

There was a certayne disciple at damascon named Ananias: to hym spake the Lorde in a vision/ Ananias/ And he sayde I am here Lorde. And the Lorde sayde vnto hym/ aryse and go into the strete which is called straight and serche in the houlse of Judas after one called Saul of the cite of Tharsus/ for behold he prayeth. And hath sene in a vision a mā named Ananias cōmynge in vnto him/ and puttynge hys hōdes on hym/ that he myght receaue his sight.

¶ Ananias answered Lorde I haue herde by many of thys man/ howe moche hurte he hath done to thy saynctes at Jerusalem and in thys place he hath auctorite of the hye prestes/ to bynde all that call on thy name. The lorde sayde vnto hym. Go thy wayes/ for he is a chosen vessell vnto me to beare my name before the gentyls and kyngis/ and the chyldrē of Israel. for I will shewe hym howe greet thynges he must suffre for my names sake.

Ananias went his waye and entred ynto the houlse and put hys hondes/ on hym and sayde: brother Saull the

lorde that apperyd vnto the in the wy
ye as thou canst sent me vnto the that
thou mightest receaue thy sight and be
fylled with the holy goost. And imme-
diatly there fell frō his eyes as yt had
bene scales and he receaued his sight/
and arose ād was baptised. And rece-
ued meate and was comforted.

Then was Saul certayne dayes wt
the disciples which were at Damas-
con. And streyght waye he preached
Christ in the Synagogis howe that he
was the sonne off God. All that herde
him wer amased & sayde/is not this he
that spoylled thē whych called vs thys
name in Jerusalē? And cam hyther for
the entent that he shulde bryng them
bounde vnto the hye prestes? Saul en-
creased in strēghte/ and cōfounded the
iewes which dwelte at Damascō affir-
mynge that this was very Christ.

After a good whyle the iewes toke
counsell amonge thē selues to kyll him.
But their layinges awayte were kno-
wen of Saul. And they watched at the
gotes daye and nyght to kyll him. Thē
the disciples toke hym by nyght/ and
put hym thorowe the wall and let him
downe in a basket.

Whē Saul cā to Jerusalē he assayde
to cople him selfe with the apostles/ād
they were all afrayde of him & beleued

not that he was a disciple/But Barna
bas toke him ād brought him to the a-
postles & tolde thē how he had sene the
lorde in the waye & had spokē with him
ād how he had wone boldely at damascō
in the name of Jesu. And he had his cō-
uersacion with thē at Jerusalē & wayt
him sylke boldly in the name of the lor-
de Jesu. And he spake & disputed wyth
the grekis ād they went about to slay
him. When the brethrē knewe of that/
they brought him to Cesarea/and sent
him forth to tharsus. Thē had the con-
gregacios rest thoro wout all iewry &
galile & samary/ & were edifyed/ & wal-
ked in the feare of the lorde/And mul-
tiplied by the cōforte of the holy goost

F It chaunsed that as Peter walked
thoughout all quarters he cam to the
sainctis which dwelt at Lidda & there
he founde a certayne mā named Ene-
as/which had kepte his bed. viii. yere
sycke of the palsey. Then sayde Peter
vnto hym: Eneas/ the lorde Jesus Chri-
ste make the whoale. Aryse and make
thy bed. And he arose immediatly. And
all that dwelt at Lydda ād Sharon/ sa-
we him/and tourned to the lorde.

There was at Joppa a certayne wo-
man (which was a disciple named Ta-
bita/which by interpretacion is called
dorcas) she was full of good workis/

And almes deedes which she did. It chaunsed in those dayes that she was sicke and dyed. When they had washed her & layd her in a chãber. Because lydda was nyete Joppa: & the disciples had herde that Peter was there/they sent vnto him/desyryng hym that he wolde not be greued to come vnto them.

Peter arose & cam with thẽ/whẽ he was come they brought hym into the chamber/& all the wydowes stode rounde about him weppyng & shewyng the coties and garmẽtis whych dorcas made whyll she was with them. Peter put them all forth & kneled doune and prayde & turned him to the body/& sayde/Tabitha aryse. She opened her eyes & whẽ she sawe Peter she sat vppe. And he gaue her his honde & lyfted her vppe/& called the sanctis and wydowes & shewed her alyue. And yt was knowne thorowout all Joppa and many beleued on the Lorde/and yt fortuned that he taryed many dayes in Joppa with one Simon a tanner.

The .x. Chapter.

There was a certayne mã in Cesarea called Cornelius: a captaine of the souldiers of Italy/a deuoute man/& won that feared God wyth all hys hous-

holde/which gaue moche almes to the
people/&d prayed God alwaye/The ix-
me manyfestly in a vysion euidently ab-
oute the houre of the daye the
angell of God commynge in vnto hym
and sayinge vnto hym/Cornelius/whē
he loked on hym/he was afrayde/and
sayde/what is ye lorde? he sayde vnto
hym. Thy prayers and thy almose are
come vppe into remembraunce in the
presence of God/And nowe sende men
to Joppa/and call for one Symon na-
med also Peter/he lodgeth with won
Symon a tanner/whose house is by the
see syde: he shall tell the/what thou
oughtest to do. When the angel which
spake vnto Cornelius was departed/
he called two of his housholde/and a
deuout soudier of them that wayted
on him/to whom he tolde all the mater
and sent them to Joppa.

¶ On the morowe as they wēt on the-
yr iourney/and drewe nye vnto the cite/
Peter went vppe into the vppermost
parte of the house to praye about the
.ix. houre/The wexed he and hongred
&d wolde haue eaten: while they made
redy for him. he fell into a traunce/&d
sawe heauē opened/&d a certayne ves-
sell come doune vnto hym/as yt had
bene a greate sheete/knyt at the .iiij. cor-
ners/and was let doune on the erth/

where in were all maner of.iiij.fote beastes of the erth & vermē & wormes ād fowles of the ayer. And a voyce spake vnto hym from heauē. Ryse Peter/ kyll ād eate. Peter sayde/ God forbyd lorde/ for I haue neuer eaten eny thynge that ys cōmen or vnclene. And the voyce spake vnto him agayne the secōde tyme/ What God hath clensed that make thou not cōmen. This was done thryse/ And the vessell was receaued vppe agayne into heauen.

Whyle Peter mused in hym sylfe/ what this visiō whych he had seene meant/ behoulde/ the men which were sent frō Cornelius/ had made inquysicōe for Simōs houlse/ ād stode before the dore And called oute wonys/ asked whether Simō which was also called peter were lodged there/ Whyll Peter thought on this visiō/ the spiret sayde vnto him Lo/ men seke the/ Aryse therfore/ get the doune/ and go with them/ ād doute not/ for I haue sent them. Peter went doune to the men whych were sent vnto hym from Cornelius/ and sayde/ Lo I am he/ whō ye seke/ What is the cause wherfore ye are come? They sayde vnto him/ Cornelius the captayne a iuste man/ ād won that feareth God/ and of good reporte amonge all the people of the iewes was warned by an holy

angel/to sende for hym to his house/ and to heare wordes of hym. The called hym in/and lodged them.

D On the morowe Peter went with them/and certayne brethern fro Joppa accompanyed hym. And the thyrde daye entred they into Cesarea. Cornelius wayted for them/and had called together his kynsmen/and speciall frendes. And as he chaunsed Peter to come in/ Cornelius met hym/and fell downe at his fete/and reuerenced him. Peter tolde him bppe/sayinge/ Euyn I myself am a man. And as he talked with hym he cam in and founde many that were come together. And he sayde vnto thē/ ye do knowe howe that it is an vnlawfull thynge for a man beynge a Jewe to company or come vnto an alyan. But god hath shewed me that I shulde not call eny man comen or vncleane/therfore cā I vnto you without scruple as sone as I was sent for/I aske you therfore for what intēt/ haue ye sent for me?

E And Cornelius sayde/ This daye wee. iiij. dayes I fasted/& at the nynthe houre I prayde in my house & beholde a man stode before me in bright clothynge/and sayde. Cornelius thy prayer is herde and thyne almes dedes are had in remēbraunce in the sight of god/ sende therfore to Joppa/and call for Symon

whyche is also called Peter. He is lod-
ged in the house of one Simon a tan-
ner by the see syde/the which assoon
as he is come/ shall speake vnto the.
Then sent I for the immediatly/ & thou
hast well done for to come/ Nowe are
we all here present before God to hear
all thynges that are cõmaunded vn-
to the of God.

Deu. x.d. Peter opened his mouth and sayde
ij. pa. xix. c Of a truth I perceaue/ that God is not
iob. xxxiiij. speciall/ but in all people he that fea-
sapiẽ vj. b reth hym and worketh rygh teousnes/
eccl. xxxv. is accepted with hym.
roma. ij. b Ye knowe the preachynge that God
Gala. ij. b. sent vnto the children of Israel preachin
ephe. vj. b. ge the peace by Iesus Christe (whych
colos. iij. d is lorde ouer all thinges) + which prea
i. Pet. j. c. chynge was publyshed thorowout all
Iewry and began in Galile after the bap-
tim preached by Iohn/ After that God
had anoynted Iesus of Nazareth with
the holy goost/ & with power/ he went
about doynge goode/ and healynge all
that were oppressed with deuels. For
God was with hym/ And we are wyt-
nesses of al thinges which he did in the
londe of the Iewes & at Ierusalẽ/ whõ
they slew/ & hounge on tree. Hym God
raysed vpper the thyrde daye/ & shewed
him openly not to all the people but vn
to vs wytnesses chosen before of God/

which are ād moūde wyth hym all tho
he arose frō deeth. ¶ And he cōmaūn-
ded hī to preache vnto the people & to
testifye / that yt is he that is ordeyned
of God a iudge of quycke ād dead. To
hym geueth all the prophetes wytnes
that thorow his name shall receaue re-
missiō of synnes al that beleue in him. ¶

While Peter yet spake these wor- byte.xxvi.
des / the holy goost fell on all thē which mach.viii
herde his preachynge / And they of the
circūcision which beleued were asto-
nyed / as many as cā with Peter / because
that on the gentyls also was shed owte
the gyfte of the holy goost. For they her
be them speake with tongues and ma-
nify God. Then answered Peter / can
eny mā forbyd water that these shulde
not be baptised / whych haue receaued
the holy goost as wele as we? And he cō
maūded thē to be baptised in the name
of the lorde. ¶ Then prayde they him
to tary a fewe dayes.

The.xi. Chapter.

¶ Tcā to the eares of the a-
postles and bretherē which
were in Iewry / that the hei-
thē also had receaued the
worde of god / Wherē Peter
was come vppe to Ierusa-
lem / they of the circumcision dysputed
with him sayinge Thou wētest in vnto

men vncircūcised/ād ate wyth them.

Peter begā and expounde the thynge in ordre to them sayinge/ I was in the cite of Joppe prayinge/ād in a traunce I sawe a vision/ A certē vessell descende as yt had bene a large lynyn clothe/let wune from heuyn by the fower corners/ And yt cā to me/into the whych when I had fastened myn eyen I cōsydered and sawe fowle foted beastis of the erth/ād vermē and wormes and fowles of the ayer. I herde also voyce/ sayinge vnto me/ Aryse Peter/ slep & eate/ And I sayd/ god forbyd lorde for nothynge comē or vnclene hath at eny tyme entred into my mouth The voyce answered me agayne from heauen count not thou those thingis vnclene/ which God hath clensed/ And this was done thre tymes. And all were taken vppe agayne into heauē.

And beholde immediatly were thre mē come vnto the house where I was sent frō Cesarea vnto me/ And the spirite sayde vnto me/ that I shuldē go with them/ with out doutynge/ Moreouer these sixe brethrē accōpanyed me. And we entred into the mās house. And he shewed vs/ howe he had sene an angell in his house/ whych stod and sayde to hym. Send men to Joppe/ and call for Symō/ named also Peter he shall tell

the wordes/wherby both thou and all
thy houlle shalbe saued/As I begā to
preach/the holy goost fell on them/as
he dyd on vs at the begynnynge/Then
Cā to my remēbrance the wordes of the
lorde howe he sayde/Iho̅ verely bapti-
sed with water/but ye shalbe baptised
with the holy goost. Forasmoche thē
as god gaue thē lyke gyftes/as he dyd
vnto vs/when we beleued on the lorde
Iesus christ/what was I that I shulde
haue withstōde god? whē they herde the
is they held their peace & glorified god
sayinge. Thē hath God also to the gen-
tyls graunted repētaunce vnto lyfe.

They which were scattered abroade
thorow the affliccio̅ that arose about
Steue̅/walked thorow oute tyll they cā
vnto Phenices and Cypers and Antio
che/preachynge the worde to no man/
but vnto the Iewes only. Some of thē
were men of Cypers and of Syene/
which whē they were come into Antio
che/spake vnto the grehis/& preached
the lorde Iesus/And the honde of the
lorde was with thē and a greate nōbre
beleued and turned vnto the lorde.

Tydyngis of this cā vnto the eares
of the cōgregacio̅/which was in Ieru-
salem/And they sente forth Barnabas
that he shulde go vnto Antioche/Whi-
ch whē he was come/and had sene the

grace of the lorde/was glad/ād exhorted them all/that with purpose of hert they wolde cōtinually cleaue vnto the lorde. For he was a perfaicte mā/and full of the holy goost ād of fayth. And moche people was added vnto the lorde/Thē departed Barnabas to Tarsus for to sek Saul/ād whē he had fōde him/he brought him vnto Antioche. It chaunced that a whole yeare they had their cōuersaciō with the cōgregacion there/& taught moche people in so moche that the disciples of Antioche were fyrst that were called christē. In those dayes cā prophetis frō Jerusalē vnto Antioche/Ther rode vp won of thē named Agabus/& signifyed by the spirete that there shulde be great derth throughoute all the worlde which cā to passe in the empiore Claudij dayes. Thē the disciples euery man accordinge to hys habilite/purposed to sende socour vnto the brethrē which dwelt in iewry/which thynge they also did ād sent it to the elders/by the hōdes of Barnabas and Saul.

¶ The .xij. Chapter. ✣

¶ Nthat tyme. Herode the kynge layed hōdes on certayne of the cōgregacion/to vexe thē/He kylled James the brother of Jhon/with a swerde/ād because

ye ſawe that ye pleaſed the Iewes/ he
proceded forther/ to take Peter alſo/
The were the dayes of vnleuẽned breed
ſo whẽ he had caught him/ he put him
in preſon/ & deliuered him to.iiij. quat-
ernios of ſouldiers to be kepte/ entẽ-
dynge after eſter to bringe him forth
to the people. Then was Peter kepte
in preſon/ But prayer was made with
out ceaſynge of the cõgregacion vnto
god for him. Whẽ Herod wolde haue
brought him out vnto the people/ the
ſame nyght kepte Peter betwene. ij.
ſouldiers/ bounde with two chaynes: ād
the kepers before the dore kepte the
preſon. And behalde the angell of the
lorde was there preſent/ ād a light ſhyned in the lodge. And he ſmote Peter
on the ſyde/ & reyſed him vppe ſayinge:
Aryſe vppe quickly. And the cheynes
fell of fro his hõdes/ ād the angel ſayd
vnto him. Gyrde thy ſelfe ād bynde on
thy ſandalles/ And ſo he did And he ſay
de vnto him/ Caſt on thy mãtel about
the/ ād folowe me/ And he cã out & folo
wed him/ & wiſt not that it was truerth
whych was done bythe angell/ but the
ought he had ſene a viſion. Whẽ they
were paſt the fyrſt ād the ſeconde ward
the/ they cam vnto the yron gate that
ledeth vnto the cite/ which opened to
them by hys owne accorde. And they

wēt oute & passed thoro we wō strete/ & by and by the angel departed frō hym.

And whē Peter was come to him self he sayde nowe I knowe of a suerty that the lorde hath sent his āgel/ & hath delyuered me frō the honde of Herode/ & frō all the wayteinge fore of the people of the Iewes. ¶ + And as he cōsydered the thinge/ he cā to the house of Mary the mother of one Jhon/ which was called marke also/ where many were getheredto gether in prayer. As Peter knocked at the entrey wie a damell cam forth to herkē/ named Rhoda. and whē she knewe Peters voyce/ she opened not the entrey for gladnes but ran in/ & told howe Peter stode before the entrey/ And they sayd vnto her thou arte mad. And she bore thē doune that yt was euen so/ Thē sayde they/ It is his angel. Peter cōtinued knockinge. When they had opened the doore/ & sawe hym/ they were astonyed/ Whe beckened vnto thē with his hōde to holde their peace/ & tolde thē by what meanes the lorde had brought him oute of prison. ¶ And sayde/ goo shewe thys vnto James and to the brethrē. And he departed & went into another place.

As soone as yt was daye there was no lytell adoe amōge the soudiers what was becum off Peter/ When Herode

god called for hym & founde hi not/he ex-
amyned the keepers/& cõmãded to de-
parte. And he decended frõ Jewry to Ce-
sarea: ãd there abode. Herode was dis-
pleased with the of Tyre & Sydõ/And
they cam all at once/ ãd made intercessi-
on vnto blastus the kynges chamberlen
/and desyred peace/ by cause theyr
countrey was nozysshed be the kynges
londe. Apũ a daye apoynted/the kynge
arayed hym in royall apparell/and sat
hym in his seate/ ãd made an oracõ vn-
to them. And the people gaue a shute/
sayinge/ It is the voyce of a god ãd not
of a mã. And immediatly the angell of
the lorde smote hym: be cause he gaue
not God the honoure/ãd he was eatyn
of wormes/ and gaue vppe the goost.

The worde of god grewe and multi-
plied. And Barnabas and Saul retur-
ned to Jerusalẽ/ãd fulfylled their offi-
ce/ãd tooke with thẽ Jhõ which was al-
so called Marcus. The. xiii. Chapter.

There were at antioche/in
the cõgregacõ/prophetes
and doctoures/as Barna-
bas ãd Simon called Ny-
ger/ And lucius of cerene/
ãd Manaben Herods the
tetrarchis nozsselowe/ & Saul. As they
serued God/and fasted/ The holy goost
sayd/ Sout a parte for me Barnabas ãd

Saul for the worke were vnto I haue called thē. Then fasted they ād prayed: and put their hondes on them/and lete them go. And they after they wer sent of the holy goost / cam vnto seleucia/ and from thence they sayled to cyprus And when they wer come to salamine/ they shewed the worde of god in the synagogis vnto the ie wes. And they had Jhon to their ministrer.

When they had gone ouer all the yle vnto the cite of Paphos/they fonde a certayne sorserer a false prophet which was a ie we/named Barieſu/which was with the ruler of the cōtre won Sergius paulus a prudent man. The same ruler called vnto hym Barnabas and Saul/ād desired to heare the worde of god The Sorserer Elemas (for so was hys name by interpretacion) withstode thē/and sought to turne away the ruler frō the fayth. Thē Saule which also is called Paul beinge ful of the holy goost/set his eyes on hym/ and sayde/ O ful of al sutelte ād disceyt/ fulnes the chylde of the deuyll: ād the enemy of al righteousnes thou ceasest not to peruert the strayght wayes of the lorde. And now behold the honde of the lorde is apon the: and thou shalt be blynde ād not se the sunne for a season. And immediatly fell on hym a mi-

ke ād a darcknes/ And he went aboute
seking/ thē that shulde leade hym by
the honde. Thē the ruler whē he sawe
what had happened: beleued/ and won-
dred at the doctrine of the lorde.

¶Whē Paule ād they that were with
hym had shipped frō Paphus/ they cā
to Perga a cite of Pāphilia There de-
parted Jhon from thē/ ād returned to
Jerusalem But they wandred thorowe
the countres/ from Perga to Antioche
a cite in the countre of Pisidia/ ād wēt
in to the synagoge on the sabothdaye/
and sate doune. After the lecture of the
lawe and the prophetis/ the rulers of
the synagoge sent vnto them sayinge/
ye men ād brethren/ yf ye haue eny ex-
mon to exhorte the people/ saye on.

Paul stode vppe and beckened with
his honde ād sayde/ Men of Israel/ and
ye that feare God/ gene audience. The
God of this people chose oure fathers
ād exalted the people/ whē they dwelt
as strawngers in the londe of Egypt
and with a mighty arme brought them
out of yt/ ād about the tyme of xl. yeres
reg suffred he their maners in the wil-
dernes. And destroyed. vij. nations in
the londe of Canaan/ ād deuided their
lōde to thē by Lot. And afterwarde he
gaue vnto thē iudges about the spa-
ce of. iiij. c. ād. l. yeres vnto the tyme of

Exo.j.a.
Exo.xiij.b
Exo.xvj.a
iosue.xiiij
Judi.iij.b

f.xe.bbij.a Samuel the prophet. And after that
j.reg.ix.c they desyred a kynge: ād God gaue vn-
and.x.a to them Saul the sonne of Cis/ a man
of the tribe of Beniamin/ by the space
of.xl. yeres. And after he had put hym
doune/ he set vppe Dauid to be their
kynge/ to whome he gaue witnes/ say-
ynge. I haue founde Dauid the sonne of
j.reg.xbj. Jesse/ a man after myne owne hert/ he
shall fulfyll all my wyll.

Esa.xj.a Of this manes sede hath God (accor-
dinge to hys promes) brought forth to
the people of Israel a sauour/ wō Jesus
whē Jhō had fyrst preached before his
mat.iij.a cōmynge the baptim of repentāce to
Mar.j.a Israel. And whē Jhon had fulfilled his
Luc.iij.a course/ he sayde/ Whom ye thinke that
Joan.j.c I am the same am I not? but behold
Mar.j.a there cōmeth wō after me/ whose shoes
of his fete I am not worthy to lose.

Hye men ād brethrē/ chyldren of the
generacion of Abraha̅/ and whosoeuer
amōge you feareth God/ to you is this
worde of helth sent. The inhabiters of
Jerusalē/ ād their rulers because they
knewe hym not/ nor yet the voyces of
the prophetis whych are redde euery
saboth daye/ haue fulfylled thē in con-
dempnynge him. And whē they founde
mat. xxbij no cause off deeth in hym/ yet desyred
mar.xb. b they Pilate to kyll hym. And whē they
had fulfilled all that were writē of him/

they toke him wune from the tree and
put hym in a sepulchre/But God rap-
sed hym agayne from deth/ād he was
sene many dayes of thē/which cā with
hym from galile to Jerusalem whych
are hys witnesses vnto the people.
And we declare vnto you/howe that
the promes made vnto the fathers/
god hath nowe fulfylled vnto vs the
chyldren/in that he reysed vppe Jesus
agayne. ¶ Euen as yt is writen in the
first psalme/Thou arte my sone this
same daye begate I the/As cōcernynge
that he so reysed hym vppe frō deeth/
nowe no more to returne to corrupti-
he sayd on this wyse/The holy promi-
ses made to Dauid I wyll kepe fayth-
fully/Wherfore he sayth also in another
place/Thou shalt not suffre thy sancte
to se corrupcō. For Dauid after he had
in his tyme fulfilled the wyll of god he
slepte ād was layd with his fathers ād
sawe corrupcion. But he whom god
reysed agayne/sawe no corrupcion.
Be yt knowe vnto you therfore ye
men ād brethē/that thorow we thys mā
ys preached vnto you the forgeuenes
of synnes/And by him are al that bele-
ue iustifyed from all thynges from the
which ye coulde not be iustified by the
lawe of Moses. Beware therfore lest
that fallon you/which is spoken of in

luc.xxiiij.c
ioan.xix.c
mat.xxviij
mar.xvj.
Luc.xxiiij.
Joan.xx.
psal.ij.b.
Heb.j.b.
Esa.lv.b
psal.xv.b
ij.reg.ij.b
Abac.j.b.

the prophetis Beholde ye despisers/ & wonder and perishe ye/for I do a worke in youre dayes: whych ye shall not beleue yf a man wolde declare it you.

When the Jewes wer gone oute of the Synagoge: the gentyls desought thē that they wolde preache the woꝛde of god to thē bitwene the saboth dayes whē the cōgregacion was brokē vppe/many of the Iewes ād deuoute proselitis folowed Paul & Barnabas which spake to thē and exhorted them to continue in the grace of god. ✠And the nexte saboth daye cam almoste the whole citie to getheꝛ to heare the woꝛde of God. Whē the Iewes sawe the people/they were full of indignacion and spake agaynst those thingis which wer spokē of Paul/They spake agaynst yt/ and dispraysed yt/raylynge on yt. Thē Paul ād Barnabas waxed bolde/and sayde yt was mete that the woꝛde of god shulde fyrst haue bene preached to you/But seinge ye put yt frō you/and thinke youre selfes unwoꝛthy of euerlastige lyfe/lo/we tourne to the gētyls 6

Esa. xlix. b For so hath the loꝛde cōmaunded vs/I haue made the a light to the gētyls that thou be helpe vnto the ende of the woꝛlde.

The gentyls herde/ād were glad ād glorysied the woꝛde of the loꝛde ād beleued euē as many as wer oꝛdened vnto

eternall lyfe/ād the worde of the lorde was publyshed thorowe oute all the re gió. But the iewes moued the worshipfull ād honorable wemē/ and the chefe men of the cite. And reysed persecutiō agaynst Paul & Barnabas/ and expelled them oute of their costis But they shoke of the dust of their fete agaynst thē ād cā vnto Iconium. And the disciples were fylled with ioye and with the holy goost. ¶ The .xiiij. Chapter.

Mat.x.b. Mar.vi.b Luc.ix.a.

IT fortuned in Iconiū that they went both to gether in to the Synagoge of the iewes/ and so spake / that a gret multitude both of the iewes and also of the gretis beleued. But the vnbeleuinge iewes / steryd vppe and vnquyeted the myndes of the gētyls agaynst the bretheren. Longe tyme abode they their ād quitt them selues boldly with the helpe of the lorde the which gaue testymony vnto the worde of his grace/ And causyd signes and wonders to be done by theyr hōdes. The people of the cite were deuyded/ād parte helde with the iewes/ and parte wyth the apostles.

When there was a saute made both of the gētyls ād also of the iewes with theyr rulers to put them to shame and to stone thē/ they wes ware off yt/ and

fled vnto Listra ād Derba/cities of Lica
onia/ād vnto the regiō that pyeth rōn
de about/ād there preached the gospel
And there sate a certayne mā at Listra/
weake in his fete/ beynge halt frō hys
mothers wōbe/and neuer walked. The
same herde Paul preache/which behel
de him/ād perceaued that he had faith
to be whole/ ād sayd with a loude voy
ce: stond vppe rygh̄t on thy fete And he
sterte vppe ād walked: when the people
sawe what paul had wone/they lifte vp
their voyces/sayinge in the speache of
Lycaonya: Goddes are come doume to
vs in the lykenes of men. And they cal
led Barnabas/Jupiter And Paul mer
curius/ be cause he was the preacher.
Thē Jupiters preste/ whych dwelt be
fore their cite/ brought oxen ād garlon
dis vnto the churche porche/ād wolde
haue done sacrifice with the people.

Whē the apostles Barnabas & Paul
herde that/they rent their clothes/ ād
ran in amonge the people/cryinge and
sayinge: syrs/ why do ye this? We are
mē lyke vnto you/ād preache vnto you
that ye shulde turne from these vanitī
es vnto the lyuinge god/ whych made
heauē and erth and the see and all that
in thē is/ the whych in tymes past suf
fred al nacions to walke in their owne
wayes. Neuertheles lefte not hym

Psal. cxlv.
Apo. xiiij.

like wyth outen witnes in that he shewed his benefaictes/in geuynge vs rayne from heuē/ and fruteful seasons/ fillinge oure hertis with fode ād gladnes. And with these sayingis/scarse restrayned they the people/that they had not done sacrifice vnto them.

Thether cā certayne tewes from Antioch ād Iconiū/ and optayned the peoples consent ād stoned Paul/and drewe him oute of the cite/supposinge he had bene dead. As the disciples stode rounde aboute hym/he arose vppe and cam in to the cite. And the nexte daye departed with barnabas to Derba After they had preached to that cite & taught many/they returned agayne to Listra/ād to Iconium/and Antioche/and strengthed the disciples soules exhortinge thē to cōtinue in the faith/ affyrminge that we muste thro we moche aduersite entre into the kyngdō of god And whē they had ordened thē seniours by election in every cōgregacion/ after they had prayde and fasted/they comended them to god on whom they beleued.

And they wēt ouer all Pisidia ād cā into Pāphilia/ ād whē they had preached the worde of god in Perga/they descended into Attalia/and thence departed by ship pe to Antioche/frō whēce they were delyuered vnto the grace

of god to the worke which they had fulfilled. ¶ Whē they were come & had gathered the cōgregacion to gether/ they rehersed all that god had done by thē and howe he had opened the doore of fayth vnto the gentyls. And there they abode longe tyme with the disciples.

The.xb. Chapter.



ND there cā certayne frō Iewry and taught the brethrē: except ye be circūcysed after the maner of moses ye cānot be saued Thē arose there dissencion and disputinge not a litle vnto Paul & barnabas ageynst thē. And they determined that Paul ād barnabas ād certayne other of thē shulde ascēde to Jerusalē vnto the apostles & seniours aboute this questiō. After they were brought on theyr waye by the cōgregaciō/ they passed ouer Phenices ād Samaria/ declaringe the cōuersaciō of the gētyls/ ād they brought great ioye vnto all the brethrē. ¶ Whē they were come to Jerusalē they were receaued of the cōgregacion ād of the apostles and elders. And they declared what thynges God had done by them. Then arose there vppe certayne of the secte of the pharisees/ which dyd beleue sayinge that yt was nedfull to circumcise thē ād to inioyne

them to kepe the lawe of Moses. The
apostles and the elders cam to gether
to reason of this matter.

¶ When there was mocke disputynge
Peter rose vppe and sayd vnto the/ ye
men ād bretherē/ ye knowe howe that a
goode whyle a goo/ God chose amonge
vs/ that the gentyls by my mouthe shuld
he here the worde of the gospell & beleue/ And god which knoweth the hertes/
bore the witnes/ and gaue vnto the the
holy goost euē as he dyd vnto vs/ & he
put no differēce betwene the ād vs/ ād
with faith purified their hertes. Now we
therfore why tēpte ye god/ that ye wold
he put a yoke on the disciples neckes/
which nether oure fathers nor we were
able to beare/ But we beleue that thorowe the grace of the lorde Jesu christ
€ we shalbe saued as they do/ Then all
the multitude was peased and gaue audience to Barnabas and Paul/ whych
tolde what signes ād wondres god had
shewed amonge the gentyls by them.

As sone as they held their peace James answered sayinge: Men & bretherē
herken vnto me/ Simeon tolde how
god at the beginninge dyd visite the gentyls/ and receaued of the people vnto
his name ād to this agreeth the worde
of the prophetis as it is writen after
this I will turne/ ād will bilde agayne

Amos.ix. the tabernacle of Dauid which is fall
doune/ād that which ys kaylē in dekey
of yt wyll I bilde agayne ād I will set
yt vppe/that the residue of men myght
seke after the Lorde/ād also the gētyls
vppon whō my name is called on saith
the lorde/which doth all these thinges:
knowne vnto God are all hys werkes
from the begynnynge off the worlde.
Wherfore my sentēce is/that we trou-
ble not them which of the gentyls are
turned to God: but that we write vnto
them that they abstayne thē selues frō
fylthynes of ymages/from fornication/
frō strangled/and frō bloude. For Mo-
ses of olde tyme in euery cite hath thē
that preache hym/and he is rede in the
synagogis euery saboth daye.

Thē pleased yt the apostles and the
elders with the whole cōgregation to
send chosyn men of their owne cōpany
to Antioche with Paul ād Barnabas.
They sent Judas called also Barnabas
ād Silas which were chefe mē amōge
the brethrē ād gaue thē letters in their
hōdis after this maner. The apostles/ &
elders ād brethrē send gretynges vnto
the brethrē which are of the gentyls in
Antioche Syria & cilicia. For as moche
as we haue herde that certayne which
departed from vs/ haue troubled you
with wordes/ād cōuerted youre myndes

saynge/ ye must be circūcised ād kepe
the lawe/ to wh̄ō we gaue no soche cō
maūdement. It semed therfore to vs a
goode thinge/ whē we were come to ge
ther with one accorde/ to sende chosyn
men vnto you/ with oure beloued Bar
nabas ād Paul/ men that haue ieopar
ded theyr lyues/ for the name of oure
lorde Jesus Christ. We haue sent ther
fore Judas/ād Silas/ which shall also
tell you/ the same thynges by mouth.
For it semed goode to the holy goost ād
to vs/ to put no grenous thynge to you
more thē these necessary thynges/ that
is to saye that ye abstayne frō thinges
offered vnto the ymages/ from bloud/
from strangled/ and fornication. From
which yf ye kepe youre selues/ ye shall
do well So fare ye well.

Whē they were departed/ they cā to
Antioche ād gathered the multitude to
gether & deliuered the pistle Whē they
had redde it they reioysed of that cōfor
tacion. Judas ād Silas beinge prophe
tes/ exhorted the people with moche
preachynge/ and strengthed thē. After
they hadde taryed there a certayne spa
ce/ they were let go in peace of the bre
thē vnto the apostles. Notwithstan
dynge it pleased Silas to abyde the
re stil. Paul ād Barnabas cōtinued in
Antioche teachynge/ and preachynge

the worde of the lorde with other many

But after a certayne space Paul sayd vnto Barnabas. Let vs go agayne & visite oure brethē in every cite were we haue shewed the worde of the lorde & se how they do. Barnabas gaue counsell to take wyth thē Jhō called also Marke/ But paul thought it not mete to take him vnto their company which departed frō thē at Pamphilia/ & wēt not with them to the worke. So sharp was the dissencō betwene thē/ that they departed asunder won frō the other & Barnabas tooke marke & sayled vnto Cipers. Paul chose Sylas & departed beinge recōmended of the brethē vnto the grace of god/ & he wēt thorowe all syria & cilicia/ stablishinge the cōgregacions.

¶ The .xvj. Chapter.

Then came he to Derba & to Listra/ And beholde a certaine disciple was there named Tymotheus a womās sone which was a iewe & beleued/ but his father was a greke of whom reported well the brethē of Listra/ and Iconium. Paul wolde that he shulde go forth with him/ & toke & circūcised him because of the iewes which were in those quarters/ for they knewe all that his father was a greke. As they went thor-

ewe the cytes/they delyuered the the decrees for to kepe/ordeyned of the apostles and elders whych were at Jerusalem. So were the congregacions stablished in the faith/and encreased in nombre dayly. When they had gone
5 thorowe out Phrigia/and the region of Galacia/and were forbidde of the holy goost to preach in Asia/they cam to Misia/and sought to go into Bethinia & the spirete sofered them not/when they had gone ouer Misia/they cam doune to Troada and a vision apered to Paul in the nyght. There stode a man of Macedonia & prayed hym sayinge/Come into Macedonia and helpe vs. After he had sene the vision immediatly we prepared to go into Macedonia certified that the Lorde had called vs for to preache the gospel vnto them. Then losed we forth frō Troada/and with a strayght course came we to Samothracia/the nexte daye to Neapolim/& frō thence to Philippos/which is the cheefe citie in the parties of Macedonia and a free cite.

C We were in that cite abidinge a certayne dayes & on the saboth dayes/we wēt out of the cite besyde a riuer where men were wont to praye/and we sate doune and spake vnto the womē which thither resorted/& a certayne womā named Lidia/a seller of purple/of the cite

of Thiatira whych worshypped God/ gaue vs audiēce/ whose hert god opened that she attended vnto the thynges which Paul spake/ Whē she was baptised/ād her housholde/ she besought vs sayinge/ yf ye thynke that I beleue on the lorde come into my house/ ās abyde there And she constrayned vs.

It chaunced as we went to prayer: a certayn damsell possessed with a spirite that prophesied met vs which brought her master ād mastres moche vauntage with prophesyinge. The same folowed Paul and vs sayinge These men are the seruauntis of the most hye god which shewe vnto vs the waye of helth. And this dyd she many dayes But Paul not content turned about ād sayd to the spirite I cōmaunde the in the name of Iesu Christ that thou come out of her/ and he cam out the same houre.

When her master and mastres sawe that the hope of their gaynes was gone/ they caught Paul and Silas: and brought thē into the market place vnto the rulers/ and delyuered them to the officers sayinge/ These mē trouble oure cite/ which are Iewes and shewe newe decrees/ whych are not laufull for vs to receaue/ nether to obserue sayinge we are Romains. And the people ranne on hem/ ād the officers rent

theyr clothes/ and commaunded them to
be beaten with rodes and when they ij.cor.xi.c
hadde beaten them lore/ they caste them
into prison commaundynge the kayler to
kepe them surely. Which when he had
receaued suche commaundmẽt troked
them into the inner prison/ and made
theyr fete fast in the stockes.

At mydnyght Paul & Silas prayed
& landed god/ & the prisoners herde
them/ Sodenly there was a greate erth
quake so that the foundacion of the pri-
son was shaken/ & by & by the doores o-
pened & euery mannes bondes were lo-
sed. Whan the keper of the prison awa-
kened out of his slepe/ & sawe the prisons
doores open/ he drue out his swearde &
wolde haue slayne him selfe supposynge
the prisoners had bene fledde. Paul
cryed with a lowde voyce sayynge. Do
thy selfe no harme for we are all here.
Fe called for a lighte and sprange in/
and cam tremblynge/ and fell doune
before Paule and Silas and broughte
them out/ & sayde/ Syrs what must I
do to be saued? And they sayde/ beleue
on the Lorde Jesus/ and thou shalt be
saued and thy housholde. And they pre-
ached vnto him the woorde of the lorde/
and to all that were in his house. And
he toke the the same houre of the nyght
and washed theyr wondes/ & was ba-

yelded with all that belonged vnto hym
strayghtwaye: Whē he had brought
them into his houlle he set meate before
them/and ioyed that he with all his
houlholde beleued on God.

¶ And when it was daye the officers ¶
sent the sumptuers sayinge Let those mē
go. The keper of the prison tolde thys
sayinge to Paul/the officers haue sent
worde to lose you/ Nowe therfore get
you hence and go in peace. Then sayde
Paul vnto them: They haue beaten vs
openly vncondempned/ for all that we
are Romaines/ād haue cast vs into pri-
son/& now wolde they sende vs awaye
preuely? Naye not so/but let thē come
thē selues ād fet vs out. The ministers
tolde these wordes vnto the officers &
they feared when they herde that they
were Romaines ād cam & besought thē
and brought thē out/ād desired them to
departe out of the cite. They went out
of the prison ād entred into the houlle
of Lidia/& when they had sene the bre
thren/they cōforted thē and departed.

The. xvij. Chapter.

THey made their iourney
thorowe Amphipolis/& Ap-
polonia they cā to Tessalo-
nica where was a synagoge
of the Iewes/Paul as his
maner was went in vnto

them/ & the sabboth dayes declared of the scripture vnto thē openynge & alegynge that Christ must nedes haue suffered and ryssen agayne frō deeth. And that this Jesus was Christ whō (sayde he) I preache to you. And some of thē beleued and cam and companyed with Paul and Silas. Also of the honourable grekis a greate multitude/ and of the cheefe wemen/ not a feawe.

5 The iewes which beleued not hauinge indignacyon take vnto thē euyll mē which were vagabōdes ād gathered a cōpany/ & set all the cite on a rooze/ ād made a saute vnto the house of Jason/ ād sought to bringe thē out to the people/ and whē they founde thē not/ they drue Jason & certayne brethrē vnto the heades of the cite cryinge: These that trouble the worlde are come hyther also whych Jason had receaued preuely/ ād these all do cōtrary to the ordinacions of Cesar affirmynge another kynge/ won Jesus. And they troubled the people ād the officers of the cite when they herde these thinges/ And whē they were sufficiētly answered of Jason/ ād of the other they lete them go.

The brethrē immediatly sent awaye Paul and Sylas by nyght vnto Berrea. Whē they were come thyther they entred into the synagoge of the iewes

There were the noblest amonge thē of C
Thessalonia which receaued the worde
with all diligēce of mynde / ād searched
the scriptures dayly whether those thīg
ges were euē so. And many of thē beleu
ued & of worshipfull wemē which were
greke ād of mē not a fewe. Whē the
iewes of Thessalonia had knowledge
that the worde of god was preached of
paul at berrea they cā thither & moued
the people ād thē by ād by the brethrē
sent away Paul to go vnto the see / but
Silas ād Timotheus abode there still.
They that gyded Paul brought him vn
to Athēs & receaued a cōmaundmēt vn
to Silas and Timotheus / for to come
to hym at once. And cam their waye.

While Paul wayted for thē at Athēs D
his spirete was moued in him to se the
cite geuē to worshippynge of ymages
Thē he disputed in the Synagoge with
the iewes / & with the deuout persones
And in the market dayly with thē that
cam vnto him. Certayne philosophers
of the Epicures / ād of the Stoicis dis-
puted with him. And some there were
which sayde what wilt this babbler sa-
ye. Other sayd / he semeth to be a tydy
ges bringer of newe deuyls because
he preached vnto thē Jesus / ād the re-
surrection / ād they toke him & brought
hym into Martes Strete sayinge / maye

we not knowe what is thy newe doctrine where of thou speakest? For thou bringest straunge tydynges to oure eares. We wolde knowe therfore what these thynges meane. For all the Atteniens & straungers which were there gaue them selues to nothynge els but other to tell or to heare newe tydynges

Paul stode in the myddes of Marce strete and sayde / ye men off Attens / I perceaue that in all thynges ye are somwhat superstitious. For as I passed by and behelde the maner howe ye worshyp youre goddes / I founde an aultre wer in was writē / vnto the vnknowen god. Whom ye then ignoratly worshyp him shewe I vnto you. God that made the worlde / and all that are in yt / seynge that he is lorde of heauē and earth / he dwelleth not in temples made with hōdes nether is worshypped wyth mennes hondes / as though he neded of eny thinge. For as moche as he geueth to all men lyfe and breth euery where and hath made of one bloud all nacions off men / for to dwell on all the face off the erthe. And hath assigned tymes apoynted before. And the endes of their habitacio that they shulde seke god yf they might fele & fynde him though he be not farre from euery one off vs. For in him we lyue / moue and haue oure beyn-

ge as certayne of youre owne poetes
sayde. For we are also his generacion: for
as moche the ge as we are the generac-
on of god ought not to thynke that the
godhed is like vnto golde syluer or stone
graue by crafte ād ymagynacio of mē.

And the tyme of this ignoraūce god
regarded not / but nowe he biddeth all
mē euery where repēt / because he hath
apoynted a daye / in the whych he will
iudge the worlde accordyng / to ryghte-
wesnes / by that mā / whō he hath apoyn-
ted / & hath genē fayth to all mē / after
that he had rayſed him from deeth.

Whē they herde of the resurrection
frō deeth / some mocked / ād other sayde
we wyl heare the agayne of thys mat-
ter. So Paul departed frō amonge thē
Certayne mē cleaue vnto Paul & belee-
ued amonge the which was Dionisius
a senatour / and a womā named Dama-
ris / and other wyth them.

The .xviij. Chapter.

After that Paul departed
from Athens / and cam to
Corinthum / and fonnde a
certayne Jewe named Aq-
quyla: borne in Pont hus
lately come frō Italy wyth
hys wyfe Priscilla (be cause that the
Emperour Claudius had cōmaunded
all Iewes to departe frō Rome) and he

dierwe vnto them. And be cause he was
of the same crafte he abode with them
& wrought (their craftes was to make
tentes) & he preached in the synagoge
euery sabboth daye / And exhorted the
iewes and the gentyls.

18 When Silas & Timotheus were co-
me frō Macedonia / Paul was payned
in the spirete as he testifyed to the ie-
wes that Jesus was Christ / when they
sayde cōtrary & blaspheined / he shoke
his rayment & sayde vnto them / youre
blond apon youre owne heddes. For
hence forth I go vnto the gentyls / and
departed from them / and entred in to
a certayne manes house named Justus
whych worshypped god / whose house
ioyned harde to the Synagoge. 8 Then
Crispus a ruler of the Synagoge belee-
ued on the lorde with all his housholde
And many of the Corinthians gaue au-
dience & beleued / & were baptised.

C 9 The spake the lorde to Paule in the
nyght by a vysion / be not afrayde / but
speake / & holde not thy peace / for I am
with the / and no man shall inuade the
that shall hurte the. For I haue moche
people in this cite. And he rested there
a yeare and sixe monethes / and taught
them the worde of god.

12 Whē Gallio was ruler of the countre
of Achaia / the iewes made insurrec-

clene with one accorde a gayns Paul and
brought him to the iudges seate saying
This man teacheth to worship god co-
trary to the lawe/As Paul was about
to open hys mouth Gallio sayde vnto
the Iewes/yf it were a mater of wron
ge/or an euyll dede (o ye Iewes) reason
wolde that I shulde heare you/but yf
it be a questiō of wordes/or of names
or of youre lawe/loke ye to it youre
selues. For I wylbe no iudge in soche
maters/& he draue them frō his seate.
Then toke all the grekes Sosthenes a
ruler of the synagoge/and smote hym
before the iudges seate/And Gallio ca
red for none of those thyngis.

Paul after thys/tarryed there yet a
goode whyle/and thē toke his leaue of
the brethē/ād sayled thēce into Syria
Priscilla ād Aquila accōpanyinge him
after that he had shorne his head in cē-
chres/for he had a vowe. And he cam
to Ephesus and lefte thē there/but he
hym selfe entred into the synagoge/and
reasoned with the Iewes/Whē they de
syred him to tarry longer tyme with thē
he cōsented not/but bad them fare wel
sayinge/I must nedes at this feast that
cōmeth be in Jerusalem/but I wyll re-
turne agayne vnto you yf God wyll/
And departed frō Ephesus/& cā vnto
Cesarea/& ascended & saluted the con-

gregacion/ ād departed vnto Antioche
and when he had taryed there a whyle
he departed ād went ouer all the coun-
tre of Galacia and Phrygia by order/
strengthynge all the disciples.

¶ A certayne Iewe named Apollos bor-
ne at Alexādria cā to Ephesus. An elo-
quent man/ & myghty in the scriptures.
The same was informed in the waye of
the lorde & he spake fernētly in the spi-
rit/ and taught diligently the thynges
of the lorde/ and knewe but the baptym
of Jhon only. And begā to speake bol-
dely in the Synagoge. Whom Priscilla
and Aquila had herde hym / they toke
hym vnto them / And expounded vnto
hym the waye of god more perfectly.

¶ Whē he was disposed to go into A-
chaia/ the brethrē exhorted hym there-
to and wrote vnto the disciples that they
shulde receaue hym. After he was co-
me thither he holpe thē moche whych
had beleued thorow grace. And myght-
ely he ouercā the Iewes opēly shewīg
by the scryptures that Jesus was
Christ.

¶ The.xix. Chapter.

¶ It fortuned whyll Apollos
was at Corynthum / that
Paul passed ouer the vp-
percoostes/ and cam to E-
phesus/ ād founde certayne disciples/ ād sayd vnto

yͤ haue ye receaued the holy goost sy
ter ye beleued? And they sayde vnto hi
No/nether haue we herde yͭ there be
eny holy goost or no. And he sayd vnto
thē/Vnderwyth were ye thē baptised?
And they sayd/with Jhōs baptim: Thē
sayde Paul/Jhon verely baptised with
the baptim of repētaūce/ sayinge vnto
the people that they shulde beleue on
hym/which shulde come after hi/ That
is on Christ Jesus. When they herde
that/ they were baptysed in the name
of the lorde Jesu/ and whē Paul layde
his hōdes apō thē/the holy goost cā on
them. And they spake with tongis and
prophesied/All the mē were about. xii.

And he went into the synagoge/and
behaued him like boldely ꝙr the space
of thre monethes/disputynge/ & geuyn
ge thō exhortacion of the kyngdom of
God. But whē diuers wexed harde her
ted/and beleued not/but spake euyll of
the waye of the lorde before the multi
tude/he departed frō them/ And seue
red the disciples awaye/ And taught
daylye in the scole of won called Tyrā
nus/And thys contynued by the space
of two yeares/So that all they which
dwelt in Asia herde the worde of the
lorde Jesu/ both Jewes and Grekes.
And God wrought not smal myracles
by the houdes of Paul/So that from

tyȝ body were brought vnto the sicke/ napkyns or partlettis/ ād the diseases and euyll spirites departed from them.

Certayne of the vagabonde Iewes exorcistes/ toke apon them to call ouer them which had euyll spirites the name of the Lorde Iesu sayinge/ We adiure you by Iesu whō Paul preacheth. There were seuen sonnes of one Sceua a rular of the synagoge which dyd so/ ād the euyll spirite answered ād sayde: Iesus I know we/ and Paul I know we/ but who are ye? And the man in whom the wicked deuyll was/ rāne on them/ and ouercam them/ and preuayled agaynst thē/ so that they fledde out of the house naked and wonded. Thys was knowen to all the Iewes and grekes also/ which dwelt at Ephesus/ ād feare cam on thē all/ And they magnifyed the name of the lorde Iesus.

And many that beleued cam and cōfessed ād shewed their workes/ Many of them whych vsed curyous crafftes brought their bokes and burned them before all mē/ & they counted the price of them/ and founde it fyfty thousande syluerlinges: So myghtely grewe the worde of god/ ād preuayled. After these thynges were ended Paul purposed in the spirite/ to passe ouer Macedonia ād Achaia to go to Jerusalem sayinge,

After I haue herde bene I must also se Rome. So sent he into Macedonia two of them that ministred vnto him/Timotheus and Erastus/ but he himself remayned in Asia/ for a season.

The same tyme there arose no lytell a do about that waye/ For a certayne man named Demetrius/ a goldsmyth which made syluer shrynes for Diana was not a litel beneficial vnto the craftes men which he called to gether with the workemen of lyke occupacion & sayd Syrs ye knowe that by this crafte we haue our substaunce/ Moreouer ye se and here that not alone at Ephesus but almost throughout all Asia/ this Paul enticeth/ and turned awaye moche people saying/ that they be not goddes which are made with hondes/ so that not only this our crafte cometh into parell to be set at nought/ but that also the temple of greate Diana shulde be despised And her maieste shulde be destroyed/ which all Asia/ and the worlde worshippeth.

When they herde these sayinges/ they were full of wrathe/ & cryed out saying Greate is Diana of the Ephesians. And all the cite was on a roore/ & they rushed into the comen hall with one assent and caught Gayus and Aristarcus/ men of Macedonia/ Paulus companions/ When Paul wolde haue entred in vnto

the people / the disciples suffered hym
not Certayne also of the chefe of Asia
which were his frendes / sent vnto him
desyringe hym that he wolde not prese
into the commen haul / Some cryed
won thinge / and some another and the
congregacion was all out of quiete / and
the moste parte knewe not wherefore
they were come to gether.

Some of the company drue forth Ale-
xander (the iewes thrustinge hym for-
warde) Alexander beckened with his
honde / and wolde haue geue the people
an answere / when they knewe that he
was a iewe / there arose a shute almost
for the space of two houres crienge al me cry-
inge / greate is Diana of the Ephesians.

When the comune clarcke had ceased
the people he sayd / ye men of Ephesus
what man is he that knoweth not howe
that the cite of the Ephesians is a wor-
shipper of the grete goddes Diana / and
of the ymage which cam fro heuen? Se-
inge then that no man sayth here aga
yust / ye ought to be content / and to do
nothinge rashly / For ye haue brought
hyther these men / which are neither rob-
bers of churches / nor yet despisers of
youre goddes. Wherfore yf Demetrius
and the craftes men which are with him
haue eny sayinge to eny man / the lawe
is open / and there are rulers / let them

accuse wō another. If ye go about eny
other thynge/it maye be determined in
a lawfull congregacion/For we are in
ieopardy to be accused of thys dayes
vprore. For as moche as there is no
cause whereby we maye geue a reckenige
of this cōcourse of people. And whē he
had thus spokē/he let the cōgregacion
departe. The. xx. Chapter.

AFter the rage was ceased
Paul called the disciples
vnto him/& toke his leue
of thē/ād departed for
to go into Macedonia/ād
when he had gone ouer
those parties/ād geuen them large ex-
hortacions/he cā into grece/ And there
abode. iij. monethes/when the iewes
layde wayte for hym as he was about
to sayle into Syria. he purposed to re-
turne thorow Macedonia. There ac-
panied hym into Asia/ Sopater of Be-
roen/And of Thessalonia Aristarcus ād
Secundus/& Gayus of Derba/ād Ti-
motheus/ Out of Asia Tichicus/& Tro
phimus/These went before/ ād tarved
vs at Troas/ We sayled awaye from
Philippos after the ester holy dayes/
and came vnto them to Troas in fyue
dayes/ād there abode seuen dayes.

On a saboth daye the disciples cā to ge
gether for to breke breed: & Paul pre-

cheb vnto them (redy to departe on the
morowe) and cõtinued his preachynge
vnto mydnyght. There were many lyg-
hters in the chamber where we were
gathered to gether/and there sate in a
wyndowe a certayne yonge mã named
Eutichus/ fallẽ into a depe slepe/ And
as Paul declared he was moare ouer
come with slepe/and fell downe frõ the
thyrde lofte/& was takẽ vp dead/ Paul
went downe ād fell on him/ & embraced
him/& sayde/Make not thynge a do. For
his lyfe is in him/ When he was come
vp agayne/he brake the breed & tasted
and cõmoned a longe while euẽ tyl the
morowne & so departed. They brought
the yonge man a lyue/ād were not a lyt-
tell cõforted. Then to he we shippynge
ād departed vnto Assos/there to receaue
Paul/ For so had he apoynted & wold
he him selfe go be londe/ When he was
come to vs vnto Assos/ we toke him in
and cã to Mytilenes/ And sayled thence/
ād cam the nexte daye ouer agaynst
Chios, And the day folowinge we arri-
ued at Samos/ād taried at Trogilion.
The nexte daye we cam to Miletũ: For
Paul had determined to leaue Ephe-
sus as they sayled / because he wolde
not spende the tyme in Asia. For he ha-
sted to be (yf yt were possible) at Jeru-
salem in the feaste of pentecostes.

From Miletum he sente to Ephesus
and called the elders of the congrega-
tion. When they were come to him he
sayde vnto the/ ye knowe frō the fyrst
daye that I came vnto Asia/ after what
maner I haue bene with you at all tey-
mes/ seruynge God with all humble-
nes of mynde/ and with many teares/
and temptations/ whiche happened vnto
me by the layinges awayte of the Ie-
wes/ and howe I kept backe nothinge
that myght profite/ but that I haue shewed you/ and taught you
openly/ & at home in youre houses wit-
nessynge both to the Iewes/ and also to
the Grekes/ the repentaunce toward
God and faith towarde oure lorde Jesu
And nowe beholde I go bounde in
the spirite vnto Jerusalem/ and knowe
not what shall come of me there/ but
that the holy goost witnesseth in euery
cite sayinge/ that bondes and trouble
abyde me/ But none of the thynges
moue me. Neither is my lyfe dere vnto
my selfe/ that I myght fulfill my cour-
se with ioye/ & the ministracion which
I haue receaued of the lorde Jesu to
testifye the gospel of the grace of god.
And nowe beholde/ I am sure that
hence forth ye all (thorow whom I ha-
ue gone preachynge the kyngdome of
God) shall se my face no more/ Where-fo-

ge I take you to recorde this same daye
that I am pure fre the bloud of all me.
For I haue kepte nothynge backe: but
haue shewed you all the counsell of god
take hede therfore vnto youre selues/
and to all the flocke/ wherin the holy
goost hath made you ouerseers to rule
the congregacion of god/ which he hath
purchased with his bloud. For I am sure
of this/ that after my departynge shall
greuous rauenynge wolues entre in a-
monge you/ which wil not spare the flo-
he and of youre owne selues shal men
arise speakynge peruerse thinges/ to dra
we disciples after them Therfore awake
and remember that by the space of .iii. yea
res I ceased not to warne euery one of
you both night and daye with teares.
And nowe dere brethē I cōmende you
to god & to the worde of his grace whi-
ch is able to bilde further/ and to geue
you an inheritaūce amōge all them whi-
ch are sanctified I haue desired no mās
syluer/ golde/ or vesture/ ye knowe well
that these handes haue ministred vnto
my necessities/ & to them that were with
me I haue shewed you all thyngis/ ho-
we that so labozynge ye ought to recea
ue the weake/ & to remēber the wordes
of the lorde Jesu howe that he sayde It
is more blessed to geue then to receaue

When he had thus spoke/ he kneled

ſ. cor. xiii. &
ſ. teſſa. ii. &
ſ. teſſa. iii

bonne ād prayed with thē all. And they
wept all abounda̅tly/ And fell on Paules
necke/ād kissed hi̅ sorowynge most
of all/for the wordes/ whych he spake
that they shulde se his face no more/
And they accompanied hym vnto the
shippe.

The. xxi. Chapter.

ANd it chaūsed that assone
as we had lau̅ched fro̅ thē/
ād were departed fro̅ thē/
we ca̅ with a straight cour
se vnto Choon/ād the daye
folowynge vnto the ile Rho
des/ād fro̅ thēce vnto Patara. And we
founde a shippe redy to sayle vnto
Phenices. And wēt a borde ād set fo̅
the. The apered vnto vs Cyprus/ and
we lefte it on the lefte honde and say
led vnto Syria/ and ca̅ vnto Tire. For
there the shippe vnladed her burthen.
And whē we had fou̅de brethrē: we ta
ried there. vij. dayes: and they tolde
Paul thorowe the spirete: that he shu
ld not go vppe to Jerusalē. And whē
the dayes were ended we departed/ād
went oure wayes and they all brought
vs on oure waye/ with their wyues &
childrē till we were come out of the cy
te/ ād we kneled doune in the shore ād
prayde and whē we had take̅ oure leā
ue one of another/ we toke shippe: and
they returned home agayne.

When we had fulleñded the course frō Tire we arryued at Ptholomaida/ ād saluted the brethren ād abode with thē one daye. The nexte daye: we that were of Paulus cōpany cām vnto Cesarea & we entred into the houlle of Philip the euāgelist: which was one of the seuē: ād abode with him. The same mā had fower doughters virgens which did prophesy And as we taried there a good mayny dayes/ there cam a certayne prophete from Jewry/ named Agabus. When he was come vnto vs/ he toke pauls gerdell/ and bounde his hondes and fete ād sayde/ Thus sayth the holy goost/ So shall the Jewes at Jerusalem/ bynde the man that owneth this gyrdell/ ād shall deliuer him into the hondes of the gentyls.

When we herde this/ both we and other of the same place/ besought hym that he wolde not go vppe to Jerusalē Thē paul answered & sayd/ What to ye weppynge & breakyng myne hert? I am redy not to be bounde only/ but also to dye at Jerusalē for the name of the lord Jesu When we couldē not turne his mynde/ we ceased sayinge/ The will of the lorde be fulfilled After those dayes we made oure fardes redy/ ād wēt vp to Jerusalem. There went with vs also certayne of the disciples of Cesarea/ ād

brought with thē wen Mnason of Cy-
prus/an olde disciple/with whō we shu-
lde lodge. And when we were come to
Jerusalē/the brethrē receaued vs glad-
ly. On the morowe Paul went in wi- d
the vs vnto James. And all the elders
cam to gether. And whē he had saluted
them/he tolde by order/what thynges
God had wrought amonge the gētyls
by his ministracion/whē they herde yt
they glorified the lorde and sayde vnto
hym/Thou seyst brother/how many
thousande Jewes there are which be-
leue/ād they are all zelous ouer the la-
we: and they are informed off the that
thou teachest all the Jewes which are
amōge the gētyls to forsake Moses ād
sayst that they ought not to circumcise
their childrē nether to liue after the cu
stomes. What is yt therfore? The mul
titude must nedes come to gether. For
they shall heare that thou arte come.
Do therfore this that we saye to the.
We haue .iiij. men/which haue a vo- e
we on thē/Them take and purifye thy
selfe with them/and wcost on thē that
they maye shaue their heedes/and all
shall knowe that the thynges which
they haue herde off the are nothynge
but that thou thy selfe also walkest ād
kepest the lawe. As touchinge the gen-
tyls which beleue we haue writē and

ryncluded/that they obserue no soche thynges/but that they kepe thē selues frō thynges offered to ydolys/frō bloud from strangled/and from fornicacion. Thē the nexte daye Paul toke the mē and purifyed hym selfe with them/ād entred in to the temple/declaringe the fulfillinge of the dayes of purificacion butyll that an obiacion shulde be offered for euery one of them.

And as the seuen dayes shulde haue bene rended: the Iewes which were of Asia when they sawe him in the tēple/ they moued all the people ād layde hōdes on him cryinge/Men of Israel helpe/This is the man that teacheth all men euery where agayns the people/ād the lawe ād his place. Moreouer also he hath brought greekes in to the tēple/and hath polluted this holy place. For they sawe won Trophimus an Ephesian with him in the cite/whom they supposed Paul had brought in to the tēple. And all the cite was moued/& the people swarmed to gether. And they toke Paul/& drue him out of the tēple/ and forth with the dores were shut to.

As they wēt about to kyll him/tydynges cam vnto the dye captayne of the soudiers/that all Jerusalem was moued/whych immediatly toke soudiers and vndercaptaynes/ and ran doune

vnto the. Whē they sawe the hyperetay
tayne ād the soudiers. They lefte smy
tyge of ꝓ paul. Thē the captayne cāme
ne.ꝛ toke him ād cōmaūded him to be
bounde with two chaynes/ād demaun
ded what he was/ād what he had done.
Whō cryed this/another that/ amonge
the people. And when he coulde not
knowe the certayne/ for the rage/ he
commaūded hym to be caried into the
castle. Whē he came vnto a greece/ it for
tuned that he was borne off the sou
diers for the violēce of the people. The
multitude of the people folowed after
crynge/a waye with hym.

And as paul shulde haue bene caryed in to the castle /he sayde vnto the hye Captayne: Maye I speake vnto the? Which sayde/ Cāst thou speake greke? Arte not thou that Egiptian which be fore theſe dayes/ made an vproure/ād ledde out into the wilderneſs about .iiij. thousande men that were mourtherers Paul sayde I am a mā which am a Iewe of Tharsus a cite in Cicil/ a citesyn of no vyle cyte/ I beſeche the ſoffre me to ſpeake vnto the people. Whē he had geuen hym licence / Paul stode on the steppes/ād beckned with his hōde vn to the people / and there was made a greate ſilēce. And he ſpake vnto thē in Ebrue ſayinge. The .xxij. Chapter.

A Men brethē ād fathers
heare myne answere whi-
che I make vnto you. Whē
they herde that he spake
Ebrue vnto thē / they kept
the more stille / And he
sayde / I am verely a mā which am a Ie-
we / borne in Tharsus / a cite in Cicil /
neuertheles yet brought vppe in this
cite / at the fete of Gamaliel / ād infor-
med diligētly i the law of the fathers
ād was feruēt in yndeu to God warde /
as ye all are this same daye / ād I per-
secuted this waye vnto the deeth / byn
dinge / ād delyuerynge into prison bo-
the mē ād wemē / as the cheefe preest do-
th beare me witnes: & all the seniours
of whom also I receaued letters vnto
the brethē / and went to Damascon to
bringe thē which were there bounde vn
to Ierusalem forto be punnyshed.

B And it fortuned that as I made my
iorney / ād was come nye vnto Damas-
con / about none / sodenly there shone
frō heuen a greate lyght rounde about
me / and I fell vnto the erth / ād herde
a voyce sayinge vnto me / Saul / Sa
ul / why persecutest thou me? And I an
swered / what arte thou lorde? ād he sa
yde vnto me. I am Iesus of Nazareth
whom thou persecutest. And they that
were with me sawe verely a lyght and

were a frayde / but they herde not the
voyce of hym that spake with me. And
I sayd / what shall I do lorde? And the
lorde sayde vnto me / aryse and go into
Damascō and there it shalbe tolde the
of all thinges which are apoynted for
the to do / and whē I sawe not hynge for
the brightnes of that light / I was led-
de by the honde of thē that were with
me / and cam into Damascon.

Vpon Ananias a perfecte man / and
as pertaynynge to the lawe havynge C
goode reporte of all the Jewes which
there dwelt / cam vnto me / ād stode ād
sayd vnto me / Brother Saul receave
thy sight. And that same houre I receā-
ued my sight ād sawe hym. And he say-
de vnto me / the God off oure fathers
hath ordeyned the before / that thou sh-
uldest knowe his will / and shuldest se
that which is righteful / and shuldest he
are the voyce off his mouth / for thou
shalt be his witnes vnto al men of tho
thinges which thou hast sene ād herde
And nowe / why tarriest thou? Aryse ād
be baptised & washe a waye thy synes
in callynge on the name of the lorde.

And it fortuned / whē I was come a-
gayne to Jerusalem and prayde in the D
temple / that I was in a traunce / And
sawe hym sayinge vnto me / Make ha-
ste ād get the quickly out of Jerusalem

ſith they will not receaue the witnes
that thou beareſt of me. And I ſayde/
lorde they knowe that I pryſoned / and
bete in euery ſynagoge them that bele
ued on the and when the blood of thy
witnes Steue was ſhed I alſo ſtode
by/and conſented vnto his deeth/ and kept
the raymēt of thē that ſlewe hym. And
he ſayde vnto me/departe for I wilbe
de thee a farre hence vnto the gentils.

They gaue hī audiēce vnto this wor
de/and lifted vppe their voyces and ſay-
de/awaye with ſoche a fela we frō the
erth yt is pitie that he ſhulde liue. And
they cryed and caſt of their clothes / and
threw duſt into the ayer. The captayne
bade him to be brought into the caſtle/
and cōmaunded him to be ſcourged and
to be examined that he myght knowe
wherfore they cryed on hym. And as
they bounde hym with thongis. Paul
ſayde vnto an vnder captayne is it lau-
full for you to ſcourge a Romain vncō-
dēpned? When the vndercaptayne her-
de that/he went to the vppercaptayne
and tolde him ſayinge/What intendeſt
thou to do? This man is a Romain.

The vppercaptayne cam to hym/and
ſayde/Tel me/arte thou a romain? He
ſayde/yee/And the captayne āſwered/
With moche money obtayned I thys
freedom / And Paul ſayde / I was fre

home. Then strayght waye departed frō him they which shulde haue examined hym/And the captayne also was a frayde / after he knewe that he was a Romayn/be cause he had bounde hym.

On the morowe he lowsed hym from his boundes desiringe to knowe the certaynte for what cause he was accused of the iewes / & cōmaūded the hye preestes and all the counsell to come together/ād brought Paul/ and set hym before them. The .xxiij. Chapter.

PAul beholde the counsell and sayde: Men and brethren / I haue lined in all goode cōsciēce before god vnto this daye. The hye preest Ananias cōmaūded them that stode by / to smyte hi on the mouth / Then sayde Paul to him God shall smyte the thou paynted wall Sittest thou and iudgest me after the lawe/ād cōmaundest me to be smitē contrary to the lawe? And they that stode by sayde: Revilest thou Goddes hygh preest? Then sayd Paul I wist not brethren/that he was the hye preest. For it is writtē thou shalt not speake euyll to the ruler of thy people.

Exo. xxij.

When Paul perceaued that the one parte were Saduces/ād the other phariseis/he cryed oute in the cōsell: Mē

and beth: I am a pharisaye/ the sonne of a pharisaye. Of hope & of the lyfe of the dead I am accused. And when he had so sayde/ there arose a debate bytwene the pharisayes & the Saduces/ & the multitude was deuided. For the saduces saye that there is no lyfe after this/ nether angel/ nor spirit. But the pharisayes graūte bothe. And there arose a greate cry/ and the scribes which were on the pharisays parte stroue sayinge: We fynde none euyl in this man. Though a spirete/ or an āgel hath apered to hi/ let vs not fryne agaynst god

And whē there arose greate debate/ the captayne fearinge lest Paul shuld haue ben pluckte a sonder of thē cōmanded the soudiers to go doune/ and to take hym frō amonge them/ ād to bringe hym into the castle. The nyght folowyng god stode by hym and sayd. Be of goode cheare paul: For as thou hast testified of me in Jerusalē/ so must thou preche me at Rome/ Whē daye was come/ certayn of the Iewes gathered thē selues to gether & made a vowe sayinge that they wolde nether eate nor drinke til they had killed Paul. They were a vowe. xl. which had made this cōspiracio. And they cā to the chefe prestes ād seniours/ and sayde: we haue vowed oure selues with a vowe that we will eate

xxiii.a

xxiii.b

mat.xxii.c

nothynge but yll we haue layne vpon
no we therfore geue knowlege to the
vpper captayne/ād to the counsel that
he bringe hi forth vnto vs to mor-
as though we wolde know some thin
ge more perfectly of hym. But we(or
euer he come neare) are redy i the me-
an season to kil him.

Whē Paules sisters sonne herde of
their layinge awayte/he went and en-
tred into the castle/ād tolde Paul. And
paul called one of the vndercaptaynes
vnto him/ād sayde Bringe this youn-
ge mā vnto the captayne/for he hath a
certayne thinge to shewe him And he to
ke him/ād ledde him vnto the hye cap-
tayne/and sayd Paul the presoner cal-
led me vnto hym ād prayed me to bin-
ge this yōnge mā vnto the/which hath
a certayne matter to shewe the.

The hye captayne toke hi by the hōd
and went a parte wyth him out off the
waye/ād asked him/what hast thou to
saye vnto me? And he sayd/ the Iewes
are determined to desire the that thou
woldest bringe forth paul to morowe in
to the cōsel as though they wolde en-
quyre somwhat of hi more perfectly/
But folo we not their mindes for there
laye awayte for hym off thē/moo then
xl.men/which haue bōde them selues
with a vowe/that they will neither ea-

ye not drinke tyll they haue kylled hym. And nowe are they redy/ & loke for thy promes. The vppercaptayne lete the yonge mā departe & charged hym saynge/ See thou tell no mā that thou hast tolde me this/ And he called vnto hym two vnder captaynes saynge / Make redy two hōdred soudiers to go to Cesarea/ād horsmen thre score & ten. And spere mē two hōdred at the thyrde houre of the night/ And ordeyne the beastes that they maye put Paul on / ād bringe hym safe vnto Felix the lyeutenaunt/ And wrote a letter in this maner.

Claudius Lisias vnto the most myghty rular Felix sendeth gretyngys. This man was taken of the iewes/ād shulde haue bene killed of them/ the cā I with soudiers/ād receaued hym / and perceaued that he was a Romain And when I wolde haue knowē the cause/ wherfore they accused hym I brought hi forth into their cōsel There perceaued I that he was accused of questiōs of their lawe/ but was not guilty of eny thige worthy of deeth/ or of bōdes. Afterwarde when yt was shewed me howe that the iewes layde wayte for the man/ I sent hym straycht waye to the/ and gaue cōmaundmēt to hys accusars/ yt they had ought a gayust hym to tell yt vnto the/ fare wel.

The soudiers as it was cõmaũded vn
to the/ cõke Paul ãd brought hi by ny
ght to Antipatras On the morowe they
lefte the horsmẽ to go with hi/ & re-
turned vnto the castle: whẽ they cãe to
cesarea they delyuered the pistle to the
debite/ & presẽted Paul before hi/ whẽ
the debite had redde the letter/ he ared
of what cõtre he was/ ãd whẽ he vn-
derstode that he was of Cicil I will hea
re the (sayd he) whẽ thine accusars are
come also. And cõmaũded hi to be kep-
te in herodis pallis. The. xxiiij. Cha.

AFter. v. days Ananias the
hye preste descẽded/ with
sentonrers/ and with a cer
tayne oratour named tar-
tullus/ & enformed the ru
lar agaynst Paul: when
paul was called forth/ Tartull⁹ began
to accuse hi sayng: Seynge that we li-
ue in gret quyetnes by the meanes of
the & that many goode thyngis are do-
ne vnto this naciõ thorow thy prouidẽ
ce: that alowe we euer ãd in all placis/
most mighty Felix with al thãkes: not
withstondinge/ lest I be tedeous vnto
the/ I praye the/ that thou wolde hea
re vs of thy curtesy a feawe wordes.
We haue founde this mã a pestilent
felowe/ ãd a mouer of debate amonge
the iewes thorow out the worlde And a

maintayner of the secte of the Nazarēs
which also hath enforsed to pollute
the temple/ whō we toke ād wolde ha-
ue iudged accordinge to oure lawe: but
the hye captayne Lisias cāe apō vs ād
with great violence toke hi out of oure
hōdes/cōmaūdinge his accusars to co-
me vnto the/of whom thou mayst (yf
thou wilt enquyre) know the certayn-
te of al these thīgis wherof we accuse
hym. The iewes lyke wyse affermed/
sayinge that it was euen so. Thē Paul
(after that the rular him silfe had bec-
kened vnto him that he shulde speake)
answered I shall wyth a moare quyet
mynde answer for my silfe/for as moch
as I vnderstōde that thou hast bene of
many yeres a iudge vnto thys people
be cause that thou mayst knowe that
there are yet but .xij. dayes sēce I wēt
vppe to Jerusalē for to praye And that
they nether foūde me in the tēple dis-
putinge with eny mā / other raysynge
vp the people nether in the synagoges
nor in the cite/ Nether can they proue
the thinges wher of they accuse me.

But this I cōfesse vnto the/ that af-
ter that waye (which they call heresy)
so worshippe I the god of my fathers/
beleuinge all thyngis which are writē
in the lawe and the prophetis hauinge
hope in god off the lyfe that the dead

shal haue both iust and vniuste/ which yf they their selues loke for. And therfore study I to haue a cleare conscience towarde god/ and towarde man also.
Many yeares a go I came and brought almes to my people and offeringes in the which they founde me purified in the temple/ neither with trouble/ nor yet with vnquyetnes. There were certayne Iewes out of Asia which ought to be here present before the/ and accuse me/ yf they had ought agaynst me/ or else
let these same here saye/ yf they haue founde eny euyll doinge in me while I stonde here in the counsel/ except yt be for this one voyce/ that I cryed stondinge amonge the of the lyke of the dead am I accused of you this daye.
When Felix herde that he differde the for he knewe verey wele of that waye and sayde/ when Lisias the captayne is come/ I will know the vttmost of your matters and he commaunded an vndercaptayne to kepe Paul and that he shuld haue rest/ and that he shulde forbyd none of his aquayntance to minister vnto hym/ or to come vnto hym.
After a certayne dayes cam Felix and his wyfe Drusilla which was a Iewes and called forth Paul/ and herde hym of the faith which is toward Christ. And as he preached of Iustice/ temperaunce/

and iudgement to come/ Felix trembled/ & answered/ thou hast nowe ynough hast this tyme/ departe/ whē I haue conuenient tyme/ I will sende for the. He hoped also that money shulde be geuē him of Paul that he myght lowse hym wherfore he called hym the oftener/ and cōmoned with him. After two yeare cā Festus Porcius into Felix roume & Felix willynge to shewe the Iewes a pleasure lefte Paul in prison bounde.

The.xxv. Chapter.

NOwe Festus was come into the prouince/ after thre dayes/ he ascended frō Cesarea vnto Jerusalem. The enformed hym the hye priests/ and the chefe of the Iewes agaynst Paul/ & they entreated him: and desyred fauour agaynst hym that he wolde sende for him to Jerusalē & layde a wayte for him in the waye to kyll hym. Festus answered that Paul shulde be kept at Cesarea/ but that he him selfe wolde shortly departe thither. Let them therfore (sayde he) which amonge you are able to do it come downe with me/ and accuse him/ yf there be eny faute in the man.

When he had tarryed there moare then ten dayes he departed vnto Cesarea/ & the nexte daye sate downe in the iudge-

ment seate/ and commaunded Paulto be brought. When he was come the Iewes which were come frō Ierusalē/ cā about him ād layde many ād greuous cōplayntes agaynst Paul/ whych they could not proue as lōge as he answered for him silfe that he had neither agaynst the lawe of the Iewes/ nether agaynst the temple / nor yet agaynst Cesar offended eny thynge at all.

Festus willinge to do the Iewes pleasure/ answered Paul ād sayde/ Wylte thou go to Ierusalē / & there be iudged of these thinges before me? Thē sayde Paul I stonde at Cesars iudgemēt seate where I ought to be iudged. To the Iewes haue I no harme done/ as thou very wel knowest. If I haue hurte thē or cōmitted eny thynge worthy of deth I refuse not to dye. If none of these thyngis are/ where of they accuse me/ no man ought to delyuer me to them/ I appeale vnto Cesar. Then spake Festus with deliberacion/ and answered: Thou haste appealed vnto Cesar/ vnto Cesar shalt thou go.

After certayne dayes kynge Agrippa ād Bernice cā vnto Cesarea to welcom Festus. And when they had bene there a good season. Festus rehersed Paules cause vnto the kynge sayinge. There is a certayne mā lefte in prison

of Felix a about whō when I was to Jerusalem the hyghe prestes & seniours of the Jewes enformed me/ād desyred to haue iudgement agaynst him. To whō I answered: It is not the maner of the Romains to delyuere eny man that he shulde perish/ he before that he which is accused/ haue his accusars before hym and haue licēce to answer for hym selfe as pertaynynge to the crymne wher of he is accused/ whē they were come hyther without delaye on the morowe I sate to gene iudgemēt/ and cōmaunded the mā to be brought forth agaynst whō when the accusars stode by/ they broughte none accusacion of suche thynges as I supposed. But hadde certayne questions against him of their awne superstitions & of one Jesus which was dead whom Paul affyrmed to be alyue. Because I douted of the questiōs I asked hym whyther he wolde go to Jerusalē/ and there be iudged of these matters. Then when Paul had appealed to be kept vnto the knowledge of Cesar/ I cōmaunded him to be kept tyl I might sende hym to Cesar.

Agrippa sayd vnto Festus/ I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. On the morowe whē Agrippa was come/ ād Bernice with greate pompes were

entreade into the counsell houlse wyth the captaynes ād cheefe men of the cite at Festus commaundement Paul was brought forth/ād Festus sayde/ kynge Agrippa & all men which are here present with vs/ye se this man about whō all the multitude of Jewes hath bene with me both at Jerusalem & also here cryinge that he ought not to lyue any lenger. yet founde J nothynge worthy of deeth that he hathcōmitted. Neuertheles seynge that he hath appealed to Cesar/ J haue determyned to sende hym. Of whō J haue no certayne thynge to wryte vnto my lorde/ Wherfore J haue brought him vnto you/ and specially vnto the/ kynge Agryppa/ that after examinacion had/ J myght haue sumwhat to wryte/ For me thinketh yt vnreasonable forto sende a prisoner/ and not to shewe the causes/ which are layde agaynst hym.

The. xxvj. Chapter.

Agrippa sayde vnto Paul Thou arte permytted to speake for thy silfe. Then Paul stretched forth hys honde/ and answered for him silfe/ J thynke my silfe happy kynge Agrippa/ because J shall answere thys daye before the of all the thynges where of J am accused of

the Iewes/namly because thou arte ex-
perte in all customes/& questiõs which
are amõge the Iewes wherfore I beseche
the to heare me patiently.

B My lyuynge of a chylde/which was
at the fyrst amõge myne owne nacio at
C Ierusalem knowe all the Iewes which
knewe me frõ the begynnynge/yf they
wolde testifie it For after the most stra-
ytest secte of oure lawe lined I a phari-
saye ãd now I stonde ãd am iudged for
the hope of the promes made of God/
vnto oure fathers vnto which promes
oure.xij.tribes instãtly seruynge God
daye & nyght/hope to come. For which
hopes sake/kynge Agrippa am I accu-
sed of the Iewes why shulde it be thou-
ght a thynge vncredyble vnto you yf
God rayse agayne the dead?

C I also verely thought in my selfe to do
many contrary thynges clene agaynst
the name of Iesus of Nazareth/which
thinge I also dyd in Ierusalẽ. And ma-
ny of the sainctes shut I in prison Mo-
reouer I receaued auctorite of the hygh
prestes/And whẽ they wer put to deth
I gaue the sentence/ And I punnysshed
thẽ ofte in euery synagoge/& cõpelled
thẽ to blaspheme/& was yet more mad
apon them ãd persecuted thẽ/euẽ vnto
straunge cities/About the which thyn-
ges as I went to Damascõ with aucto-

rite / ād cōmission from the hyghpriestes/euen at myd daye (kynge Agrippa) I sawe in the waye a light frō heauen/ aboue the brightnes of the sunne shyne rounde about me and them/which iorneyed with me.

When we wer all fallē to the erth/ I herde a voyce speakinge vnto me/ & saynge in the ebrue tōge Saul Saul/why persecutest thou me? It is harde for the to kicke against the pricke. And I sayde Who arte thou lorde? And he sayde/ I ā Jesus whō thou persecutest But ryse & stād vp on thy fete/ for I haue apered vnto the for this purpose/ to make the a minister & a witnes both of the thinges which thou hast sene/ & of the thinges in the which I wil apere vnto the/ delyuerynge the from the people/and frō the gētyls/vnto the which nowe I sende the/to open their eyes that they myght turne frō darcknes vnto lyght/ and frō the power of Satā vnto God/ that they maye receaue forgeuenes of synnes/and inheritaūce amonge them which are sanctifyed by fayth in me.

Wherfore kynge Agrippa I was not disobedient vnto the heauēly vysion: but shewed first vnto thē of Damascō/ & at Jerusalē/ & thorow out all the costes of Jewry/ & to the gētyls that they shulde repent/ & turne to God/ād do the right

wyues of repentaunce. For thys cause
the Iewes caught me in the temple & went
about to kill me/ Neuertheles I obta-
yned helpe of God/ & stond vnto this
daye witnessynge bothe to small and to
greate sayeng none other thynges then
B those which the prophetes and Moses
did saye shulde come that Christ shulde
suffre/ & that he shulde be the first that
shulde ryse from deeth/ & shulde shewe
light vnto the people/ & to the gentyls.

As he thus answered for hym sylfe/
Festus sayde with a loude voyce. Paul
thou arte beside thy wyte. Muche learn-
ynge hath made the mad. And Paul
sayde/ I am not mad most dere Festus/
but speake the wordes of trueth & so-
bernes. The kynge knoweth of these
thinges before whom I speke freely ne-
ther thynke I that eny of these thinges
are hydde from hym. For thys thynge
was not wone in a corner. Kynge Agrip-
C pa beleuest thou the prophetes? I wo-
te wele thou beleuest/ Agrippa sayde
vnto Paul/ Sumwhat thou bryngest
me in mynde/ for to be come christen/
And paul sayd/ I wolde to god that not
only thou/ but also all that heare me to
daye/ were not sumwhat only/ but alto
gether soche as I am except these bon-
des. And whē he had thus spoken/ the
kynge rose vp/ & the debite & Bernice/

and they that sate with thē. And when they were gone aparte/ they talked betwene them selues sayinge/ This man doeth nothinge worthy of deeth/ nor of bondes/ Thē sayde Agrippa vnto Festus This mā myght haue bene lowsed yf he had not apealed vnto Cesar.

The .xxvij. Chapter.

4. cor. xi. f.

WHen it was cōcluded that we shulde sayle into Italy/ they delyuered Paul/ and certayne other presoners vnto wō named Julius/ an vnder captayne of Cesars soudiars/ād we entred into a shippe of Adramiciū/ād lowsed from lond/ apointed to sayle by the costes of Asia/ wō Aristarchus out of Macedonia a the sōtre of Thessalia/ beynge with vs. The nexte daye cā we to Sidō/ & Julius courteously entreated Paul/ & gaue him liberte to go vnto his frēdes ād to refresh he him selfe/ And from thēce launched we & sayled harde by Cypers/ because the windes were cōtrary. Thē sayled we ouer the see of Cicil/ & Pamphylia/ & cam to Myra a cite in Lycia.

And there the vndercaptayne founde a shippe of Alexādria redy to sayle into Italy/ & put vs there in/ & when we had sayled slowly many dayes/ & scarce were come ouer against Gnydon (because

the wynde with stode vs) we sayled hard by the coste of Candy/ouer agaynst Salmo/and with moche worke sayled beyonde yt/and came vnto a place called Goode hauen/vnto the whereunto was a cite called Lasea. ¶ Whē moche tyme was spent/and sayling was now ieoperdeous/ be cause also that we had ouerlōge fasted/Paul put thē in remēbraunce/and sayde vnto them/Syrs I perceaue that this voyage wylbe with hurte and damage/not of the ladynge and shippe only/but also of oure lyues But the vnder captayne beleued the gouerner/and the master better then the thinges which were spokē of Paul And because the hauen was not cōmodious to wynter in/many toke counsell to departe thence/yf by enymeanes they might atayne to Phenices/& there to wynter/which hauen pertayneth to Candy/and lyeth to the southwest and northwest wynde/¶ When the southwynde blewe/they supposinge to obtayne their purpose lowsed vnto Asson/ and sayled paste all Candy.

D But anon after there arose (agaynst their purpose) a flawe of winde out of the northeaste ¶ Whē the shippe was caught/and could not resyst the wynde/we lete her go and drawe with the wether. ¶ We came vnto an yle named

Claudia/ And had moche worke to ta-
me by abote which they toke vppe and
bled helpe vndergerdynge the shippe/
fearynge lest we shulde haue falle into
Syrtes/ād we lete doune a vessell wher
were caryed. The nexte daye when we
were tossed with an exedynge tempest
they lyghtened the shippe/ & the thyrde
daye we cast out wyth oure owne hon-
des the tackilynge of the shippe. Whē
at the last nether sunne nor starre in
many dayes apered/ And no smal tem-
pest laye apō vs/ all hope that we shul-
de be saued/ was taken awaye.

Then after longe abstinēce Paul stode
forth in the myddes of them ād saide/ Syrs ye shulde haue herde me/ and
not haue departed frō Candy/ nether
to haue brought vnto vs/ thys harme
ād losse. And nowe I exhorte you to be
of goode chere/ for there shalbe no los-
se of eny mans lyfe amōge you. But of
the shippe only/ For there stode by me
this nyght the angell of God/ whose I
am/ and whom I serue/ sayinge/ Feare
not Paul/ for thou must be brought be-
fore Cesar/ And lo/ God hath geuē vn-
to the all that are in the shyppe wyth
the/ wherfore Syrs be of goode chere/
for I beleue God that so yt shalbe euen
as yt was tolde me/ ād we must be cast
into a certayne Ilonde.

But whē the fourtenthe nyght was come as we were caryed i Adria about mydnyght the shypmē demed that they apered some countre vnto them/ād they sounded/and founde yt.xx.feddōs They went a lytell further ād sounded agayne/ād founde.xv.feddōs. Thē fearynge lest they shulde haue falle on some rocke/ they cast.iiij. ancres out of the sterne ād wyllyed for the daye. As the shypmen were about to fle out of the shippe/& had let downe the bote into the see vnder a colour as though they wolde haue cast ancres out of the forshippe: Paul sayd vnto the vnder captayne & the soudiers/Except these abyde in the shippe ye can not be safe/Thē the soudiers cut of the rope of the bote/and let yt fall awaye.

And in the meane tyme/betwixt that and daye/Paul besought thē all to take meate/sayinge/This is the fourtē the daye that ye haue taryed and cōtinued fastynge receauynge no thinge at all/wherfore I praye you to take meate. For this no dout is for youre helth/ for there shall not an heare fall frō the head of eny of you. And when he had thus spokē/he toke breed/and gaue thankes to God/in presence of them all/ and brake yt/and began to eate. Then were they all of good cheare/ād they

also take meate: We were also gether in the shyppe two hōdred ād thre score and sixtene soules/ whē they had eate ynough/ they lyghtened the shippe ād cast out the wheate into the see.

Whē it was daye they knew not the lōde/ but they spied a certayne reache with a bāke/ into the which they were mynded (yf yt were possible) to thrust in the shippe/ And when they had taken vppe the ancres/ they cōmitted thē selues vnto the see/ ād lowsed the rudder bondes & hoysed vppe the mayne sayle to the wynde ād drue to londe/ ād they fell into a place/ whych had the see on bothe the sydes/ ād thrust in the shippe/ and the foote parte stucke fast/ ād moned not/ & the hynder parte brake with the violence of the wawes.

The soudeares counsell was to kyll the presoners lest eny of them/ whē he had swome out shulde fle awaye/ but the vnder captayne wyllynge to saue Paul kept them from theyr purpose/ and cōmaunded that they that coulde swym shulde cast them selues fyrst into the see/ & scape to londe. And the other he cōmaunded to go some on bordes/ and some on broken peces of the shippe/ ād so cam yt to passe/ that they cam all safe to londe.

The. xxviij. Chapter.

And whē they were escaped they knewe that the yle was called Melyta / The people of the countre shewed vs no lytell kyndnes for they kindled a fyre/ād receaued vs euery one because of the present rayne/& because of colde. Whē Paul had gathered a boundle of stycks/ And put thē into the fyre/ a vyper (because of the het) crept out and lept on his honde/ Whē the men of the cōtre sawe the woūme hange on his honde/ they sayde amonge thē selues: this man must nedes be a mourderer/ Whō (though he haue escaped the see) yet vengeaūce suffreth not to lyue/ And he shoke off the vyper into the fyre / and felt no harme / They wayted when he shulde haue swolne or fallē doune dead sodēly But after they had loke a greate whyle/ and sawe no harme come to hym/ they chaunged theyr myndes / ād sayde that he was a God.

In the same quarters/ the chefe mā of the yle/ whose name was Publius/ had a lordshippe/ whych receaued vs/ and lodged vs thre dayes courteously/ It fortuned that the father of Publius laye sycke of a feuer/ & of a bludy flixe to whom Paul entred in/ & prayde/ and layde hys hondes on hym/ and

healed him/ Wherē this was done other
also which were diseased in the yle/ cā
and were healed/ and they did vs great
honour/ And when we departed/ they
laded vs with thynges necessary.

After thre monethes we sayled in a
shippe of Alexādria which had wynred
in the yle/ whose badge was Castorād
Pollux/ And when we cā to Siracusa/
we taryed there .iij. dayes/ frō whence
we sayled about ād cam to Regiū/ and
after won daye the south wynde blewe
and we cam the next daye to Puteolus
where we founde brethren/ & were de-
syred to tary with thē seuen dayes/ and
so cam we to Rome. And from thence
when the brethren herde off vs/ they
cam to Appiphorum/ and thre tauerns/
and met vs/ When Paul sawe them he
thanked God/ and wexed bolde. When
we cam to Rome/ the vnder captayne
delyuered the presoners to the chefe
captayne off the host/ But Paul was
suffered to dwell alone with wone sou-
dier that kept hym.

It fortuned that after thre dayes
Paul called the chefe of the Jewes to-
gether/ Wherē they were come/ he sayde
vnto them/ Men ād brethrē/ though I
haue committed no thynge agaynst the
people/ or lawes off oure fathers/ yet
was I delyuered presoner frō Jerusa-

lom into the hondes off the Romayns/
wbych when they had examened me
wolde haue let me go/ be cause they fo-
unde no cause of wedthu me/ but when
the Iewes cryed contrary/ I was con-
strayned to appeale vnto Cesar/ Not
because I had ought to accuse my peo-
ple of. For this cause haue I called for
you to se you/ and to speake with you.
For I because of the hope of Israel am
bounde with this chayne.

And they sayde vnto him/ We neither
receaued letters out of Iewry partay-
nynge vnto the/ neither cam eny off the
brethē that shewed or spake eny har-
me of the/ But we wol heare of them
what thou thinkest/ For we haue herde
of this secte/ that euery wheare it is
spoke agaynst/ Wben they had apoyn-
ted hym a daye/ there cam many vnto
him into his lodgynge/ to whō he expo-
unded/ & testified the kyngdom of God
and preached vnto them off Iesu/ both
by the lawe off Moses/ and also by the
prophetis from mornynge to nyght/
And some beleued the thynges whych
were spoken/ and some beleued not.

When they agreed not amōge them
selues/ they departed/ after that Paul
had spokē one worde: wel spake the ho
ly goost by Esay the prophet vnto oure
fathers/ sayinge/ Go vnto thys people

and se per with youre eares shal ye here/and shall not vnderstonde/and with
youre eyes shall ye se ād shall not per-
Esa. vj. c. ceaue. For the herte of this people is
mat. xiij. b waxed grosse/& their eares were thyc
mar. iiij. b ke of hearynge/& their eyes haue they
Lu. viij. f. closed lest they shulde se with their e-
Joan. xij. f yes/ād heare with their eares/and vn-
Rom. xj. b derstonde with their hertes/ād shulde
be conuerted/ and I shulde heale them
Be it knowen therfore vnto you/that
this consolacion of God is sent to the
gentyls/ and they shall heare it/ And
when he had sayde that the Iewes de-
parted from hym/and had grete reas-
cions amonge them selues.

But Paul dwelt two yeares in hys
lodgynge. And receaued all that cam
to hym/preachyng the kyngdom
of God/and teachynge those
thynges which cōcerned the
lorde Jesus/with all confi-
dence/no man forbyd-
dynge hym.

Here endeth the Actes of
the Apostles.

The Epistles of the Apostle S. Paul.

To the Romayns.
To the Chorinthians. ij.
To the Galathians.
To the Ephesians.
To the Philippians.
To the Collossians.
To the Thessalonians. ij.
To Timothe. ij.
To Titus.
To Philemon.

The Epistles of S. Peter. ij.
The Epistles of S. Jhon. iij.

The Epistle vnto the Ebrues.
The Epistle of S. James.
The Epistle of Jude.

The revelacion of Jhon.

C E

The Epistle of the Apo-
stle Paul/ to the Romayns.

¶ The fyrst Chapter. ✠

A



Paul the ser-uaūt of Jesus Christ/ called vnto the office of an Apostle put a parte to preache the gospel of god/ which he promysed afore by his prophetis in the holy scriptures that make mencō of his sonne/ the which was begottē of the seade of Dauid/ as pertaynynge to the flesshe: and declared to be the sonne of God by power by the holy goost that sanctifieth/ and also rysyn that that Jesus Christ oure lorde rose agayne from deeth/ by whom we haue receaued grace ād apostleshippe/ that all gentyles shulde obeye to the fayth which is in his name/ of the which noumbre are ye also/ which are Jesv christes by vocation. ✠

Joā. 1. rb.

To al you of Rome beloued of God

holanctes by callynge. Grace be with
you and peace from God oure father/
and from the lorde Jesus Christ.

First verely I thanke my god thorow
Jesus Christ for you all / be cause youre
fayth is publisshed through out all
the worlde For god is my witnes/ whō
I serue in my spirit / in the gospell of
his sonne that with out ceasynge I ma
ke mencīō of you all wayes in my pra-
yers: beseechynge that at one tyme or a
nother a prosperous iorney (by the wil
of god) myght fortune me to come vn-
to you For I longe to se you / that I
myght bestowe amōge you some spiri-
tual gifte/ to strēgthe you with al (that
is) that I myght haue consolacion to-
gether with you / through the cōmen
fayth which bothe you and I haue.

I wolde that ye shulde knowe bre-
thren: howe that I haue often tymes
purposed to come vnto you (but haue
bene let hytherto) to haue some frute
amonge you/ as I haue amonge other
of the gentyls. For I am dētter both to
the grekes / and to them which are no
grekis: vnto the learned and also vnto
the vnlearned. So ferforth as moche as
in me is: I am redy to preache the gos-
pell to you of Rome also.

For I am not a shamed of the gos-
pell of Christ/ be cause it is the power

of God vnto saluacion to all that bele-
ue/namely to the iewe/and also to the
gentyle / For by it the ryghteweines
which commeth of God is opened/frō Aba.ij.a.
faythe to faythe. As it is written/ The Hebr.x.g
iust shal liue by fayth. Hala.iij.b

¶ For the wrath of god of heauē apeereth agaynst all vngodlynes ād vnry-
ghteweines of men, which with holde
the truethin vnryghteweines: seynge
that that thynge which maye be know-
wen of god is manifest amōgethē For
God hath shewe it vnto thē. For his in-
uisible thyngis (that is to saye/ his e-
ternall power ād godhed) are vnder-
stond ād sene/ by the worckis from the
creacīō of the worlde So that they are
with out excuse/in as mochе as when
they knewe God they glorifyed hi not
as god nether were thankful/ but we-
red full of vanities in their ymagina-
cions/And theyr foolishe hertes were ephe.iiij.a
blynded. ¶When they counted them
selues wyse/theybe cā foles & turned the
glory off the immortall God / vnto the
similitude of the ymage of mortal mā
and of bydes and foure foted beastes
and serpentes.

For this cause god gaue thē vppe vn
to their hertes lustes/ vnto vnclennes
to defile their owne bodies betwene
them selues/ wh chtourned his trueth

vnto a lye/ and worshypped and serued the creatures more then the maker/ whych ys blessed for euer Amen.

For this cause god gaue thē vppe vnto shamfull lustes. For eue their wemē dyd chaunge the naturall vse vnto the vnnaturall. And lyke wyse also the mē lefte the naturall vse of the woman/ād brēt in lust wō on another amonge thē selues And mā with mā wrought filthynesse receaued in thē selues the rewarde of their errour as it was acordinge.

And as it semed not good vnto them to be knowen of god/ euen so god deliuered thē vppe vnto a leawde mynd/ that they shulde do tho thynges which were not comely: beynge fulofall vnrighteous doynge/ of fornicacīō/ wickednes/ couetousnes/ malicyousnes/ full of ennie/ murther/ debate/ disayte euyl condicioned/ whisperers/ backbyters/ haters of God/ doers of wronge pryde/ bosters/ bryngers vppe of euyl thyngis/ disobedient to their fathers ād mothers/ without vnderstōdynge couenaūte breakers/ vnlouynge/ stonborne ād mercyles/ which men/ though they knew the ryghtewesnes off God how we that they which soche thyngis cōmyt are worthy off deeth/ yet not only did they the same/ but also had pleasure in thē that did thē. The. ij. Chapter

Therfore arte thou inexcu
A sable o man whosoeuer thou be that iudgest. For in that same where in thou iudgest another/ thou condemnest thy selfe. For thou that iudgest doest euen the same selfe thynges. But we are sure that the iudgement off God ys according to trueth/ agaynst the which comyt suche thynges. Thynkest thou O man that iudgest them wyych do suche thynges & yet wilt eut the the same/ that thou shalt escape the iudgement off God? Other despisest thou the ritches of hys goodnes and pacyence/ and longe sufferance/ and remembrest not how that the kindnes of God ledith the to repentaunce But thou after thyne harde herte that cannot repent: heapest the to gether the treasure of wrath agaynste the daye of vengeaunce/ whe shalbe openned the righteows iudgemēt of god which will rewarde euery man accordinge to his dewes/ that is to saye prayse/ honour/ and immoralite to the wyych contynuynge in goode doynge/ seke eternall lyfe/ But vnto the that are rebellious and vnobey the trueth/ yet folowe iniquytie/ shall come indignacion and wrathe/ tribulacion and anguyshe apon the soule of euery man that doth euyll

mat. bvij. a

mat. xxv. b

Of the Jewe fyrst/ And also of the gentyl. To euery mā that doeth good shall come prayse/ honoure ād peace/ to the Jewe fyrst/ and also to the gentyll. For
Deu.x.d. there is no parcialite with god: But
ii.par.xix. whoso euer hath synned without lawe
Iob.xxxvij shal perisshe with out lawe And as ma
Actu.x.e. ny as haue sinned vnder the lawe: shal
be iudged by the lawe. For before god
Mat.vij.d they are not righteous which heare
Jaco.j.d. the lawe: but they which do the lawe
shalbe iustifyed. For if the gētyls which C
haue no lawe/ do of nature the thynges contayned in the lawe: thē they hauinge no lawe are a lawe vnto themselues which shewe the dede of the lawe writē in theyr hertes/ Whyle their cōscience beareth witnes vnto thē/ ād also their thoughtes/ accusynge woll another/ or excusynge at the daye whē god shal iudge te secretes of mē/ by Jesus Christ accordynge to my Gospel.

Beholde/ thou arte called a Jewe/ and trustest in the lawe ād reioysest in God/ and knowest his will/ ād hast experiēce of good & bad in that thou arte informed by the lawe: And beleuest that thou thy silfe arte a gyde vnto the blynde/ a lyght to them which are in derknes/ an informer of them which lacke discrecion/ a teacher of the vnlearned/ which hast the ensample of that

which ought to be known/ and of the
trueth in the lawe. Howe teachest thou
another: but teachest not thy self/
Thou preachest a man shulde not ste-
le/ and yet thou stealest. Thou sayst a
man shulde not commit aduoutry: and
thou breakest wedlocke. Thou abhor-
rest ymages/ ād yet robbest God of his
honoure. Thou reioycest in the lawe/
ād thorow breakynge the lawe dis-
honourest god. For the name of god is e-
uyll spoken of amōge the gentyls thor-
owe you as it is written.

Circūcision verely auayleth yf thou
kepe the lawe: But if thou breake the
lawe thy circūcision is made vncircūci
sion. Therfore yf the vncircūcised ke-
pe the right thynges contayned in the
lawe shal not his vncircūcision be co-
unted for circūcision? And shal not vn-
circūcisiō which ys by nature (yf it ke-
pe the lawe) iudge the which beynge
vnder the lawe ād circūcisiō) dost trā-
gresse the lawe? For he is not a Jewe/
which is a Jewe outwarde Nether is
that thinge circūcisiō which is outwar
de in fleshe: but he is a Jewe which is
hid within & the circūcision of the hey
te is the true circūcisiō which is in the
spyrete/ ād not in the letter: whose pray
se is not of men but of god.

Esa. lxv. b.
Eze. xxxvi.

The. iij. Chapter.

What preferment the hath the Jewe? other what auauntageth circumcision? Surely verymoche. Fyrst vnto them was committed the worde of God. Josh.iij.d What though some of the did not beleue? shall their vnbeleue make the promes of god with out effecte? god forbid. Let god be true & al mē lyars/ as it is writē: That thou myghtest be iustified in thy sayngis & shuldest ouercome whē thou arte iudged: if oure vnrighteweines make the righteweines of god more excellent: what shal we saye? ys God vnrighteous which taketh vengeaunce? (I speake after the maner of men) God forbid. For how then shal god iudge the worlde? if the veritie of god apere more excellēt thorow my lye vnto his prayse/ why am I yet forthe iudged as a synner? & saye not rather (as men euyll speake of vs/ and as some affirme that we saye) let vs do euyl that good maye come therof: whose damnacion is iuste.

What saye we then? Are we better then they? no/ in no wyse: for we haue all redy proued how that both Jewes and gentyls are vnder synne/ as it is Gala.iij.d writen: There is none righteous/ no psal.xiij.a not one: There is none that vnderston

dith / there ys none that seketh after
C God/they are all gone out off the wa- psal.b.c.
ye/they are almade vnprofitable/ the and.xiiij.b
re is none that doeth good/ no not vñ. psal.cxxxix
Their throte is an opē sepulcre/ with psal.ix.c.
their tonges they haue disceaued/ the Esa.lix.b.
poyson of Aspes is vnder their lippes psal.xiij.b
whose monthes are full of cursinge
ād bitternes. Their fete are swyfte to
sheed bloud. Destruccīō and wretche-
dnes are in their wayes: And the wa-
ye of peace haue they not knowē. The
re is no feare of god before their eyes
Now ye ād we know we that whatsoeuer
the lawe saith/ he sayth it to thē which Gala.iij.b
are vnder the lawe/ That all monthes
maye be stopped/ and al the worlde be
subdued to God / be cause that by the
dedes of the lawe/ shal no flesshe be iu-
stified in the syght of god. For by the la-
we commeth the knowledge of synne.
Nowe verely is the rightewesnes
that cōmeth of God declared with out
the fulfyllynge off the lawe hauynge
witnes yet of the lawe ād off the pro-
phetis. The rightwesnes no dout wh-
ichys goode before God: commeth by
the fayth off Jesus Christe vnto all /
and apon al thē that beleue.
For there is no differēce / al are syn-
ners/ & lacke the prayse that is of valo
ur before god but are iustified freli by

his grace/throughe the redēcion that is in Christ Jesu/ whō God hath made a seate of mercy throughe faith in his blood/to shewe the righteweisnes which before him is of valoure/in that he forgeueth the synnes that are passed/ which god did suffre to shewe at this tyme: the righteweisnes, that is a lawed off hym that he myght be coūted iuste/ and a iustifiar of hym which beleueth on Jesus. ℣

Where is then thy reioysynge? it is excluded. By what lawe? by the lawe off workis? Naye but by the lawe of fayth.

We suppose therfore that a mā is iustified by fayth with out the dedes off the lawe ys he the god of the iewes only? ys he not also the god off the gentyls? ye he is no doute god also off the gētyls. For it is god only which iustifieth circūcision which is of faith: & uncircūcisiō throw fayth. Do we thē destroye the lawe throw fayth? God forbid. We rather mayntayne the lawe.

The. iiij. Chapter.

What shal we say thē/that Abraham oure father as partayninge to the flesshe hath founde? if Abraham were iustifyed by dedes/ thē hath he wher in to re

toyre: but not with god. For what sayth the scripture? Abraha beleued god Gen. xv. b
& it was counted vnto hi for righte wel- Gala. iij. a
nes To hi that worketh is the reward Jaco. ij. D.
is not reckened of fauour: but of due
ty To hi that worketh not / but beleueth on hym that iustifieth the vngodly/ is fayth counted for righte welnes,
Euē as dauid describeth the blessed-
nes of a man / vnto whom god al- Psal. xxxij.
scribeth righte welnes without dedes
Blessed are they / whose vnrighte wel-
nes is forgeuē / ād whose synes are co-
uered. Blessed is that man to whō the
lorde imputet hi not synne.

B Cām this blessednes thē apō the circū-
cised or apō the vncircūcised? We saye
herely howe that faith was reckened
to Abraham / for righte welnes. How we
was it reckened? in the tyme of circū-
cisiō? or in the tyme before he was cir-
cūcised? Not in tyme of circūcisiō but
whē he was yet vncircumcised And he
receaued the signe of circumcision as a
seale of that righte welnes which is by
faith which faith he had yet beyng vn-
circūcised / that he shulde be the father
of all them that beleue / though they be
not circūcised / that righte welnes myght be imputed to thē also / And that he
myght be the father of the circūcised;
not be cause they are circumcised only;

but be cause they walke also in the stepes of fayth/ which was in oure father Abrahã before the tyme of circũcision.

For the promes that he shulde be the heyre of the worlde was not geuen to Abrahã/ or to hys seed thorow the lawe but thorow the rghteweines which cometh of fayth. For yf they which are of the lawe be heyres/ thẽ is fayth but vaine & the promes of none effecte Because the lawe causeth wrathe. For where no lawe is/ there is no trãsgression. Therfore by fayth is the enheritaunce geuen/ that it myght come of fauour/ & that the promes myght be sure to all the seed Not to thẽ only which are off the lawe: but also to thẽ which are of the fayth of Abraham which is the father of vs al. As it is writẽ: I haue ordeyned the a father to many nacions/ before God whom thou hast beleued/ which quyckeneth the deed ãd calleth those thyngis which be noth as though they were.

Gen. xvij. and. xv. b

Which Abraham/ contrary to hope/ beleued in hope/ that he shulde be the father of many nacions accordynge to that which was spoken: So shal thy seed be/ ãd he fainted not in the fayth nor yet cõsydered his owne body/ which was nowe deed/ enẽ when he was almost an hondred yeare olde. Nether

ſtdered he the barainer of Sara he
ſtackered not at the promes of god thr
rowe vnbeleue: But was made ſtrōge
inthe fayth/and gaue honour to God/
and ſtedfaſtly beleued that he which
had made the promes was able alſo to
make it good: and therfore was it rec-
kened to hym for righteweſnes.

It is not writen for hym only/that it
was reckened to him for righteweſnes
but alſo for vs/to whom yt ſhalbe coū-
ted for righteweſnes ſo we beleue on hī
that rayſed vppe Jeſus oure lorde frō
deeth Which was deliuered for oure
ſynnes/& roſe agayne for to iuſtifie vs.

The.v. Chapter.

Therfore be cauſe that we
are iuſtifyed by faith we
ar at peace with god thr-
rowe oure lorde Jeſ⁹ chriſt
by whom we haue awa-
ye in thorow fayth vnto
this fauour wherin we ſtōde & reioyſe
in hope of the prayſe that ſhalbe geuē
of God. Nether ſo we ſo only: but alſo
we reioyce in tribulaciō for we know
that tribulaciō brigeth pacīce/ pacīce Jacob.1.a.
& brynge th ſelynge/ ſelynge brigeth
hope & hope maketh vs not a ſhamed
be cauſe the loue that God hath vnto
vs/is ſheed abrode in oure heetes/ by
the holy goſt/ which is geuē vnto vs.

For whē we were yet weake accor-

Hebre. ix. d dyenge to the tyme: Christ dyed for vs
j. pet. iij. c. which were vngodly. A man wil skant gladly dye whe he must iustely dye: but for a vauntage paraduenture he dare put himsylfe in parel of dethe. j. But God setteth out his loue that he hath to vs/Seinge that whyle we were yet synners/Christ dyed for vs. Moche more then nowe (seynge we are iustifyed in his bloud) shall we be preserued frō wrath thorow hym.

For yf whē we were enemys/we were reconciled to God by the deeth of his sonne/moche more/seynge we are reconciled/we shalbe preserued by his lyfe. Not only so/but we also ioye in God by the meanes of oure lorde Jesu Christ by whom we haue receaued this atonemēt. Wherfore as by one man synne entred in to the worlde ād deeth by the meanes of synne: And so deeth went ouer all men/in so moche that all men synned. For euen vnto the tyme of the lawe was synne in the worlde but synne was not regarded/as longe as there was no lawe/neuertheles deeth raygned from Adā to Moses/euē ouer them also that synned not/with lyke trāsgression as did Adam: which ys the symilitude of hym that was to come.

But the gyfte ys not lyke as ys the synne. For yf thorow the synne of one/

many be dead/ moche more plenteous
vpon many was the fauour of God ād
gyfte by fauoure whych fauoure was
geuen by one man Jesus Christ.

And the gyfte is not ouer one synne
as deeth cam thorow one synne of one
that synned. For damnacīō cam of one
synne vnto cōdemnation. But the gyft
cam to iustify frō many synnes. ✠ For
yf by the synne of one/ deeth raygned
by the meanes of one/ moche more shal
they which receaue aboundaūce of fa-
uour and of the gyfte of righteweines
raygne in lyfe by the meanes of one
(that is to saye) Jesus Christe.

D ✠ Lyke wyse then as by the synne
of one/ condemnation cam on all men/
euen so by the iustifynge of one comm-
eth the righteweines that bryngeth
lyfe/ vpon all men. For as by one mans
disobedience many be cam synners/
so by the obedience of one shall many
be made ryghteous.

The law in the meane tyme entred
in that synne shulde encreace. And w-
ere aboundaunce of synne was/ there
was more plenteousnes of grace That
as synne had raygned vnto deeth/ euē
so myght grace raygne thorowe ryght-
eweines vnto eternal lyfe/ by the help
of Jesu Christ. ✠

The. vj. Chapter.

What shall we saye then? shall we continue in syn- G
ne/ that there maye be a-
bondaunce of grace? God
forbid. Howe shal we th-
at are dead as touchynge
synne lyue eny lenger therin? Knowe
ye not that all we which are bapti-
sed in the name of Christ Jesu/ are ba-
galat.iiij.d ptised to dye with hym? We are buryed with him by baptim forto dye/ That as Christ was raysed vp frō deeth by the glory of the father/ euen so we also
hebr.xij.a shulde walke in a newe lyfe. For yf we
j. Pet.ij.a be graft by deeth lyke vnto hym/ euen
ephe.iiij.e so must we be lyke him in resurrection
colos.iij.b This we must remember that oure ol-
de mā ys crucifyed with him also that the body of synne might vtterly be de-
stroyed/ that hence forth we shulde not be seruauntes off synne. For he that is dead/ is fre from synne.

Wherfore yf we be dead with Christ B
we beleue that we shall lyue with him
remembrynge that Christ once raysed from deeth/ dieth no more. Deeth hath
no more power ouer hym. For as tou-
chynge that he dyed: he dyed as cōcer-
nynge synne once. And as touchynge that he lyueth/ he liueth vnto god. Lyke wyse ymagen ye also/ that ye are dead as cōcernynge synne but are alyue

vnto God thorowe Jesus Christ oure lorde. ✠ Let not synne raygne therfore in youre mortall bodyes that ye shulde obey vnto the lustes of yt. Neyther geue ye youre membres as instrumēts of vnrighteweines vnto synne/ But geue youre selues vnto God/ as they that are alyue frō deeth. And geue youre membres as instrumētis of righteweines vnto God. Synne shall not haue power ouer you. For ye are not vnder the lawe/but vnder grace.

C What then? Shall we synne because we are not vnder the lawe/ but vnder grace? God forbid/ ✠ Remēber ye not howe that to whōsoeuer ye cōmyt youre selues as seruauntis to obeye his seruauntis ye are to whō ye obeye whether yt be of synne vnto deeth/ or of obedience vnto righteweines? God be thanked/ ye were once the seruauntis of synne/But nowe haue obeyed wyth youre herte vnto the forme of doctrine where vnto ye were deliuered ye are thē made free frō synne/and are become the seruauntis of righteweines. ✠ Joā.viij.d viij.Pet.ij.d

d ✠ I will speake grossly because of the infirmite of youre flesshe. As ye haue geuen youre membres seruauntis/ to vnclennes and to iniquitie/ from iniquitie/ vnto iniquytie/ euen so nowe geue youre membres seruauntis vnto

ryghteweines: that ye maye be sanctified. For whē ye were the seruaūtis of synne ye were not bnder rightewesnes What frute had ye then into thyngis/ where of ye are nowe ashame? For the ende of tho thingis is deeth. But nowe are ye delyuered from synne/ and made the seruaūtis of God/ and haue your frute that ye shulde be sanctifyed/ and the ende euerlastynge lyfe. For the rewarde of synne is deeth/ but eternal lyfe is the gyft of God/ thorow Jesus Christ oure Lorde.

The.vij. Chapter.

Remember ye not brethren (I spake to them that knowe the lawe) how that the lawe hath power ouer a man/ as longe as yt endureth/ For the womā which
1. cor. vij. is in subiectiō to a mānis bonde by the lawe to the mā/ as longe as he lyueth. But the man be dead she is losed frō the lawe of the man. So then yf while the mā lyueth she couple her selfe with another man/ she shalbe counted a wedlocke breaker. But yf the man be dead she is free from the lawe/ so that she is no wedlocke breaker/ though she couple her selfe with another man.

Euen so my brethren ye also are made dead as cōcernynge the lawe by the

body of Christ that ye shulde be coupled to another (I meane to him that is ryssen agayne from deeth) that we shulde bringe forth frute vnto God/ While we
B were in the flesshe/ the lustes off synne whyche were stered vppe by the lawe/ raygned in oure membres/ to bringe forth frute vnto deth. But now are we delyuered frō the lawe/ & dead from yt where vnto we were in bondage/ that we shulde serue in an newe conuersacion off the spirete/ and not off the olde conuersacion of the letter.

What shall we saye then? ys the lawe synne? God forbyd / But I knewe not what synne meānt/ but by the lawe: for I had not knowe what lust hadde meant: excepte the lawe hadde sayde thou shalt not lust. But synne toke an occasion by the meanes of the cōmaundement/ & wrought in me all māner off concupiscence. For verely without the lawe synne was dead. I once lyued without lawe/ but when the cōmaundemēt came/ synne reuyued & I was dead. And the very same commaundemēt whych was ordeyned vnto lyfe was founde to
C be vnto me an occasiō of deeth. For synne toke occasion by the meanes off the commaundemēt and so deceaued me/ and by the same commaundemēt slewe me/ Wherfore the lawe is holy/ and the

Exo.xx.c. Deut.v.b

j. Tim.j.b.

commaundemẽt holy/iuste/and good.

Was that then which ys good made deeth vnto me? God forbyd. Nay/synne was deeth vnto me/ that yt myght apere how that synne by the meanes of that which is good/ had wrought deeth in me/ that synne whych ys vnder the commaundement/ myght be out of measure synfull/ For we knowe that the lawe is spirituall/ but I am carnall solde vnder synne/ be cause I wote not what I do For what I wold/ that do I not/ but what I hate/ that do I. If I wowe that whych I wolde not/ I graunte to the lawe that yt ys good. So then nowe yt ys not I that do yt/ but synne that dwelleth in me. For I knowe that in me (that is to saye in my flesshe) dwelleth no good thynge. To will is present with me but I fynde no meanes to perfourme that whych ys good. For I do not that goode thinge which I wold/ but that euyll which I wolde not. Finally/ yf I do that I wolde not then ys yt not I that do yt/ but synne that dwelleth in me doeth yt. I fynde then by the lawe that when I wolde do good/ euyll is present with me. I delite in the lawe of God/ as concernynge the inwarde man. But I se another lawe in my members rebellynge agaynst the lawe of my mynde/ and subduynge me

vnto the lawe of synne whych is in my
membres. O wretched man that I am/
who shal delyuer me from this body of
deeth? I thanke God by Jesus Christ
oure lorde. So then I my selfe in my
mynde serue the lawe of god ād in my
flesshe the lawe of synne.

The.viij. Chapter.

THere is then no damnacion to them wbych are in Christ Jesu: which walke not after the flesshe/ but after the spirit. For the lawe of the spirit/ wherin is lyfe thorow Jesus Christ hath delyuered me frō the lawe of synne & deeth For what the lawe could not make/ in as moche as yt was weake be cause of the flesshe/ that performed God/ & sent his sonne in the similitude of synfull flesshe and by the oblacyon for synne he pondged synne in the flesshe/ that the righteousnes requyred of the lawe might be fulfilled in vs/ wbych walke not after the flesshe/ but after the spirete.

For they that are carnal are carnally mynded/ and they that are spirituall are goostly mynded. To be carnally mynded is deeth/ and to be spirituall mynded is lyfe/ and peace ✠ because that the flesshly mynde is emnyte agaynst God/ For yt is not obedient to the

lawe of God nether can yt be. So then they that are geuen to the flesshe / can not please God.

But ye are not geuen to the flesshe / but to the spirete / If so be that the spirete of God dwel in you / If there be eny mā that hath not the spirete of Christ / the same is none of his. If Christ be in you / the body is dead be cause of synne But the spirete is lyfe for ryghtewesnes sake / Wherfore yf the spirete of hym that raysed vppe Jesus from deeth / dwell in you / euen he that raysed vp Christ from deeth / shall quycken youre mortal bodyes / because that his spirete dwelleth in you.

✠ Therfore brethrē we are now detters / not to the flesshe / to lyue after the flesshe / For yf ye lyue after the flesshe / ye must dye / But yf ye mortifie the dedes of the body by the spirete / ye shall lyue / for as many as are ledde by the spirete of God / are the sonnes of God / For ye haue not receaued the spyrete of bondage to feare eny moare / but ye haue receaued the spirete of adoption wherby we crye Abba father / The same spirete certifyeth oure spirete that we are the sonnes of God / If we be the sonnes / we are also the heyres (the heyres I meane of God) and heyres annexed with Christ / ✠ yf so be that

viij. tim. j. b.

Gala. iiij. a

we suffer to gether / that we maye be glorifyed to gether.

D. ✠ For I suppose that the afflictions of this tyme are not worthy of the glorie which shalbe shewed apon vs. Also the fernet desyre of the creatures abydeth lokynge when the sonnes of God shal apere because the creatures are subdued to vanite agaynst their wyll / but for his wyll which subdued them in hope. For the very creatures shalbe delyuered frō the bondage off corrupcio / into the glorious libertie of the sonnes of god / For we know we that euery creature groneth with vs also / ād trauayleth in payne euen vnto this tyme.

Not they only / but euen we also which haue the fyrst frutes of the spirete mone in oure selues ād wayte for the adopcion / ād loke for the delyueraunce oure bodies. ✠ For we are sauid by hope / But hope that is sene is no hope For how we can a man hope for that which he seyth? but and yff we hope for that we se not / the do we wyth pacience abyde for yt.

E Lyke wyse the spirete also helpeth oure infirmities For we know not what to desire as we ought / but the spiret maketh intercessiō mightely for vs with gronynges which can not be expressyd wyth tonge / And he that searcheth

the herte knoweth what is the mennyng of the spirete/ for he maketh intercession for the sayntes acordinge to the pleasure of god. ✠ For we know wele that all thyngis workes for the best vnto the that lone god/which also are called of purpose For those which he knewe before he also ordeyned before that they shulde be lyke fashioned vnto the shape of his sonne/that he myght be the fyrst begoten sonne amonge many bretherē. Moreouer which he apoynted before/them he also called. And which he called them also he iustified/which he iustifyed/them he also glorifyed.

What shall we then saye vnto these thynges? yff god be on oure syde/ who can be against vs? which spared not his owne sonne/ but gaue hym for vs all/ how shall he not with hym geue vs all thyngis also? Who shall laye eny thinge to the charge of goddes chosen? It is God that iustifieth/who the shall condempne? It is Christ which is dead ye rather which is rysen agayne/which is also on the right honde of god/ād maketh intercession for vs.

Who shall separate vs from goddes lone? shall tribulacion? or anguyssh/ or persecucion/ other hōger? other nakednesse? other parell? other swearde As it is writē. For thy sake are we hyl-

led all daye longe / and are counted as
shepe apoynted to be slayne. Neuerthe
lesse in all these thynges we ouercome
stregly thorow his helpe that loued vs
we and I am sure that nether deeth / nei
ther lyfe / nether angell / nor rule / nei
ther power / nether thynges present /
nether thinges to come / nether heeth /
nether lowth / nether eny other creatu
re shalbe able to departe vs from Gods
des loue / which ys in Christ Jesu ours
lorde. psal. xliiij

The.ix.Chapter.

A I Tell you the trueth in Christ
and lye not / in that where
of my cōsciēce beareth me
witnes in the holy goost /
that I haue grete heuynes
and cōtinual sorowe in my
hert / For I haue wysshed my selfe to
be cursed from Christ for my brethren /
which are my kynsmen as pertayninge
to the flesshe / which are the Israelyp
tes / to whom pertayneth the aduption
and the glory / and the testamentis / and
the ordinaunce of the lawe / and the ser
uice of God / and the promyses / whose
also are the fathers / and they of whō
me (as concernynge the flesshe) Christ
cam / which is God ouer all thynges
blessed for euer / Amen.

B I speake not these thinges as though
the worde of God toke none affecte

For they are not all Israelites whych
cam of Israel: Nether are they all chil-
Gen.xxj.b dre straight waye because they are the
seede of Abraham / But in Isaac shall
thy seede be called/that is to saye They
whych are the chyldren off the flesshe/
Gal.iiij.d are not the chyldren off God / but the
chyldre of promes are counted the sea-
Gen.xviij de/For this is a worde of promes/ ab-
oute this tyme will I come/ and Sara
shall haue a sonne.

Nether was yt so with her only/but c
Gen.xxv c also when Rebecca was with childe by
won/I meane by oure father Isaac/ye-
er the chyldren were borne/when they
had nether done good nor bad (that the
purpose of God whych is by electyon
myght stonde) yt was sayde vnto her/
not by the reason off workes / but by
grace of the caller / the elder shall ser-
ue the younger. As yt is written/Jacob
Gen.xxv.c he loued/but Esau he hated.
Maia.j.a. What shall we saye then? is there e-
ny vnrighteweines with god? God for
byd. For he sayth to Moses/I will shew
exo. xxxiij mercy to whō I shewe mercy/And
will haue compassion on whom I haue
compassion / So lyeth yt not then in a
mās will/or runnynge/ but in the mer-
cy of God. For the scripture sayth vnto w
Exo.ix.d. Pharao / Euen by thys same purpose
haue I stered the vppe / to shewe my

power on the/ād that my name myght
be declared thoꝛow out all the worlde.
So hath he mercy on whō he will: and
whō he will he maketh herde herted.

Thou wylt saye then vnto me/ why
then blameth he vs yet? For who can
reſiſt his will? But o mā what arte thꝛ
on/ which diſputeſt with God? ſhal the
worke ſaye to the workemā/ why haſt
thou made me on thys faſſion? hath
not the potter power ouer the claye/ e-
nē of the ſame lompe to make one veſ-
ſel vnto honoure/ ād a nother vnto diſ-
honoure? Euē ſo/ God willinge to ſhe-
we his wrath/ and to make his power
knowē/ ſuffered with lōge pacīēce the
veſſels of wrath/ ordeyned to damna-
cion/ that he myght declare the riches
of his glory ō the veſſels of mercy/ wh-
ych he had prepared vnto glory that is
to ſaye/ vs which he called/ not oli the
Iewes only/ but alſo oli the gētyls/ As
he ſayth in Oſee/ I wyl call thē my pe-
ople which were not my people/ ād be-
re beloued whych was not beloued/
And yt ſhall come to paſſe in the place
where yt was ſayd vnto thē ye are not
my people/ that there thei ſhalbe cal-
led the ſonnes of the liuinge god.

But Eſayas cryeth ꝛor Iſrael/ tho-
ughthe nōber of the childꝛen of Iſrael
be as the ſande of the ſee/ yet ſhal a rē-

Eſa.xlv.c.
Rom.ix.a
ſapiē.xv.b

Oſee.ij.d.
1.Pet.ij.b

Oſee.j.d.

Eſaye.x.c

shuld be saued/ he kynnysheth the wo
de verely and maketh yt shorte in right-
welnes. For a shorte worde wyl god ma-
ke on erth/ And as Esayas sayd before
Esaie. j. c. Except the lorde of sabaoth hadde left
vs seade/ we had bene made as sodoma
and had bene lykened to gomorra.

What shal we saye the? we saye that
the gentyls whych folowed not right-
welnes/ haue ouertake ryghtewelnes
I meane the rightewelnes which com
meth of fayth/ But Israel which folo-
wed the lawe of rightewelnes/ coulde
not attayne vnto the lawe off ryghte-
welnes. And wherfore? Because they
esa. xxviij. sought it not by faith but as it were by
j. pet. ij. b. the workes of the lawe. For they haue
esa. viij. c. stombled at the stombling stone/ As it
esa. xxviij is writen/ Behoulde I laye in Sion a sto-
bylynge stone/ and a rocke whych shall
make men faule. And none that belou
eth hym shalbe ashamed.

The. x. Chapter. ✠

Brethren my hertis desire/ a
and prayer to god for Israe
el is that they might be sa
ued/ For I beare the record
that they haue a feruēt
mynde to god warde/ but
not accordynge to knowledge/ For they
are ignorant of the rightewelnes whi-
ch is alowed before god/ and go about

to stablysshe their owne righteousnes and therfore are not obedient vnto the righteousnes which is of value before god. For Christ is the ende of the lawe to iustifye all that beleue.

B Moses describeth the righteousnes which cometh of the lawe/how we that the man which doth the thinges of the lawe shall lyue therin. But the righteousnes which commeth of fayth/speaketh on thys wyse/Saye not in thyne herte/who shall ascende into heauen? (That is nothinge els the to fetch Christ doune) Other who shall descende into the depe? That is nothynge els but to fetch vppe Christ from deeth/But what sayth the scripture? The worde is nye the/euen in thy mouth & in thyne herte. This worde is the worde of fayth C which we preache/For yf thou shalt knowledge wyth thy mouth that Iesus is the lorde/and shalt beleue with thyne herte that God raysed hym vppe from deeth/thou shalt be saue. For the beleue of the herte iustifieth/& to knowledge with the mouth maketh a man safe. For the scripture sayth/whosoeuer beleueth on him/shal not be a shamed.

leui.xviii. Eze.xx.b. Deu.xxx.c

Deu.xxx.c

esa.xxviii.

There is no difference betwene the Iewe and the gentyll. For won is lorde of all/whych is ryche vnto all that call on hym. For whosoeuer shall call on

Ioel.ii.g. Actu.ii.c.

the name of the lorde shalbe sake hene
shall they cal on hym on whō they bele
ued not? how shall they beleue on hym
of whō they haue not herde? howe shal
they heare with out a preacher/ And
howe shall they preach except they be
Esa. lij. b. sent? As it is writtē howe beautifull
Nah. j. d. are the fete of thē which bryngе glad
tydyngis of peace/and bryngе glad ty-
dyngis of good thingis/ But they ha-
ne not all obeyed to the gospell. For E-
Esa. liij. a. sayas sayth/ Lorde who shal beleue ou-
Joan. xij. f re sayinges? So then sayth cōmeth by
hearynge/ ād hearynge cōmeth by the
worde of God. But I aske/ haue they
Psal. xviij. not herde? No dout/ their sounde wēt
out into al londes/ād their wordes in-
to the endes of the worlde. ☞

But I demande whether Israel did
Deu. xxxij. c knowe or not? First Moses sayth/ I
wyll prouoke you for to enuy by them
that are no people/ād by a folishe na-
Esa. lxv. a cīō I wyl anger you. Esayas after that
is bolde and sayth. I am founde of thē
that sought me not/ ād haue apered to
thē that asked not after me/ And aga-
Esa. lxv. a ynst Israel he sayth/ All daye longe ha
ne I stretched forth my hondes vnto a
people that beleueth not/ but speketh
agaynst me.

The. xj. Chapter.



Saye then/hath God cast awaye hys people? God forbid. For euen I beare-lye am an Israelite of the seed of Abraha & of the tribe of Beniamin. God hath not cast awaye hys people whych he knew before. Other-wyse ye not what the scripture saith by the mouth of the-lias/how he spake to god agaynst Israhel/sayinge/Lorde they haue killed thy prophetis and digged wunc thyn al-ters/and I am lefte only/and they seke my-lyfe. But what sayth the answer of God to hi agayne? I haue reserued vnto me seuē thousande mē which haue not bowed there knees to baal. Euē so at this tyme ys there a remnaūt left-ti thorow the election of grace: & if it be of grace/thē is it not by the deseruyng-es of workes For thē were fauour no fauour: yff yt be by the deseruinge off workis/thē is there no fauour For thē were deseruyng no deseruinge.

What thē? Israel hath not obtayned that that he sought. But ye the electiō hath obtayned it/the remnaūt are blynded/accordinge as it is written/ God hath genen thē the spirete of dron-gy-nesse/eyes that they shulde not se and eares that they shulde not heare/vnto this daye. And Dauid saith/psal.lxviij

C.c.j.

Esa. vj.c. mat. xiij. b Joā. xij. k. Act. xxviij

Yet they: table be made a snare to take them with al/ād an occasion to fall/and a rewarde vnto them. Let their eyes be blynded that they se not/ and euer bowe doune their backes.

I saye thē/Haue they therfore stombled that they shulde vtt fall eōly: god forbid/but thoro w their fall is helth happened vnto the gētyls forto prouoke thē with al Wherfore yf the fall of thē/be the riches of the worlde/ād the mynysshynge of thē the ryches off the gētyls/howe moche more shulde yt be so yf they all beleued: I speake to you gētyls/in as moche as I am the apostle off the gentyls I wyll magnify myn office that I myght prouoke thē which are my flesshe/and myght saue some of thē. For yf the castinge awaye of thē/ be the recōcilinge of the worlde/ what shal the receauinge of thē be but lyfe agayne frō deeth: For yf one pece be holy/ the whole heape is holy. And yf the rote be holy/the braunches are holy also

Though some off the braunches be C
broke of: ād thou beynge a wylde olyne tree arte grafft in amōge thē: ād made partaker of the rote/and fatnes of the olyue tree/ boost not thy sylfe agaynst the braūches. For yf thou boost thy sylfe/remember that thou beareſt not the rote/but the rote the. Thou wilt sa-

ye the/the braūches are broke̅ of that
I might be grifte in. Thou sayest wele
be cause of vnbeleue they are broke̅ of
and thou stondest stedfast in fayth Be
not hye minded/but feare/seynge that
god spared not the naturall braunches
lest yaply he also spare not the.

Beholde the kyndnes and rigorousnes of god: on the̅ which fell rigorousnes: but towardes the/kyndnes/yf thou cō̅tinue in his kyndnes: or els thou
shalt be hewen of ād they yt they byde
not styll in vnbeleue shalbe grifted in
agayne. For god is of power to grifte
the̅ in agayne. For yf thou was cut out
of a naturall wilde olyue tree: ād was
grifted contrary to nature in a true o-
lyue tree/howe moche more shall the
naturall braunches/be grifted in to
their owne olyue tree agayne?

I wolde not that this secrete shulde
be hid fro̅ you my brethre̅ (lest ye shulde
be wyse in youre owne cō̅saytes) that
partly blyndnes ys happened in Israel/vntyll the fulnes of the gentyls be
come in. And so all Israel shalbe saued
as yt ys writē. There shall come oute Esa.lix.d.
of Sion he that doth deliuer/ād shall
turne awaye the vngodlines of Jacob
And this is my testamēt vnto the̅ whē
I shall take awaye their sinnes. As cō̅-
cernige the gospel/they are enemes for

youre sakes/but as touchinge the elec
cion: they are loued for the fathers sakis

For verely the gyftes ād callinge of
god are soche/that yt cannot repēt him
of thē/for lorke as ye in tyme passed ha-
ne not beleued God/ yet haue ye nowe
obtained mercy thorow their vnbeleef
eue so nowe haue they not beleued the
mercy wherby ys happened vnto you.
That they also maye obtayne mercy.
God hath wrapped all nacions in vnbe-
leue that he myght haue mercy on all.

Oh the depnes of the aboundaūt wis-
dom ād knowledge of God/how e incō
prehēsible are his iudgemētis and his
wayes vnsercchable. For who hath kno
we the mynde of the lorde? or who was
Sap.ix.c. his counseller? other who hath genē vn
Esa.xl.d to him fyrst: that he myght be recōpen-
j.Cor.ij.d. sed agayne? For of him/ & thorow hym
ād vnto him are all thingis. To him be
glory for euer amē. The.xij. Chapter ✠

Therfore bredhē I beseche
you by the mercifulnes of
God/ that ye make youre
phili.iiij c bodyes aquicke sacrifise/
holy and exceptable vnto
God which is youre reso-
nable seruynge of god / ād fassyon not
youre selues lyke vnto this worlde But
be ye chaūged in youre shape/ by the re
nuynge of youre mynde/that ye maye

Ephe.b.d

fele what thynge that good/that acce-
ptable/ād perfayte will of god is. For
j. Tes. iiij. a

I saye (thorow the grace that vnto me
geuē is) to euery man amōge you/that
no mā estieme of hym selfe more thē he
becōmeth hym to estieme: But that he
discretely iudge of hym selfe accordīg
as god hath dealte to euery man the
measur of faith. As we haue many mē-
j. cor. xii. b
ephe. iiij. b

bers in one body/and all mēbers haue
not one office/So we beinge many are
one body in Christ/& euery mā (amōge
oure selues) one anothers mēbers. ¶
Seinge that we haue diuers gyftes
acordinge to the grace that is geuē vn-
to vs/yt eny man haue the gyft of pro-
phesiet let him haue yt that it be agreyn-
ge vnto the faith. Let him that hath an
office wayte on his office. Let him that
teacheth take hede to his wettine/Let
him that exhorteth geue attēdaunce to
his exhortacīō. yf eny mā geue/let him
do yt with singlenes/Let him that rule
th do yt with diligēce. yf eny mā shew
mercy/let hi w yt with cherefulnes

Amos. b.d

Let lone be with out dissimulacion.
Ephe. iiij. a

hate that which is euyll: ād cleaue vn-
to that which is good. Be kinde one to
j. Pet. v. b

another with brotherly loue. In geuin
ge honoure go one before another. Let
not that busines which ye haue in hon
de be tedious to you. Be feruēt in spi-

rete. Applye youre selues to the tyme.
Hebre. xiij. Rejoyce in hope. Be patiēt in tribula-
j. Pe. iiij. c. cōs/cōtinue in prayer. Distribute vnto
the necessite of the sayncts kepe hospi
talite. Blesse thē which persecute you
blesse but curse not Be merry wyth thē
that are merry/wepe with thē that we-
pe. Be of lyke affection one towardes
another. Be not hye myuded/ but mā
ke youre selues equal to thē of the lo-
Pro. iij. a. wer sorte. ✠ Be not wyse in youre
j. Pe. iij. b owne opinions. Recōpence to no man
xij. cor. viij euyll for euyll. Prouide afore honest
Heb. xij. d. thynges honest in the syght of all men/
yf yt be possible/yet on youre parte ha
ue peace with all men.

Dewly beloued auenge not youre sel
Deu. xxxij ues but geue place vnto the wrath of
Hebre. x. c god For yt is writē/vengeaunce is my
Pro. xxv. c. ne/ād I will rewarde sayth the lorde.

Therfore yf thyn enemy honger fede
him/ yf he thurst geue him drinke. For
in so doynge thou shalt heape coles of
fyre on hys head/ Be not ouercome of
euyll/ But ouercome euyll with good-
nes. ✠ The. xiij. Chapter. ✠

j. Pet. ij. c. Let euery soule submit him
selfe vnto the auctorite of
the hyer powers There is
no power but of God. The
Sapi. vj. a powers that be/ are ordey-
ned of God. Whosoeuer

therfore resysteth power resysteth the
ordinaunce of God. They that resyst/
shall receaue to thē like dānation. For
rulers are not to be feared for good
workis but for euyl. Wilt thou be with
out feare of the power? Do wele then
so shalt thou be praysed of the same
For he is the mynyster of god / for thy
welth. But & yf thou do euyl thē feare:
for he beareth not a sweard for nought
for he is the mynyster of God / to take
vengeaūce on the that do euyll Wher-
fore ye muste nedes obey not for feare
of vengeaūce only/ but also because of
cōscience. Euen for this cause paye ye
tribute. For they are goddes ministers
seruynge of the same purpose.

Geue to euery man therfore his due mat.xxij.a
tie/Tribute to whō tribute belongeth
Custōto whō custō is due/feare to whō
feare belōgeth/honoure to whō honou
re pertaynyth. Owe nothige to eny
mā/but to loue one another For he that
loueth another/fulfilleth the lawe For
these cōmaūdemēts Thou shalt no cō- Exo.xx.d
mit adultery Thou shalt not kill Thou Deu.v.h.
shalt not steale Thou shalt not beare
false witnes: Thou shalt not desire: &
so forth/ if there be eny other cōmaūde
mēt: yt is al cōprehēded in this sayinge
Loue thyne neighbour as thy self/ Lo leui.xix.d.
ne hurteth not his neighbour: therfore mat.xxij.d

mar.xiij.d. ¶ ys loue the fulfyllinge of the lawe. ¶
Gala.v.c. ¶ Thys also we knowe/I meane the
Jacob.iij.b season howe that yt ys tyme that we
shulde nowe awake of slepe. For nowe is oure helthe neer then when we
beleued. The nyght ys passed and the
daye is come nye. Let vs therfore cast
awaye the dedes of darckenes/and let
vs put on the armour of lyght: let vs
walke honestly as yt were in the daye
lyght: not in eatynge/ād dryncynge: ne
ther in chāburynge ād wantannes ne-
Luc.xxj. ther in strife and envyinge: but put ye
on the lorde Jesus Christ. ¶ And make
Gala.v.c. not provision for the flesshe/ to fulfyll
j.Pet.iij.c. the lustes of yt. The.xiiij. Chapter.

HYm that is weake in the
faythe/ receaue vnto you/
not in disputynge ād trou-
blynge his cōscience. One
beleuyth that he maye ea-
te all thinge. Another whi
chis weake eateth eardes: let not him
that eateth/ despise him that eateth not
And let not him which eateth not iudge him that eateth. For god hath receaued hym. What arte thou that iudgest
Jacob.iiij.d another mannes seruaunt? Whether
he stonde or falle/ that pertaynyth vn-
to hys master. yee/ he shall be sustained
that he myght stonde. For God ys able
to make hym stonde.

Thys mā putteth difference betwene
daye ād daye: another mā counteth all
dayes alyke. Se that no man wauer in
his owne minde. He that obserueth one
daye more thē another/ doth yt for the
lordes pleasure. And he that obserueth
not one daye more thē another / doeth
it to plase the lorde also. He that eateth
with yt to plase the lorde/ for he geueth
god thākis: and he that eateth not/ eā-
teth not to please the lorde with all/ ād
geueth god thankis. For none of vs liu-
eth his owne seruaūt/ ād also none of
vs dyeth his owne seruaūt. yf we liue/
we lyue to be at the lordes will. yf we
dye we dye at the lordes will. Whether
we lyue therfor or dye/ we are the lor-
des. For Christ therfore dyed ād rose a-
gayne/ and reuiued/ that he shulde be
lorde both of deed and quicke.

But why wylt thou thē iudge thy bro-
ther? other why doest thou despyse thy
brother? We shall all be brought before
the iudgement seate of Christ. For it is
yt is writen: As truely as I liue saieth
the lorde/ all knees shall bowe to me/
and all tōges shall geue knowledge to
god/ so shal euery one of vs geue a cō-
pte of hym self to god: let vs not ther
fore/ iudge one another eny more.

But iudge this rather/ that no man
put a stomblingeblocke/ or an occasiō

1.cor.v.b.
Esa.xlv.d
Philip.ij.

be caule at in hys brothers waye. ¶ For I knowe/and surely beleue in the lorde Jesus/that there is nothynge commen of yt sylfe: but vnto hym that iudgeth yt to be commen/to hym it is cōmen: yf

1.Cor.viij. thy brother be greued wyth thy meate/now walkest thou not charitably. Destroye not hym with thy meate/for whom Christ dyed. Suffer ye not that youre treasure be euyll spoken of. For the kyngdom of god ys not meate and drynke/ but ryghteousnes/ peace and ioye/ in the holy goost. For whosoeuer in these thynges serueth Christ/pleaseth wel god: and is cōmended of men

Let vs folowe the thyngis which may be for peace: and thyngis wherwith one

Tit.j.d. maye edifie another. Destroye not the worke of God for a lytel meates sake.

1.cor.viij. All thyngis are pure: but yt is euyll for that man whych eateth wyth hurte of his cōscience. It is good neuer to eate flesshe nether to drynke wyne/ nether eny thige wherby thy brother stomblyth other falleth/or ys made weake. Hast thou faith: haue yt with thy selfe before god. Happy is he that cōdēpneth not himselfe in that thynge whych he alloweth. For he that maketh cōscience/ is dāned if he eate: Because he eateth not of faith. For whatsoeuer is not of faith is synne.

¶ The .xv. Chapter

We which are strōge ought to beare the frayntes of the wyche are weake/ ād not to stonde in oure awne consayte. Let euery man please his neyghboure into his welthe edifynge. For Christ pleased not hymselfe: but as ye is wri-
ten. The rebukes of them which rebu- psal.lxviij.
ked the/ fell on me: Whatsoeuer thin-
gis are writen afore tyme/ are writen for oure learnynge that we thorow pa-
tience and cōforte of the scripture shul
de haue hope.

God which is lorde of pacience ād cō-
solacion/ geue vnto euery one of you/
that ye be lyke mynded won towardis
another after the ensample of Jesu
Christ/ that ye all agreynge to gether j. cor.j.bi
maye with one mouthe prayse god the
father of oure lorde Jesus. Wherfore receaue ye one another as Christ re-
ceaued vs/ to the prayse of god.
And I saye that Jesus Christ was a
minister of the circūcisiō for the trueth
of god/ to cōferme the promyses made
vnto the fathers. And let the gentyls
prayse god for his mercy. As ye is wri- psal.xviij.
tē for this cause I will prayse the amōge the gentyls/ and synge in thy name. ij.reg.xxij
And agayne he sayth: ye gētyls reioy- psal.cxvj.
se with his people. Agayne/ prayse the

lorde all ye gētyls/ād laude hym all my-
Esa.xj.c. cions. And in another place Esayas
sayth: there shalbe the rote of Jesse/ and
he that shal ryse to raygne ouer the gē-
tyls: in hym shall the gētyls trust. The
god of hope fil you with all ioye ād pea-
ce in beleuynge/ that ye maye be ryche
in hope thorow the power of the holy
goost. ¶ I my silfe am full certified of
you my brethrē that ye youre selues a-
re full of goodnes/ & filled with all kno-
wledge/ ād are able to cōsel won ano-
ther. Neuertheless brethrē I haue som
what boldly writen vnto you/ as won
that putteth you in remēbraunce/ for
the grace which is genē me of God for
this purpose that I shulde be the mini-
ster of Jesu Christ amonge the gētyls
and shulde minister the glad de tydyn-
gis of God/ that the gentyls myght be
an acceptable offeringe/ sanctified by
the holy goost. I haue therfore whe-
of I maye reioyse in Christ Jesu/ in tho
thingis which pertayne to God. For I
dare not speake of eny of tho thynges
whych christ hath not wrought by me
(to make the gētyls obediēt) with wa-
de ād dede/ in myghty sygnes & wōders/
by the power of the spirit of God/ so
that frō Jerusalē & the costes roūde a-
bout/ vnto Illirich/ I haue fulled al cō-
trees with the glad de tydyngis of christ

So haue I enforsed my selfe to preache the gospell not where Christ was named / lest I shulde haue bylt on anothermannes foundacion: but as it is writē Esa. lij. d.
To whō he was not spoken of they shal se / and they that herde not / shal vnderstonde.
Whych cause I haue bene ofte letted to come vnto you: but now seynge I haue no more rowme in these coūtres / & also haue bene desyrous many yeares to come vnto you / whē I shal take my iorney in to spayne / I will come to you. I trust to se you in my iorney & to be brought on my waye thither warde by you after that I haue ſo what enioyed you.

Nowe go I to Ierusalē / & minister vnto the saynctes. For it hath pleased thē of Macedonia & Achaia / to make a certayne distribution apon the pouere saynctes which are at Ierusalem / it hath pleased thē verely and they ar debtersare they For yf the gētyls be made parte takers of their spirituall thyngis / their dutye is to minister vnto thē in carnall thynges. Whē I haue perfourmed this / & haue sealed thē this frute / I will come backe agayne by you into spayne. And I am sure whē I come / that I shall come with aboundaūce of the blessynge of the gospel of Christ. 1. cor. ix. b.

I beseche you brethrē for oure lorde Jesu christes sake / & for the loue of

the spirete/ that ye helpe me in my ba-
tynes/ with youre prayers to God for
me/ that I maye be deliuered from the
whych beleue not in Jewry. And that
this my seruice/ which I haue to Jeru-
salem maye be accepted to the sancts/
that I maye come vnto you with ioye/
by the will of God/ and maye with you
be refreshed. The God of peace be
with all you. Amen. ✠

The. xvj. Chapter.

I Commende vnto you Phe-
be oure syster (which is a
minister of the congrega-
cion of Chencrea) that ye
receaue her in the lorde as
yt becometh sayncts/ and
that ye assist her in whatsoeuer busines
she neadeth of youre ayde. For she hath
succored many/ and myne owne selfe
also. Grete Priscka and Aquila my hel-
pers in Christ Jesu: which haue for my
lyfe layde vpon their owne neckes/ vn-
to whom not I only geue thankis: but
also all the congregacions of the gen-
tyls. Lyke wyse grete all the company
that is in their house. Salute my wel-
beloued Epenetos/ whych is the fyrst
frute amonge them of Achaia. Grete
Mary whych bestowed moche labour
on vs. Saulte Andronicus/ and Junia
my cosins which were prisoners with

Rom. xvbiij. a

menalso/whichare were tauȝt amonge
the apostles/and were in Christ before
me. Grete Amplias my beloued in the
lorde. Salute Urban oure helper in
christ/and Stachys my beloued. Salu
te Apellas approued in christ. Salute
thē whichare of Aristobolus houshol
de. Salute Herodion my kynsmā. Gre-
te them of the housholde of Narcissus
whichare in the lorde. Salute Tryphe-
na & Tryphosa/which wemē laboure in
the lorde. Salute the beloued Perseys/
which laboured moch in the lorde Sa-
lute Rufus chosen in the lorde/ād hys
mother and myne. Grete Asyncritus/
Phlegon/ Hermas Patrobas/Mercu
rius/and the brethren which are with
them. Salute Philologus and Julia/
Nereus and hys syster/and Olimpha/
ād all the sayncts which are with the
Salute won another/ amonge youre
selues with an holy kysse. The congre-
gations of christ salute you. Rō.xvi.

I beseche you brethren marke them
which cause diuision ād geue occasiōs
of euil contrary to the wetryne which
ye haue learned/ād a voyde them. For
they that are suche serue not the lorde
Jesus christ: but their owne bellies And
hy swete preachinges & flatterige wor-
des deceaue the hertes of the innocen-
tes: for youre obedience is spoken of

ayngē al mē. I am glad no mut of you
mut yet I wolde haue you wyse vnto
that which ys good. And to be innocēt
as cōcernynge euyll. The god of peace
shal treade Satan vnder youre fete in
shorte tyme. The grace of oure lorde Je
Act. xvj. a su Christ be with you. Timothens my
worke felow/ād Lucius/ād Jason/ād
Sosater/my kinsmē salute you. I Ter
cius salute you/which wrote this epis
le in the lorde. Gaius myn hoste ād the
hoste of al the congregaciōs/ saluteth
you. Erastus saluteth you/ the chāber
layne off te cite. And Quartus a bro
ther/ saluteth you. The grace off oure
lorde Jesu Christ be with you al āmē.

To him that is of power to stablisshe
you accordinge to my gospel wherwi
th I preache Jesus Christ/ in openyn
ge of the mistery which was kept clos
se seuen tyme worlde begā and nowe is
opēned at this tyme ād declared in the
scriptures of prophesy by the cōmāde
ment of the euerlastinge god/ to stere
vpne obdiēce to the fayth published
amōge al nacions/ To the same God/
which alone is wyse/ be prayse thoro
we Jesus Christ for euer Amen.

To the Romayns.

Sent from Chorinthū by Phebe she
that was the ministre vnto the
congregaciō at Chenchrea.

The fyrst Pistle of Paul the Apostle to the Corinthians.

The fyrst Chapter.

PAul by vocacyō the Apostle of Jesus Christ throwe the will of God: and brother Sosthenes / Unto the cōgregacyō of god which is at Corinthum. To them that are sanctyfyed in Jesus Christ / sayntis by callynge / wyth all them that call on the name of oure lorde Jesus Christ in euery place / both of theyrs and of oures.

Grace be wyth you and peace from God oure father and from the Lorde Jesus Christ.

✠ I thāke my god al wayes on youre behalfe for the fauour of god which is geuē you by Jesus Christ / that in all thinges ye are made ryche by him in al speache and in all knowledge (euen as the testimony of Jesus Christ was cōfermed in you) so that ye are behynde in no gyft / and wayte for the aperynge of oure lorde Jesus Christ which shall strēgthe you vnto the ende that ye maye be blāmelesse in the daye of oure lorde Jesus Christ. ✠ God is faythfull / by whō ye are called vnto the felyshyppe of hys sonne Jesus Christe oure lorde. *j.tessa.v.b*

I beseche you brethrē in the name of

oure lorde Jesus Christ that ye al spe-
ke one thynge/ ād that there be no dis-
sencion amonge you/ but be ye perfect
in one mynde / and one meanynge/ yt
is shewed vnto me (my brethrē) of you
by them that are of the houssle of Cloe/
Act.xviij.f that ther is stryke amonge you/ I spea-
ke of that which euery one of you sa-
yth/ I holde of Paul/ Another sayth/ I
holde of Apollo/ Another sayth/ I hol-
de of Cephas/ and another sayth/ I holde
of Christ. Is Christ deuided? was Pa-
ul crucifyed for you? other were ye ba-
ptised in the name of Paul? I thanke
God that I cristened none of you / but
Crispus and Gaius/ lest eny shulde sa-
ye that I in myn owne name had bap-
tised. I baptised also the houssle of Ste-
phana/ Forthermore knowe I not whe
ther I baptised eny man or no.

For christ sent me not to baptise/ but c
to preache the gospell / not wyth wys-
dom of wordes/ lest the crosse of christ
shulde haue bene made of none effecte
For the preachynge of the crosse ys to
them that perysshe folysshnes/ but vn-
to vs which are saued/ yt is the power
esa.xxix. c of God. For yt is wryte/ I will destro-
Mydie.j.c. ye the wysdom of the wyse ād will cast
esa.xxxiij c away the vnderstondynge of the pru-
dent. Where is the wyse man? where
is the scribe? where is the searcher of

thys worlde? hath not God made the wysdom of this worlde folysshnes?

For when the worlde thorow wysdō knew not god/in the wisdom of god: it pleased god thorow folysshnes of preachynge to saue them that beleue. For the iewes requyre a signe/and the grekes seke after wysdom/but we preach Christ crucified/vnto the iewes an occasion of fallynge/and vnto the grekis folysshnes/but vnto thē which are called both of Iewes ād grekis we preache Christ the power of God/ and the wysdom of God. For godly folysshnes is wyser then mē/And godly weaknes is stronger then are men.

Brethren loke on youre callynge how that not many wyse men after the flesshe/not many myghty/not many of hye degre are called. But god hath chosen the folysshe thyngis of the worlde/ to confounde the wyse/ād hath chosen the weake thinges of the worlde/to cōfounde thingis which are myghty. And vyle thynges of the worlde/and thynges whych are despysed/hath god chosen ye and thyngis of no reputacion/ for to bringe to nought thyngis of reputacion/that no flesshe shulde reioyce in his presence. But vnto hym pertayne ye in Christ Jesu/whych of God is made vnto vs wysdom ād also rightewesnes

and sanctifyinge / ād redemption / that
Hiek. ix. g. acordynge as it is wrytē / he which re-
ij. cor. x. d. ioyseth / shulde reioyce in the lorde.

The. ij. Chapter.

AND I brethren / when I came to you / came not in gloriousnes off wordes / or of wisdom / shewynge vnto you the testymony of God. Nether shewed I my sylfe that I knewe eny thynge amonge you saue Jesus Christ / euen the same that was crucifyed. And I was amonge you in weaknes / and in feare / and in moche trēblynge. And my wordes / ād my preachynge were not with entysynge wordes of mannes wysdom but in shewynge off the spirete and of power / that youre fayth shulde not stonde in the wysdom of mē / but in the power of god.

We speake that which is wisdom amonge them that are perfaicte / not the wysdom of thys worlde nether off the rulars of this worlde (which goeth to nought) but we speake the wysdom off god / which is in secrete and lyeth hyd / which god ordeyned before the worlde vnto oure glory / which wysdome none of the rulars of the worlde knewe. For had they knowē yt / they wolde not haue crucifyed the Lorde off glory / but

as yt is wryten: the eye hath not sene esa.lxiiij.b
and the eare hath not herde/nether ha-
ue entred into the herte of mā/the thin
ges whych God hath prepared for thē
that loue hym.

But god hath opened them vnto vs
by his spirete. For the spiret searcheth
all thyngis/yee the bottom off goddes
secretis. For what man knoweth the
thingis of a man/saue the spirete off a
man which is within hym? Euē so the
thyngis off God knoweth no man/but
the spirete of God/we haue not rece-
aued the spirete of the worlde/but the
spirete whych commeth of God/for to
knowe the thingis that are genē to vs
of god/whych thyngis also we speake/
not in the conynge wordes of mānes
wysdom/but with the cōynge wordes
of the holy goost/makynge spiretuall
cōparesons of spiretuall thyngis. For
the naturall mā perceaueth not the thy
ngis of the spirete of God/For they
are but folysshnes vnto hym/nether
can he perceaue them because they be
spiretually examyned/but he that is
spiretuall dyscreteth all thyngis/yet he
hym self is iudged of no mā. For who Esa. xl. d.
knoweth the mynde of the lorde/other sapiē. xv. c.
who shall instruime hym? but we vnder Rom. xj. d
stonde the mynde of Christ.

The.iij. Chapter.

AND I could not speke vnto you brethren as vnto spirituall / but as vnto carnal euē as it were vnto babes in Christ. I gaue you mylke to drynke and not meate. For ye then were not stronge/no nether yet are stronge/for ye are yet carnall. As longe verely as there is amonge you enuynge/stryfe/ and diffencion: are ye not carnall/and walke after the manner off men? As longe as one sayth/ I holde off Paul/ And another/I am of Apollo/are ye not carnall? What is Paul? what thynge is Apollo? but ministers by whom ye beleued euen as the Lorde gaue euery man grace. I haue planted/Apollo watred/but god gene the increase. So the nether is he that planted eny thynge/ nether he that watreth/but god which gaue the increase.

He that planteth/& he that watreth/ are nether better then the other. Euery man yet shall receaue hys rewarde acordynge to hys labour. We are goddis labourers / ye are goddis husbandrye/ye are goddis byldynge/Acordynge to the grace of god geuen vnto me/ as a wyse bylder haue I layde the foundacion / another hath bylt theron but let euery mā take hede howe he bilde-

psal. lxj. d. Gala. vj. b

vpon. For other foundacion can no man
laye/the that which is layde/which is
Jesus Christ. If eny man bylde on this
foundacion/golde/syluer/precious sto-
nes/tymber/haye/or stuble/euery mās
nes worke shal apere/for the daye shal
declare it/and it shalbe shewed in fyre/
and the fyre shall trye euery mannes
worke what it is. If eny mānes worke
the that he hath bylt apon hym/he shal
receaue a rewarde. If eny mānes worke
he burne/he shall suffre losse/but he
shalbe sauyd hym selfe/neuertheles yet
as it were thorow fyre.

Are ye not ware that ye are the tem-
ple of god/and howe that the spirete of
god dwelleth in you? If eny man defy-
le the temple of god/hym shall god de-
stroye/for the temple of God is holy/ 1.cor.vj.c
which temple are ye. Let no man de-
ceaue him selfe: If eny man seme wyse
amonge you/let hym be a fole in this
worlde/that he maye be wyse. For the
wysdom of this worlde is folysshnes
with God. For it is wrytē/he compa- Job. v. a
seth the wyse in their craftynes/and ps. xciij. b
agayne/God knoweth the thoughtes
of the wyse that they are vayne. Ther-
fore let no man reioyce in men. For all
thinges are youres/whether it be paul
other Apollo/other Cephas/whether
it be the worlde/other lyfe/other deth

D d.iiij.

whether they be present thyngis or thyngis to come all are youres/ & ye are Christes/ and christ is goddis. ✠

The. iiij. Chapter. ✠

4. cor. vj. a

LEt men thys wyse esteme vs/ euen as the ministers of Christ/ and disposers of the secretis of God/ Further moze it is required of the dysposers that they be founde faythfull/ Wyth me is yt but a very smale thinge/ that I shulde be iudged of you/ other of mans iudgement/ No I iudge not myn owne selfe. I knowe nought by my selfe/ yet am I not therby iustifyed/ It is the Lozde that iudgeth me. Therfoze iudge no thynge before the tyme/ vntyll the lozde come whych wyll lyghten thyngis that are hid in darcknes and open the counseils of the hertis: and then shal euery man haue prayse of God. ✠

a

These thingis brethē I haue described in myn owne person/ and Apollos for youre sakis/ that ye myght learne by vs that no man counte of hym selfe beyonde that which is adoune wryten/ that one swell not agaynst another for euy mans cause. For who perferreth the? What hast thou/ that thou hast not receaued? yf thou haue receaued it/ why reioysest thou as though thou hadd

pell not restrayned yt? Nowe ye are full/
nowe ye are made ryche / ye raygne as
kynges without vs: and I wold to god
ye dyd raygne that we myght raygne
with you. For me thynketh that god hath
shewed vs which are Apostles/ for the
vymmost of all/as it were men appoynted
to deeth/ for we are a gasyng stocke vn
to the worlde and to the angels/ and to
men/we are foles for Christes sake/ but
ye are wyse thorow Christ/we are wee
C the/and ye are stronge/ye are honora-
ble/ but we are despysed. Euē vnto thys
daye we hunger and thyrst/and are na-
ked/and are hoffetted with fystes/ and
haue no certayne dwellynge place/ and
labour worckynge with oure owne hon
des/ whē we are reuiled/and yet we bleſſe: Actu.xx.g
we are persecuted/and suffer yt. whē we ſ.tessa.ij.b
are euyll spoken of/ and we praye/we are ij.tessa.iij.
made as yet were the fylthynes of the
worlde/the offscowrynge of all thinges
euen vnto thys tyme.

I wryte not thoſe thyngis to shame
you/ but as my beloued sonnes I warne
you/. For though ye haue ten thou-
sande instructours in Christ / yet haue
ye not many fathers. In Christo Jesu
I haue forgoten you thorowe the gos-
pell/ wherfore I desyre you to folowe
me. For thys cause haue I sent vnto
you Timotheus / whych is my deare

lomme/and kaythfull in the lorde/whych
shall put you in remembraunce off my
wayes whych I haue in Christ/euen
as I teache euery where in all congre-
gacions/ Some swell as thongh I wol-
de come no more at you. But I wyll
come to you shortely/ yf god wyll/and
will knowe/not the wordes off them
whyche swell/ but the power. For the
kyngdom of god is not in wordes/but
in power. What wyll ye? Shal I come
vnto you wyth a rodde/ or els in loue/
and in the spirete of meknes?

The. v. Chapter.

IT here goeth a comen say-
inge that there is fornica-
cion amonge you/ and
soche fornicacio as is not
once named amonge the
gentyls: that won shulde
haue hys fathers wyfe/ And ye swell
and haue not rather sorowed/ that he
Cone. ff. a which hath done thys dede myght be
put from amonge you/ For I verely as
absent in body/ euen so present in spire
te/haue determined all redy (as thou-
gh I were present) of him that hath do-
ne thys dede/in the name of oure lor-
de Jesu Christ/ when ye are gathered
to gether/and my spirete/with the po-
wer of the lorde Jesus christ to deliuer
hym vnto Satan/for the destruccio of

the flesshe that the spirete maye be saued in the daye of the lorde Jesus.

C Youre reioyenge is not good/ knowe ye not that a lytell lenen sowereth the wholelompe of dowe/ ✠ Pourge therfore the olde lenen/ that ye maye be newe dowe as ye are swete breed. Gala.v.B For Christ oure eester lambe is offered vppe for vs. Therfore let vs kepe holy daye not with olde lenen/ neither with the lenen of malicyousnes and wickednes but wyth the swete breed of puretes and trueth. ✠

I wrote vnto you in a pystle that ye shulde not company with fornicatours And I meante not at all of the fornicatours of this world/ other of the coueteous/ or of extorcioners/ other of the ydolaters/ for then muste ye nedes haue gone out of the worlde: but now I haue D wryten vnto you that ye company not to gether. If eny that is called a brother/ be a fornicator/ or coueteous/ or a worshipper of ymages/ other a raylar other a dronkard/ or an extorcionar/ wyth hym that is so the se that ye eate not. For what haue I to do to iudge the whyche are wyth out? Do ye not iudge them that are wythin? Them that are without/ god shall iudge/ Put a waye from amonge you that euyll parsone.

HOwe dare one of you ha- 2
uynge busynes wyth ano-
ther go to lawe vnder the
wicked: ād not rather vn-
der the saintis: Do ye not
know that the saintis shal
iudge the worlde: If the worlde shalbe
iudged by you/are ye not goode inough
to iudge smale trifles: know ye not
how we that we shall iudge the angels:
How moche more maye we iudge thin
gis that pertayne to the lyfe: yf ye ha-
ue iudgemētis of worldely matters/ta
ke them which are despised in the con-
gregacion/and make thē iudges. This
I saye to youre shame/Is there bter-
ly no wyse man amonge you: what not
one at all: that can iudge betwene bro-
ther and brother: but one brother go-
eth to lawe with another/and that vn-
der the vnbelieuers:

Nowe therfore is there vtterly a fau 6
te amonge you/because ye go to lawe
one wyth another. Why rather suffer
ye not wōge: why rather suffre ye not
youre selues to be robbed: Naye ye
youre selues do wronge/and robbe/ād
that the brethrē. Do ye not remember
how that the vnrighteous shall not in-
herete the kyngdom of god: Be not de-
ceaued. For nether fornicatours/nether
worshippers of ymages/nether who-

mongers/ nether wrakelyngis/ nether
adulterers of them selues with the man-
hynde/ nether thenes/ nether the coue-
teous/ nether dronckardis/ nether cur-
sed speakers/ nether pillers shal inhe-
rete the kyngdom of god/ And soche we-
re ye verely/ but ye are washed/ ye are
sanctifyed/ ye are iustified by the name
of the lorde Jesus / And by the spirete ecclx.xxxbij
of oure God.

¶ All thingis are lawfull vnto me/ but
all thingis are not profytable/ I maye
do all thyngis/ but I will be brought
vnder no mans power/ Meates are or-
deyned for the belly/ & the belly for me-
ates. But God shall destroye bothe yt
and them. Let not the body be applied
vnto fornicacion/ but vnto the lorde/ &
the lorde vnto the body. God hath ray-
sed vppe the lorde/ & shall rayse vs vp-
pe by his power. ✠ Other remember ye
not/ that youre bodyes are the membres
of Christe/ Shall I nowe take the mē-
bers of Christ/ & make them the mem-
bers of an harlot? God forbyd. Do ye
not vnderstonde that he which coupled
hym self with an harlot/ is become o-
ne body. For two (sayth he) shalbe one Gen.ij.d
flesshe/ But he that is ioyned vnto the mat.xix.a
lorde is one spirete. Mar.x.a

D Flie fornicacio. All synnes that a mā Ephe.v.
doeth/ are without the body. But he

that is a fornicator / synneth agayns
vj.corbj.c. his owne body. Knowe ye not how that
youre bodyes are the temple off the
holy goost / which is in you / whom ye
haue of God / and how we that ye are not
youre owne? For ye are dearly bought
j.Pet.j.d. Therfore glorifye ye god in youre bo-
dyes / and in youre spiretes / for they
are goddis. ✠

The. vij. Chapter. ✠

AS cõcerninge the thinges
wherof ye wrote vnto me
It ys good for a man: not
to touche a womã. Neuer
theles to auoyde fornica-
cion / let euery man haue
his wyfe / ãd let euery womã haue her
husbande. Let the man geue vnto the
wyfe due benevolence. Lyke wyse also
j.pet.iij.b the wyfe vnto the man. The wyfe hath
not power ouer her owne body / but the
husbande / And lyke wyse the man hath
not power ouer his owne body / but the
wyfe withdrawe not youre selues o-
ne frõ another excepte yt be with con-
sent for a tyme / for to geue youre sel-
nes to fastynge and prayer / and after-
warde come ayayne to the same thyn-
ge / lest Satã tempt you for youre incõ-
tinẽcy ✠ This I saye of fauour / not of
cõmaundmẽt. For I wolde that all mẽ
were as I myself am / but euery man

hath his proper gyfte of god/ wō after
this maner/another after that / I saye
vnto the vnmaried men/and widdowes/It is good for them yf they abyde
euen as I do / But and yf they cannot
abstayne/let them mary/For it is better to mary/then to bourne.

Vnto the maryed cōmaunde not I/ but the Lorde /that the wyfe seperate not her selfe from the man/ If she separate her selfe / let her remayne vnmaried/ or be reconciled vnto her husbande agayne / And let not the husbande put awaye his wyfe from him. Mat.v.e. and.xix.b Mar.x.b luc.xvj.d

C To the remnaūt speake I/ād not the lorde/ yf eny brother haue a wyfe that beleueth not/ yf she be cōtent to dwell with hym/ let hym not put her awaye. And the womā wyche hath to her husbande an infydel/ yf he cōsent to dwell wyth her / let her not put hym awaye. For the vnbeleuynge husbande is sanctifyed by the wyfe/ād the vnbeleuynge wyfe is sanctifyed by the husbande. Or els were youre chyldren vncleane/ but nowe are they pure / But and yf the vnbeleuynge departe / let hym departe. A brother or a sister is not in subiection to soche: God hath called vs in peace / For howe knowest thou o woman/ whether thou shalt saue thy husbande or not? Other howe knowest

thou o mā whether thou shalt take the wyfe or not: but euen as God hath dy-
stributed to euery man.

As the lorde hath called euery person
so let him walke/ & so ordeyn I in all cō-
gregacions/ yf eny mā be called beyng circumcised/ let hym adde nothynge thereto/ yf eny be called vncircumcised let hym not be circumcised. Circumci-
sion is nothynge vncircumcision is no-
thynge/ but the keppyng off the cōma-
undmētis of god is altogether. ¶ Let euery mā abide in the same state wher-
in he was called. Arte thou called a ser-
uante/ care not for yt. Neuertheles yf thou mayst be free/ vse yt rather. For he that is called in the lorde beyng a ser-
uaunt/ is the lordes fremā/ Lykewyse he that is called beyng free/ is Chri-
stes seruaunt/ ye are dearly bought/ be not mennes seruauntis. Wherynne euery man wherin he is called/ therin abyde wyth God. ¶

As concernynge virgins/ I haue no cōmaundment of the lorde/ yet geue I counsell as one that hath obtayned of the lorde to be faythful/ I suppose that yt is good for the present necessitie/ for yt is good for a man so to be. Arte thou bounde vnto a wyfe/ seke not to be lo-
sed/ Arte thou losed from a wyfe/ se-
ke not a wyfe/ But and yf thou take a

hyer than hath not synned. 2. ye wyfe
of an vnsayn mary / the hath not synned
neuertheleffe fo the fhall haue trouble
in their flefhe / but I fauer you.

This faye I brethren / the tyme ys
fhorte yt remayneth that they wyche
haue wyues / be as though they had no
and that they that wepe / be as though
they wept not / and they that reioyce be
as though they reioyced not / and they
that bye / be as though they poffeffeth
not / and they that vfe thys worlde / be
as though they vfed it not: For the fa-
fhion of this worlde goeth awaye

I wolde haue you without care: the
fyngle man careth for the thynges of the
lorde / howe he maye pleafe the lorde /
but he that hath maryed careth for the
thynges of the worlde / howe he maye
pleafe his wyfe. There ys differēce bi-
twene a virgen and a wyfe. The fyngle
woman careth for the thynges of the
lorde that fhe maye be pure both in bo-
dy and alfo in fpirete / but fhe that is ma-
ryed / careth for thynges of the worlde /
howe fhe maye pleafe her housbande.
This fpeake I for youre profyte / not to
tangle you in a fnare / but for that whi-
ch is honeft and comely vnto you / and
that ye maye quyetly cleaue vnto the
lorde without feparation.

If eny man thynke that yt is vncomely

for hys virgen yf she passe the tyme of
mariage: ād yf so ne de[illegible] ne let hym
do what he lysteth: he synneth not / let
thē be coupled in mariage. Neverthe-
lesse / he that purposeth surely in hys
herte / hauynge none nede / but hath po-
wer ouer his owne will / ād hath so de-
creed in his herte that he will kepe his
virgen / doth wele. So thē he that toy-
neth his virgen in mariage doth wele.
And he that toyneth not hys virgen in
Rom. vij. mariage weth better The wyfe is bounde
to the lawe as lōge as her husband ly-
ueth: yf her husbād slepe / she is at her
libertie to marry with whō she will one
ly in the lorde / but she is happiar yf she
so abyde / in my iudgmēt. And I thynke
verely that I haue the spirete of God.

The. viij. Chapter.

OF speake of thyngis dedi- A
cate vnto idols / we are su
re that we all haue kno w-
ledge knowledge maketh
a man swell / but loue edi-
fyeth: yf eny man thynke
that he knoweth eny thynke / he kno-
weth nothynge yet as he ought to kno-
we: but yf eny man loue god / the same
is knowen of hym.

OF speake of meate dedicat vnto y- B
dols / we are sure that there is none y-
doll in the worlde; and that ther is no-

ne other god but one. And thoughe there be that are called goddes / whether in heuē other in erth (as there be goddes many and lordes many) but vnto vs is there one god / whych ys the father / of whō are all thynges / and we in hym / ād one lorde Jesus Christ / by whō are all thyngis / and we by hym.

But euery mā hath not knowledge / for some suppose that there is an ydoll vntill this howre / & eate as of a thynge offered vnto the ydoll / ād so their cōsciences beynge yet weake are defyled.

C Meate maketh vs not acceptid to god Neither if we eate are we the better ne therfe we eate not are we the worse.

But take hede that youre libertie cause not the weake to fall. For yf some man se the which hath knowledge sit at meate in the ydoles tēple shal not the conscience of hym wych ys weake be boldened to eate those thyngis wych are offered vnto the ydoll? And so the rom. xiiij. c
row thy knowledge shall the weake brother perishe for whom Christ dyed. When we synne so agaynst the brethrē and wounde their weake consciences / we synne agaynst Christ. Wherfore yf rom. xiiij. d
meate hurt my brother / I wyll eate no flesshe while the worlde standeth / because I will not hurte my brother.

The.ix. Chapter.

AM I not an apostle? am I not free? haue I not sene Iesus Christ oure lorde? Are not ye my worke in the lorde? yf I be not an Apostle vnto other / yet am I vnto you. For the seale of myne Apostleshippe are ye in the lorde / Myne answer to thē that aske me / is thys: Haue we not power to eate ād to drinke? Haue we not power to leade about a sister to wyfe as well as other Apostles / ād as the brethren of the lorde / ād Cephas? Other only I ād Barnabas haue not power this to worke? who goeth a warfare eny tyme at hys owne cost? who planteth a vyneard and eateth not of the frute? or who kepeth a flocke ād eateth not of the mylke?

Saye I these thyngis after the maner of mē? or saith not the lawe the same also? For yt ys written in the lawe of Moses / Thou shalt not muselle the mouth of the ore that treadeth out the corne: Doth god take thought for oren other sayth he yt not all together for oure sakes? For oure sakes no doute thys ys written / that he whych eareth shulde eare in hope: and that he which thresheth in hope / shulde be partaker of his hope: yf we sowe vnto you spirituall thingis / ys yt a greate thynge yf

Deu. xxv.a
j. Tim. v. c

we reepe youre carnall thynges: yf o-
ther be parttakers off thys power o-
uer you: wherfore are not we rather?
Neuertheleße we haue not vsed this
power / but ſuffre all thynges leſt we
ſhulde hynder the gospell of Chriſt. Wo
ye not vnderſtode howe that they who- den. xviii.
ſe mynyſter in the temple / haue their
fyndynge of the temple? And they who-
ſe wayte at the aulter are parttakers
wyth the aulter? Euen ſo alſo dyd the
lorde ordayne: that they wyche preа-
che the gospell / ſhulde lyue of the gos-
pell / But I haue vsed none off theſe
thyngis.

Neither wrote I theſe thyngis that
yt ſhulde be ſo done vnto me. It were
better for me to dye / then that eny m̃
ſhulde take thys reioyſynge from me.
In that I preache the gospell I haue
nothinge to reioyce of: For neceſſite is
put vnto me: wo is it vnto me yf I prea
che nat the gospell: yf I do yt wyth a
good wyll / I haue my rewarde. yf I do
yt agaynſt my wyll / an office is com-
mited vnto me: what is my rewarde
then? Verely that when I preache the
gospell: I make the gospell off Chriſt
free / that I myſuſe not myne auctorite
in the gospell.

For though I be free from all men /
yet haue I made my ſelfe ſeruaunt vn-

to all men / that I myght wyn them. And vnto the Jewes: I became as a Jewe / to wyn the Jewes. To them that were vnder the lawe / was I made as though I had bene vnder the lawe: to wyn them that were vnder the lawe. To them that were wyth out lawe became I as though I had bene wyth out lawe (when I was not wyth out lawe as pertaynynge to god / but vnder lawe as concernynge christ) to wyn them that were with out lawe. To the weake became I as weake / to wyn the weake. I was all thynge I fashioned my selfe to all men: to saue at the lest waye some. And this I do for the gospels sake that I myght haue my parte therof.

Perceaue ye not how we that they which runne in a course / runne all / yet but one receaueth the rewarde. So renne that ye maye obtayne. Euery man that proueth maisters abstaineth from all thynges / and they yt do obtayne a corruptible crowne: but we to obtayne an euerlastinge crowne. I therfore so runne / not as at an vncertayne thynge. So fyght I / not as won that beareth the aier / but I tame my body and bynge yt vnto subiection / lest after that I haue preached to other / I my selfe shulde be a cast a waye.

The. ix. Chapter.



Ret hren I wolde not that ye shulde be ignorannt of this/ howe that oure fa-
thers were all vnder a
clonde/ād all passed tho-
rowe the see/ād were all
baptised vnder Moses in the clonde/ād
in the see/ ꝑ did all eate of one spritual
meate/ād dyd all drynke of one maner
of spirituall drynke/ And they dronche
of that spirituall roche that folowed
thē/ which roche was Crist. ¶ But in
many of thē had god no delite. For they
were ouerthrowē in the wildernes
¶ These are ensamples to vs ꝑ we shulde not lust after euyll thyngis/
as they lusted. Nether be ye worship-
pers of Images as were some of them
accordinge as yt is writē / The people
sate downe to eate ād dronche/ and rose
vppe agayne to playe. Nether let vs cō
mit fornicatiō as some of thē cōmytted
fornicatiō/ād were destroyed in one da
ye. xxiij. thousande. Nether let vs tem-
pte Christ as some of thē tempted: and
were destroyed of serpentes. Nether
murmure ye as some of them murmu-
red/ād were destroyed of the destroyer
¶ All these thyngis happened vnto thē
for ensamples / ād were writen to put
vs in remembraunce/ vpon whom the endes
of the worlde are come. Wherfore

Exo.xiij.b.
Nu.ix.b.
exo.xiiij.b
exo.xiiij.c
exo.xbj.b
exo.xvij.b
Nu.xx.b.
Nu.xxvj.g
exo.xxxij.b
Nu.xxv.b
Nu.xxj.b.
exo.xiiij.f
Judi.viij.c

let him that thynketh he stondeth take
hede lest he fal. There hath none other
ẽptacion take you/but soche as fol-
loweth the nature of mã. God is faithful
whych shall not suffre you to be tẽpted
above youre strengthe: but shall in the
myddes of the ẽptacion make awaye
to escape out. ✠ Wherfore my deare
beloued flee frõ worshippinge of idols.
I speake as vnto thẽ which haue dis-
crection / Judge ye what I saye: ys not
the cuppe of thãkis geuing which we
bysse/the felowshyp of the bloude of
Christ: is not the breed which we bre-
ke/the felowshyp of the body of Chri-
be cause that we (though we be many)
yet are one breed / and one body inas
moch as we all are partetakers of one
breed Beholde Israel whych walketh
carnally. Are not they whych eate of
the sacrifice/partetakers of the aultre?
What saye I thẽ: that the ymage is
eny thynge: or that yt which is offered
to ymages is eny thynge? Naye but I
saye/that those thynges which the gen
tyls offer they offer to deuyls ād not to
god ✠ And I wolde not that ye shulde
haue fellowshyppe wyth the deuyls: ye
cannot drynke of the cuppe of the lor-
de/and of the cuppe of the deuyls: ye
cannot be partetakers of the lordes ta-
ble/and of the table of deuyls. Other

shall we prouoke the lorde? other are
we stronger then he? All thynges are
lawfull vnto me/but all thynges are not
expedient. All thynges are lawfull/ but
all thynges edifye not. Let no man seke
thys owne profyt but let euery man se-
ke his neyghbours welthe.

f Whatsoeuer ye solde in the market
that eate/ād aske no questiōs for cōscī-
ence sake. For the erth is the lordes/ād psal.xxiiij.
all that therein is. yf eny of thē whych
beleue not/byd you to a feast/and yf ye
be disposed to go/whatsoeuer is set be-
fore you eate/ askynge no question for
conscience sake: but ād yf eny man saye
vnto you: this is dedicated vnto ydols/
eate not of ye for his sake that shewed
ye/ād for hurtinge of cōscience: the erth
is the lordes and all that therein is. Cō-
science I saye/not thyne: but the cōscī-
ence of that other. Why shulde my li-
berte be iudged of another mannes cō-
science? For yf I take my parte with thā
kis/why am I enuyed spoken of for that
thynge wherfore I geue thankis?

g Whether therfore ye eate or drynke colos.iij.b
or whatsoeuer ye do/ do all to the prayse
of god. Se that ye geue occasion of
euel/ neither to the iewes/ nor yet to the
gētyls neither to the cōgregacīō of god
euen as I please all men in all thyngis
not seking myne owne profet/ but

the profet of many / that they myght be saued. Folowe me as I do Christ.

The.xi. Chapter.



COmmende you brethren that ye remember me in all thynges / and kepe the ordinaunces wyche I gaue you. I wolde ye knewe that Christ ys the head of euery man / and the womans head ys the man / and Christis head ys god. Euery man prayenge or prophesyinge hauyn geen yt hinge on his head / shameth his head. Euery womã that prayeth or prophesyeth the sermon bare hedded / dishonesteth her heede. For yt ys euen all won and the very same thinge euẽ as though she were shauen: yf the woman be not couered / let her also be shauen: yf yt be shame for a woman to be shauẽ or shaue / let her coner her head.

Hype. b. c

A man ought not to couer his head / for as moche as he ys the ymage and glory of god. The woman ys the glory of the man. For the man ys not of the woman / but the womã of the man. Neyther was the man created for the womãs sake / but the woman for the mans sake. For this cause ought the womã to haue power in her head for the angels sake.

Gen. ij. d

j. Pet. iij. b

Neuertheles / neyther is the man without the woman / neyther

the woma without the ma in the lorde
For as the woma is of the man/euē so
is the ma by the woma: but all is of god
Iudge in youre selues whether it be
cōly that a womā praye vnto god bare
hedded. Or eis both not nature teach
you/that it is a shame for a man/if he
haue longe heare: and a prayse to a wo-
man if she haue longe heare? For her
heare: is geuē her to couer her withal
if there be eny man amonge you that
lusteth to stryue/let hym knowe that
we haue no soche customes/nether the
cōgregacions of god. Thys I warne
you of/and cōmende not that ye come to
gether after a worse māner/and not af
ter a better. First of all when ye come
to gether in the congregacion/I heare
that there is dissencion amonge you:
And I partly beleue it. For there must
be sectes amōge you/that they which amon
ge you are perfaict might be knowen.
When ye come to gether in won pla-
ce/a man cānot eate the lordes supper.
For euery mā begynneth a fore to eate
his owne supper: and one is hongrye/
and another is dronchen. Haue ye not
houses to eate and to drinke in? Or eis
despyse ye the congregacion of god?
and shame them that haue not? what
shal I saye vnto you? shal I prayse you?
in this prayse I you not.

mat.xxvj c
mar. xiiij:
Luc.xxij.

¶That which I gaue vnto you I re-
ceaued of the lorde. For the lorde Jesus
the same nyght in the whych he was
betrayed toke breed: and thanked and brake
it/and sayde: Take ye/and eate ye this is
my body which is broken for you. This
do ye in the remembraunce of me. After
the same maner he toke the cuppe when
supper was done sayinge: This cuppe
is the newe testament in my blood/this
do as oft as ye drynke yt/ in the remem-
braunce of me. For as often as ye shall
eate this breed/and drynke this cuppe
ye shall shewe the lordes deeth/tyll he
come. Wherfore whosoeuer shall eate of
this breed/or drynke of the cuppe vn-
worthely/shalbe giltie of the body and
blood of the lorde Let a man therfore
examen hym selfe/and so let hym eate
of the breed/and drynke of the cuppe.
For he that eateth or drynketh vnwor-
thely/ eateth and drynketh his owne dam-
nacion/because he maketh no differen-
ce of the lordis body. ¶

Joā.vj.k.

6 For this cause many are weake and
sicke amonge you/and many slepe: yf we
had truly iudged oure selues/we shulde
not haue ben iudged. When we are iud-
ged of the lorde we are chastenned/be-
cause we shulde not be dāned with the
worlde. ¶Wherfore my brethrē/when
ye come together to eate/ tary one for

nother ye eate ys one another. yf any man be hongre let him eate at home/ that ye come not together vnto condemnation. Mother thyngis will I set in order when I come.

The.xij. Chapter.



Of spirituall thyngis brethré I wolde not haue you ignorante. ✠ ye know we that ye were gentyls/ and went youre wayes vnto dom ydols/ euē as ye were ledde. Wherfore I declare vnto you that no mā speakynge in the spirete of god diffieth Jesus. Also no man can saye that Jesus ys the lorde: but by the holy goost. Mar. ix. c

There are diuerites of gyftes/ bereby/ yet but one spirete. And there are differences of administracions/ and yet but one lorde. And there are diuersities of operacions/ ād yet but on God wych worketh all thynges that are wonghe in all creatures. The gyftes of the spirete are geuē to euery mā to profit the congregacion. To one is geuen the vtteraunce of wysdom: to another is geuen the vtteraunce of knowledge by the same spirete: to another is geuē faith by the same spirete. To another the gyftes of healynge/ by the same spirete. To another power to do miracles. To another prophesy/ To ano-

ther iudgemēt of spiretes/ To another
diuers tōges: To another the interpre
rom. xij. a tacīō of tōges: ād these all worketh the
ephe. iiij b the selfe same spirete/ departynge to ey
ry mā seuerall gyftis euē as he wol
For as the body is one/ād hath ma
ny mēbres/ād all the mēbres of one bo
dy though they be many/ yet are but o
ne body: euē so is Christ. For in one spi
rete are we al baptised to make one bo
dy whether we be Iewes or gētyls whe
ther we be bōde or free: & haue al dronke
of one spirete. For the body is not one
mēber/ but many: yf the fote saye I am
not the hōde/ therfore I am not of the
body: ys he therfore not of the body?
and yf the eare saye I am not the eye:
therfore I am not of the body is he ther
fore not of the body? yf al the body we
re an eye: where were thē the eare? yf
al were hearinge: where were the smel
lynge. But nowe hath god disposed the
mēbers/ euery one of thē in the body/
as hys owne pleasure: yf they were all
one mēber: where were the body nowe
are there many mēbers/ yet but one bo
dy & the eye cānot saye vnto the hōde I
haue no nede of the nor the head also to
the fete I haue no nede of you ye rather
a greate dele of those mēbres of the bo
dy which seme to be most feble/ are mos
necessary. And apō those mēbers of the

body which we thynke leſt honeſt put we moſt honeſtie on. And one bugsomly partyes haue moſt beauty an for ouro honeſt membres ſuche it not but god hath ſo diſpoſed the body / hath geuē moſt honoure to that parte which lacked / leſt there ſhulde be eny ſtryfe in the body: but that the membres ſhulde indifferētly care one for another. And yf one membre ſuffer all ſuffer with hym: yf one membre be had in honoure al membres beglad alſo.

Ye are the body of Chriſt / and membres wōder another. And god hath alſo ordyned in the congregacion / fyrſt the Apoſtles / ſecōdarely prophetis / thyrdly teachers / then the that do miracles / after that the gyftes of healynge / helpers / gouerners / diuerſite of tonges.

Are al apoſtles? are al prophetis? are al teachers? are al wars of miracles? haue al the gyftes of healynge? do all ſpeake with tonges? do all interpiete? Couet after the beſt gyftes. And ye yet ſhewe I vnto you a moare excellent waye.

The.xiij. Chapter.

Though I ſpeake with the tongis of men and angels and yet had no loue I were euē as ſoundinge braſſe / and as a ſynkynge Cymball / and though I could prophecy / and vnderſtode all ſecre-

Ephe.iiij.

ges: ād all knowledge/ yee/ yᵗ I had all
fayth so that I could remoue mountayns
out of their places/ and yet had no lo-
ue/ I were nothynge. And though I
bestowed all my goodes to fede the
poure/ and though I gaue my body ēuē
that I burned/ and yet haue no loue/ yt
profyteth me nothynge.

Loue suffereth longe/ ād is courteous/ Loue
enuieth not. Loue doth not frawardly/ swelleth not/ dealeth not dy-
honestly/ seketh not her owne/ is not
prouoked to anger/ thynketh not euyl/
reioyceth not in iniquite/ but reioyceth
in the trueth/ suffereth all thynge/ beleu-
eth all thyngis/ hopeth all thingis/ en-
dureth in all thingis. Though that pro-
phesyinge fayle/ other tonges shalcease
or knowledge vanysshe awaye/ yet
loue falleth neuer awaye.

For oure knowledge is vnparfet/
ād oure prophesyinge is vnparfet/ but
when that whych is parfet is come/
then that which is vnparfet shal be-
wne awaye. When I was a chylde/ I spake
as a chylde/ I vnderstode as a chylde/
I ymagened as a chylde/ but as soone
as I was a man I put awaye all chyl-
dyshnes. Nowe we se in a glasse euen
in a darcke speakynge/ but then shall
we se face to face. Nowe I knowe vn-
parfectly: but then shall I knowe euen

as I am knowen. Now abideth faythe hope/and loue/euen these thre/but the cheefe of these is loue.

The xiiij. Chapter.



Aboue all loue g couet spiritual gyftes ad moste chefly yo⁹ to prophesy. ¶ For he that speaketh wyth tonges speaketh not vnto me/but vnto god. No man heareth him/for in the spirete he speaketh mysteries / But he that prophesyeth speaketh vnto men/for their edifynge and cõforte. He that speaketh with tonges/profiteth him selfe/he that prophesieth edifieth the cõgregacion/I wolde that ye all spake with tõges/but rather that ye prophesied/For greater is he that prophesieth/then he that speaketh wyth tonges// except he expoune yt also/ that the congregacion maye haue edifynge/Nowe brethren yf I come vnto you speakynge with tonges/what shall I profyt you/ excepte I speake vnto you/other by reuelacion/or knowlege/or prophesynge/or doctrine.

Moreouer when thynges wyth out lyfe geue sounde: whether yt be a pype/or an harpe/except they make a distinccion in the sounde: howe shall yt be knowen what is pyped or harped? And also yf the trompe geue an vncer-

sayne voyce who shall prepare him self to fyght? Euen so lykewyse when ye speake with tonges/except ye speake wordes that haue signification/howe shall it be vnderstonde what is spoken? For ye shall but speake in the ayer.

Many kyndes of voyces are in the worlde/& none of the are without signification. If I knowe not what the voyce meaneth/I shalbe vnto hi that speaketh an aliant & he that speaketh shalbe an aliant/vnto me. Euen so ye (for as moche as ye coueit spirituall gyftes) seke that ye maye haue plenty vnto the edifyinge of the congregacion.

Wherfore let hi that speaketh with tonges/praye that he maye interpret also. If I praye with tongis my spirite prayeth/but my mynde is without fruite. What is it then? I will praye with my spirite/& will praye with my mynde also. I will synge wyth my spirete/and will synge with my mynde also.

For els when thou geuest thankis in spirete/how shal he that occupieth the roume of the vnlearned saye Amen at thy geuynge of thankes? Seynge he vnderstondeth not what thou sayest. Thou verely geuest thankis wel/but the other is not edifyed. I thanke my god/I speake wyth tonges moare then ye all/yet had I leuer in the congregacio

to speake fyue wordes with my mynde to the informacion of other/rather then ten thousande wordes with the tonge.

Brethren be not childrē in witte but as cōcerninge malicyousnes be childrē/ but in wyt be perfect. In the lawe it is wryten/wyth other tonges/ and wyth other lyppes wyll I speake vnto thys people/and yet for all that wyll they not heare me sayth the Lorde. Wherfore tongis are for a sygne/not to them that beleue: but to them that beleue not/cōtrary wyse prechynge serueth not for them that beleue not/but for them whych beleue. esa. xxviij.

If therfore whē all the cōgregacion is come to gether/and all speake wyth tongis there come in they that are vnlearned/or they whych beleue not/will they not saye that ye are out of youre wyttes? But and yf all preche/and there come in one that beleuethnot or one vnlearned/he is reproued of all men/ and is iudged of euery man/and so are the secretis of hys hert opēned/and then falleth he downe on hys face/and worshyppeth God/and sayth that god is wyth you in dede.

Howe is it then brethren? when ye come to gether euery mā hath his songe/hath his doctryne/hath hys tonge/ hath hys reuelacion/hath hedus vnter-

pretacion. Let all thynges be vnto edi-
fyinge/ If eny mā speake wyth tonges
let it be two atonce/or at the most thre
atonce/and that by course/and let ano-
ther interprete yt. But yf there be nō
interpreter/let hym kepe silence in the
congregacion / and let hym speake to
hym silfe/and to God.

Let the prophetis speake two aton-
ce/or thre atonce/and let other iudge.
If eny reuelacion be made to another
that sytteth by / let the fyrst holde hys
peace. For ye maye all prophesy one by
one that all maye learne/and all maye
haue comforte. For the spiretis of the
prophetis are in the power of the pro-
phetis. For God is not cauſer off stry-
fe / but off peace / as he ys in all other
congregacions of sayntes.

Let youre wyues kepe silence in the
congregacions/ For yt ys not permyt-
1.tim.ii.d ted vnto them to speake / but let them
Gen.iij.c be vnder obedience/as sayth the lawe/
yf they will learne eny thynge / let the
aske their husbādes at home. For it is
a shame for wemē to speake in the cō-
gregacion. Sprange the worde of god
from you? other cam yt vnto you on-
ly? If eny man thynke hym silfe a pro-
pher other spirituall/let him vnderstō-
de / what thynges I wryte vnto you.
For they are the cōmaūdmētis of the

lyue. But and yf eny man be ignorant
let hym be ignorant. Wherfore bretherē
coūte to prophesy and forbyd not to
speake with tonges/ Let all thinges be
done comely and in order.

The. xv. Chapter.

MOreouer as pertayninge Gala. j. b.
to the gospell which I pre-
ached vnto you whych ye
haue also accepted: and in
the whych ye continue/ by
the whych also ye are sa-
ued/ I do you to wete after what ma-
ner I preached vnto you/ yf ye kepe it/
except ye haue beleued in vayne.

For fyrst of all I gaue vnto you that
which I receaued/ how that Christ dy-
ed for our synnes/ agreynge to the scrip-
tures/ and that he was buryed/ and that
he rose agayne the thyrde daye accor-
dynge to the scriptures/ & that he was Esa. liij. b
sene of Cephas/ then of the twelue. Af- Ione. ij. a
ter that he was sene of moo then fyue Osee. vj. a
hondred bretheren atonce/ of the whych Joan. xx. e
many remayne vnto this daye/ and ma-
ny are fallen a slepe. After that apered
he to James/ then to all the Apostles. Actu. ix. a
And last of all he was sene of me/ as
of one that was borne out of due tyme ephe. iij. b
For I am the lest of all the Apostles/
which am not worthy to be called an
Apostle because I persecuted the con-

gregacion of God / but by the fauour of god I am that I am. And his fauour wych is in me was not in vayne / but I labored more abundantly thē they all / not I / but the fauour of God which is with me. Whether yt were I or they: so haue we preached / and so haue ye beleued.

¶ If Christ be preached how that he rose frō deeth / how we saye somethat are amonge you: that there is no resurrection from deeth? If there be no rysynge agayne frō deeth / then is Christ not rysen. If Christ be not rysen / then is oure preachynge vayne / and youre fayth is also in vayne. yee / and we are fonnde false wytnesses of God: for we haue testifyed agaynst God how that he raysed vppe Christ / whom he rayssed not vppe / yf yt be so that the dead ryse not vppe agayne / For yf the dead ryse not agayne / then ys Christ not rysen agayne. If yt be so that Christ rose not / then is youre fayth in vayne / and yet are ye in youre synnes / Also they which are fallen a slepe in Christ / are perysshed. If in thys lyfe only we beleue on Christ / then are we of all mē the miserablest.

Nowe is Christ rysen from deeth / and is become the fyrst frutes of them that slept. For by a mā came deeth / and

by a man cam resurrection from deeth Colos.i.c.
For as by Adam all dye / euē so by Chi- Apoca.i.b
rist / shall all be made alyue / and euery
man in his owne order. ¶ The fyrst epi. tes. iiij. b
Christ / then they that are Christis at
his commyng. Then cōmeth the ende
whē he hath delyuered dyppe the kyng-
dome to God the father when he hath
put doune all rule / auctorite ād powēr
For he must rule tyl he haue put all his pſal.cix.a
enemys vnder hys fete. hebre.i.b
The last enemy that shalbe destroyed And. x.c.
is deeth. For he hath put all thyngis vn- pſal.viij.c
der his fete / but whē he saythe / all thyng hebre.ij.b
gis are put vnder hym / it is manyfest
that he is excepted / whych dyd put all
thyngis vnder hym. When all thyngis
are subdued vnto hym / then shall the son
ne also hym self be subiecte vnto hym
that put all thynges vnder hym / that
God maye be all in all thynges.
Other elis what do they whych are
baptised ouer the dead / yf the dead ryse
not at all? why are they baptised ouer
the dead? And why stonde we in leoper
dy euery houre / by oure reioyſnge why-
ch I haue in Christ Jesu oure Lorde /
I dye daylye. That I haue fought wyth
beastes at Epheſus after the maner of
men / what auaunrageth yt me yf the es. xxii.a
dead ryse not agayne? Let vs eate and sapie. ij.b
drynke / for to morowe we shal dye. Be not Menāder

decreatied / malicious speakyngis to
nupte good mãners. Awake truely out
of slepe / and synne not / for somebane
not the knowledge of God. I speake
thys vnto youre rebuke.

But some man wyll saye / howe shal
the dead aryse? wyth what body shall
they come? Thou fole / that which thou
sowest / is not quickened except it dye.
And what sowest thow? Thow sowest
not that body that shalbe / but bare co-
ne (I meane other of wheat or of some
other) and God geueth it a body at his
pleasure / to euery seed a seuerall body.

All flesshe is not one mãner of fle-
shhe / but there is one manner flesshe of
men / another mãner flesshe of beastes /
another manner flesshe of fyshes / and
another of byrdes. There are celestiall
bodyes / & there are bodyes terrestrial.
But the glory of the celestiall is one /
and the glory of the terrestriall is ano-
ther. There is one mãner glory of the
sunne / & another glory of the mone / ād
another glory of the starres. For one
starre differeth frō another in glory. So
is the resurrection of dead. It is sowē
in corrupcō / and ryseth in incorrupcō.
It is sowē in dishonoure / ād ryseth in
honoure / It is sowen in weaknes / and
ryseth in power. It is sowen a natural
body / and ryseth a spirituall body.

There is a naturall body/and there is a spirituall body/as it is write. The first man Adam was made a lyuynge soule/and the last Adā was made a quickenynge spirete / but that ys not fyrst wheych is spirituall/but that wheych is naturall/& then that wheych is spirituall. ¶ The first mā is of the erth/erthy The seconde man is frō heue/heuenly. As is the erthy/soche are they that are erthy. And as is the heuenly soche are they that are heuenly. And as we haue borne the ymage of the erthy/so shall we beare the ymage of the heuenly. Gen.ij.d

6 This saye I brethrē/that flesshe and bloud cannot inherete the kyngdom of God. Neither corruption inhereth incorruptiō. Beholde I shewe a mystery vnto you/we shall not all slepe; but we shall all be chaunged / ād that in a moment/ād in the twinckelynge of an eye: at the sowde of the last trompe. For the trompe shall blowe/ and the dead shall ryse incorruptible/And we shalbe chaunged. For thys corruptible must put on incorruptibilite / and thys mortall must put on immortalite.

When thys corruptible hath put on incorruptibilite/and thys mortall hath put on immortalite/then shalbe brought to passe the sayinge that is wryten Deeth is chalumed into victory. Deeth Ose.xiij.d

Hebr. ij. d where is thy stynge? Hell where is thy victory? The stynge of deeth is synne. The strengthe of synne is the lawe/ but thanckis be vnto God/ which hath

1. Joan. v. gene vs victory/ through oure loide Jesus Christ. Therfore my deare brethe be ye stedfast and vnmouable/ alwayes ryche in the workis of the loide/ for as moche as ye knowe how that youre labour is not in vayne in the loide.

The xvj. Chapter.



Of the gatherynge for the sayntis/ as I haue ordeyned in the congregations of Galacia/ euen so do ye. In some sabath daye let euery one of you put aside at home/ and laye vp whatsoeuer he thynketh meete that there be no gatherynges whē I come. When I am come whosoeuer ye shall alowe by youre letters/ them will I sende to bringe youre liberalite vnto Jerusalem/ And yf ye be mete that I go/ they shall go with me. I will come vnto you after I haue gone ouer Macedonia. For I will go thorow out Macedonia. With you paraduenture I will abyde a whyle/ or els wynter/ that ye maye bringe me on my waye whither soeuer I go.

For I will not se you nowe in my passage/ but I trust to abyde a whyle with

pen/yf god shall suffre me. I wyll tary at Ephesus vnyll wytsontyde. For a great dore and a frutefull is opened vnto me/& there are many aduersaryes. If Timatheus come se that he be wythout feare with you/for he worcheth the worke of the lorde as I do/Let no man despyse him/but conuaye him forthe in peace/that he maye come vnto me. For I loke for him with the brethren.

To speake of brother Apollo/I gretly desired him to come vnto you with the brethren/but hys mynde was not at all to come nowe/but he will come when he shall haue a conuenient tyme/Watche ye/stonde fast in the fayth/quyte you lyke men/& be stronge/Let all youre busynes be done in loue.

Brethren/ye knowe the house of Stephana/how that they are the fyrst frutis of Achaia/and that they haue apoynted them selues to mynister vnto the saynctes/I beseche you that ye be obedyent vnto suche/and to all that helpe and labour. I am glade of the comynge of Stephana and Fortunatus/and Achaicus/for that which was lacknge on youre parte they haue supplyed. They haue refresshed my spirite and youres. Loke therfore that ye knowe them that are suche.

The congregations of Asia salute you:

Aquila and Priscilla salute you moche in the lorde/ and so doeth the congregacion that is in their house. All the brethren greete you. Greete ye one another with an holy kysse. The salutacion of me Paul with myne owne hande/ If eny man love not the lorde Jesus Christ let the same be anathema maranatha. The fauoure of the lorde Jesus Christ be with you all. My love be with you all in Christ Jesu/ Amen.

¶ The Pistle vnto the Corinthyans sent from Philippos/ By Stephana/ and Fortunatus/ and Achaicus/ and Timotheus.

¶ The Seconde Epistle of Paul the apostle to the Corinthians. The fyrst Chapter.

Paul an Apostle of Jesus Christ by the will of god and brother Timotheus/ Vnto the congregacion of God/ which is at Corinthum/ with all the saynctes which are in all Achaya. Grace be with you and peace from God oure father/ and from the lorde Jesus Christ.

Ephe. j. a
j. Pet. j. a

Blessed be god the father of oure lorde Jesus Christ the father of mercy/ and

the god of all cõforte/ which cõforteth vs in all oure tribulacion/ that so moche that we are able to comforte them which are troubled/ in whatsoeuer tribulacion yᵗ be/ with the same comforte wherwith we oure selues are comforted of god/ for as the afflictiõs of Christ are plenteous in vs/ Euẽ so is oure cõsolacion plenteous by Christ.

Whether we be troubled for youre cõsolacion and helth/ which helth sheweth her power in that ye suffre the same afflictions which we also suffre/ or whether we be cõforted for youre consolacion and helth/ yet oure hope is stedfast for you in asmoche as we knowe howe that as ye haue youre parte in afflictiõs/ so shall ye be partakers of consolacion.

Brethrẽ/ I wolde not haue you ignorannt of oure trouble which happened vnto vs in Asia. For we were greued out of measure passyng strengthe/ so greatly that we despeared euen of lyfe. Also we receaued an answer of deth in oure selues/ yᵗ that was done because we shulde not put oure trust in oure selues/ but in God/ which raiseth the deade to lyfe agayne/ which delyuered vs from so great a deth/ and doth delyuer/ on whõ we trust/ that yet here after he will delyuer vs/ by the helpe of

youre prayer for vs. That by the meanes of many occasions / thankis maye be geuē of many on youre behalfe / for the grace geuen vnto vs.

Oure reioysynge is this the testimony of oure conscience / that we without doublenes / but wyth godly purenes / not in fleshly wyszdom / but by the grace of God haue had oure conuersacion in the worlde & most of all to you wardis / We wryte no nother thingis vnto you / then that ye rede and also knowe. yee & I trust ye shall fynde vs vnto the ende euē as ye haue founde vs partly / for we are youre reioysynge / euē as ye are ourers in the daye of the lorde Jesu. And in thys confydēce was I myndede the other tyme to haue come vnto you (that ye myght haue had a double pleasure) & to haue passed by you into Macedonia / ād to haue come agayne out of Macedonia vnto you / ād to haue ben holpen forth to Jewywarde of you.

Whē I thus wyse was myndede / did I vse lyghtnes? Or thynke I carnally those thingis which I thynke / that wyth me shulde be ye ye / and naye naye. God is faithfull / for oure preachynge vnto you / was not ye & naye. For goddis sonne Jesus Christ which was preached amōge you by vs (that is to saye by me and Siluanus and Timotheus)

wardnot ye ād nay ye/but in hym ye were
ye/for all the promyses of god/in hym
are ye/and are in hym/Amen/vnto the
lande of God thorow vs. It ys God
which stablisheth vs ād you in Christ
ād hath annoynted vs/which hath al-
so sealed vs/and hath geuen the ernest
of the spirete into oure hertis.

The.ij. Chapter.

¶ I Call god for a recorde vn-
to my soule/that forto fa-
uer you withall/I cām not
eny more vnto Corinthū
Not that we be Lordes
ouer youre fayth/but hel-
pers of youre ioye/for by fayth ye
stonde/Ānt I determined thys in my
sylfe that I wolde not come agayne to
you in heynes. For yf I make you sa-
dy/who is he that shulde make me glad
but the same which is made sory by me
Ānd I wrote this same pistle vnto you
lest yf I cam/I shulde take heuines of
them/of whō I ought to reioyce/Cer-
taynly thys confydence haue I in you
all/that my ioye is the ioye of you all.
For in gret affliccion ād angwysshe of
hert I wrote vnto you with many ter-
res/not to make you sory/but that ye
might perceaue the ione which I haue
most specially vnto you.

¶ If eny man hath caused sorowe/the

same hath not made me sory / but partly / lest I shulde greue you all. It is sufficient vnto the same man that he was rebuked of many / So that nowe contrary wyse ye ought to forgeue him and exhorte him lest that same persone shuld be swalowed vp wyth ouer moche heuines. Wherfore I exhorte you / that ye wolde haue strengthe ouer hym. For this cause verely did I wryte / that I myght know the proofe of you / whether ye shulde be obediente in all thinges. To whom ye forgeue eny thynge / I forgeue also. And verely yf I forgaue eny thynge / to whom I forgeue yt / for youre sakes forgaue I it / in the rowme of Christ / lest Satã shulde preuent vs. For his thoughtes are not vnknowen vnto vs. ¶

When I was come to Troada for Christes gospels sake (and a grete dore was opened vnto me of the Lorde) I had no rest in my spirete / because I founde not Titus my brother / but toke my leave of them and went my waye into Macedonia. Thãkes be vnto God which alwayes geueth vs the victory in Christ / and openeth the sauer of his knowledge by vs in euery place. For we are vnto god the swete sauer of Christ / both amonge them that are saued and also amonge them which perisshe:

to the one parte are we the sauer of deeth vnto deeth/vnto the other parte are we the sauer of lyfe vnto lyfe. And who ys mete vnto these thyngis? For we are not as many are which choppe ād chaunge with the worde of god: but as they which speake of purenes: and as they which speake of God in the sight of God/so speake we in Christ

The.iij. Chapter.

A WE begyn to prayse oure selues agayne. Nede we as some other of pystles of recommendacion vnto you? or letters of recommendacion from you? ye are oure pystle written in oure herts/ which is vnderstōde ād reed of all men in that ye are knowē how that ye are the pistle of Christ: ministred by vs ād writē not with ynck: but with the spirete of the lyuinge god: not in tables of stone/but in fleshly tables of the herte

B ✠ such tryst haue we thorow Christ to godward not that we are sufficiēt of oure selues to thynke eny thinge as yt were of oure selues/ but oure ablenes cōmeth of god: which hath made vs able to minister the newe testamēt not of the letter/but of the spirete/For the letter killeth/but the spirete geueth life

Heb.iiij.d

yf the ministracion of deeth thorow

G.g.j.

the letters fygured in stones was glo-
rious/so that the childrē of Israel cou
de not beholde the face of Moses for
the glory of his countenaunce (whych
glory neuertheles ys done awaye)
why shal not the ministracio of the spi
rete be moche more glorious? For yf
the ministrynge of condempnacion be
glorious/moche more shal the admini-
stracion of righte wesnes excede in glo
ry. ¶ For no dout that which was glo-
rified was not once glorified in respec-
te of this excedynge glory. Thē yf that
which is destroyed was glorious: mo-
che more shall thatt which remayneth
be glorious.

2.Cor.xxviij. Seynge thē that we haue soche trust
we vse gret boldnes/ād ꝛ not as Mo-
ses: which put a vayle ouer his face th-
at the chyldren of Israel shulde not se
for what purpose that serued which is
put awaye. But their mindes are blin
ded/for vntill this daye remayned the
same couerynge vntaken awaye in the ꝛ
olde testamēt whē they rede yt/which
in Christ is put awaye/But euen vnto
this daye/whē Moses is rede the vay-
le hangeth before their hertis Neuer-
theles when they tourne to the lorde/
Joā.viij.c. the vayle shalbe takē awaye. The lorde
no homely is a spirete. And where the spi
rete of the lorde ys/there ys libertie.

And nowe the lordis glory apereth in
vs all as in a glasse/ād we are chaūged
vnto the same similitude/ from glory to
glory euē of the lorde which is a spirit

The.iiij. Chapter.

Wherefore seynge that we
haue so the an office: euen
as mercy vs come on vs/
we fayute not/ but haue
cast from vs the clokes of
vnhonestie/ ād walke not
in craftynes: nether corrupte we the
worde of God/ but walke in opē trueth
and repoyte oure selues to euery mans
nes conscience in the syght of God.

¶ If oure gospell be yet hid/ yt is hid
amōge thē that are lost/ in whō the god
of thys worlde hath blynded the mynds
of thē which belene not/ lest shulde
shyne vnto thē the light of the glorious
gospell of Christ: whych vs the ymage
of God. ¶ For we preache not oure sel-
nes/ but Christ Jesus the lorde ād prea
the oure selues youre seruauntes for Je
sus sake. For yt is god that cōmaunded
the light to shyne out of darknes/ whi-
ch hath shyned in oure hertis/ for to ge
ne the light of knowledge of the glory-
ous god/ in the face of Jesus Christ.

But we haue this treasure in erthen
vesseles that the excellent power of yt
myght apere to be of Gode/ and not of

vs. We are troubled on euery syde yet
are we not wyth out shyft. We are in
pouertie/but not vtterly wythout som
what. We are persecuted / but are not
forsaken. We are cast doune neuerthe- C
lesse we perisshe not. And we al wayes
beare in oure bodyes the dynge of the
lorde Jesus that the lyfe of Jesu myght
apere in oure bodyes. ✠

For we which liue are alwayes dely-
uered vnto deeth for Jesus sake / that
the lyfe also of Jesu myght apere in o-
ure mortall flesshe. So then deeth wor-
keth in vs ād lyfe in you. ✠ ✠ Seyn-
ge then that we haue the same spirete
of fayth/accordynge as yt is writen(I
psal.cxv.a beleued ād therfore haue I spoken)we
also belene/ād therfore speake. For we
knowe that he which raysed vppe the
lorde Jesus/shal rayse vppe vs also by
the meanes of Jesus: and shall sett vs
with you: for all thingis do I for youre
sakes/that the plenteous grace by thā
kis geuen eff many / maye redounde to
the prayse of God.

Wherfore we are not weried: but D
though oure outward man perisshe / yet
the inwarde man is renewed daye by
daye. For oure excedynge tribulation
which is momentany ād light / prepa-
reth an excedynge/ād an eternal way-
ght of glory vnto vs wyle we loke not

on the thyngis which are sene/ but on the thigis which are not sene. For thyngis which are sene are tẽperal/ād thingis which are not sene are eternall. ℣

The.b.Chapter.

A WE knowe surely yf our erthy manciō wherin we now dwell were destroyed that we haue a bildinge ordeyned of god/an habitacion not made wyth hondes/but eternall in heauē/ād therefore sigh we/ desyringe to be clothed with oure mansion which is from heauen/yf yt hapen that we be founde clothed/ād not naked. For as longe as we Apo.xvj.c
are in this tabernacle/ we sigh and are greued for we wolde not be vnclothed but wolde be clothed apon/that mortalite myght be swalowed vppe of lyfe. He that hath ordeyned vs for this thinge is god: which very same hath geuē vnto vs the erneste of the spirete.

B We are alwaye of good chere/ād knowe wele that as longe as we are at home in the body we are absent frō God. For we walke in fayth and se not. Neuertheles we are of goode comforte/ and had leuer to be absent from the body and to be present with God. Wherfore we endure oure selues/ whether we be at home or from home to please

cor. xiiij. b God. For we muste all be brought before the iudgement seate of Christ that euery man maye receaue the workes of his body accordynge to that he hath done/whether yt be good or badde.

✠ Seynge then that we knowe howe the lorde is to be feared/we fare fayre wyth men. For we are knowen welynough vnto God. I truste also that we are knowen in youre consciences.

We praysenot oure selues agayne vnto you/but geue you an occasyon to reioyce of vs/that ye maye haue somwhat agaynste thē/which reioyce in the face/and not in the hert. For yf we be to feruent/to God are we to feruent/yf we kepe measure/for youre cause kepe we measure. For the loue of Christ constraynethvs/be cause we thus iudge/yf one be dead for all/that thē are all dead/& that he died for all/because that they whych lyue shulde not hence forthlyue vnto them selues/but vnto hym whych died for thē and rose agayne. ✠

Wherfore hence forth knowe we no man after the flesshe. In somoche that thoughe we haue knowen Christ after the flesshe/nowe hence forthe knowe we him so no more. Therfore yf eny mā be in Christ he is a newe creature. Olde thyngis are passed awaye/beholde all thyngis are become newe/Neuer-

thelelle all thyngis are of god/ whych hath reconciled vs vnto hym sylfe by Jelus Christ/ and hath geuen vnto vs the office to preache the atonemēt. For god was in Christ/ and made agremēt bitwene the worlde and hym sylfe/ and imputed not their synnes vnto them/ and hath cōmitted to vs the preachyng of the atonement. Esa.xlviij.e Apo.xxj.b

Nowe thē are we messengers in the roume of Christ/ euen as though God did beseche you therowe vs/ So praye we you in Christes stede/ that ye be atone wyth God/ for he hath made hym to be synne for vs which knewe no synne/ that we by hys meanes shulde be that ryghteousnes which before God ys alowed.

The.vj.Chapter.

AS helpers therfore exhorte you/ that ye receaue not the grace off God in vayne. For he sayth: I haue herde the in a tyme accepted/ and in the daye of healthe/ haue I succhered the. Beholde nowe is that wel accepted tyme/ beholde nowe is that daye of helthe. Let vs geue no man occasyon of enyll/ that in oure office be founde no faute/ but in all thyngis let vs behaue oure selues/ as the ministers of God. Esa.xlix.c j.cor.vj.a

In moche pacience/ in afflictions: in

necessite / in angyll he / in stryppes / in
presonmēt / in stryke / in labour / in wat
che / in fastyng / in pureues / in knowled
ge / in longe sufferynge / in kyndnes / in
the holy goost / in loue vnfayned / in the
woꝛdes of trueth / in the power of God
by the armure of ryghtwesnes on the
right houde ād on the lyfte hōde / in ho-
noure ād dishonoure / in euyll repoꝛte
ād good repoꝛte / as deceauers / ād yet
true / as vnknowen / ād yet knowen: as
dyynge ād beholde we yet liue: as cha-
stened ād not killed: as sorowynge and
yet alwaye mery / as poore and yet ma-
ke many ryche: as haueynge no thynge
and yet possessynge all thyngis. ✠

O ye Corinthyans / oure mouth ys
open vnto you / oure herte is made lar-
ge: ye are not broughte in to combraūce
by vs / though that ye bere youre sel-
nes of a true meanynge. I speake vnto
you as vnto chyldren / which haue lyke
rewarde wyth vs: stretche youre sel-
nes therfoꝛe out. ✠ beare not the yoke
wyth the vnbeleuers. Foꝛ what felly-
shippe hath ryghtwesnes with vnrigh
tewesnes? What company hath lyght
wyth darcknes? What concoꝛde hath
Christ with Belial? Other what parte
hath he that beleueth with an infidele?
how we agreeth the temple of God with
ymages? And ye are the temple of the

1.cor.iij. d

hynge god/ as sayde god. I wil dwelande.bj.d.
amonge them/ and walke amonge the Leui.xxvj
and wilbe their god: and they shalbe my Esa.lij.c.
people. Wherfore come out from amonge the/ and separate youre selues from them (sayth the lorde) and touche none vnclean thynge: so will I receaue you Ihier.xxxj.
and wilbe a father vnto you/ and ye shalbe vnto me sonnes & doughters/ sayth the lorde almyghty.

The.vij.Chapter.

HAuynge that we haue soche promeses verely beloued/ let vs clense oure selues from all fylthynes of the flesshe and spirete/ and growe vppe to full holynes in the feare of God. Understonde vs: we haue hurte no man we haue corrupte no man: we haue defrauded no man. I speake not thys to condempne you: for I haue shewed you before that ye are in oure hertes to dye / and lyue with you. I am very bolde ouer you/ and reioyce greatly in you; I am fylled with comforte: my ioye ys exceadynge in all oure tribulacions. For when we were come in to Macedonia/ oure flesshe had no rest / but we were troubled on euery syde: out warde was fightynge/ inwarde was feare. Neuertheles God that comforteth the abiecte/ comfor-

ted bs by the commynge of Titus.

And not wyth hys commynge only: but also with the cõsolacion wherwith he was comforted of you. For he tolde bs youre desyre/youre mornynge/youre feruent mynde to me warde/So that I nowe reioyce the more. Wherfore though I made you sory with a letter/ I repent not: though I did repent. For I perceaue that that same epistle made you sory though yt were but for a season: but I nowe reioyce not that ye were sory/but that ye so sorowed/that ye
1. Pet. 4. c repẽted. For ye sorowed godly: so that in nothynge were ye hurte by bs. For godly sorowe causeth repentaũce vnto health/not to be repẽted of: whẽ worldely/sorowe causeth deeth.

Beholde what diligence this godly sorowe that ye take hath wroughte in you: yee yt caused you to cleare youre selues. It caused indignacion/it caused feare/yt caused desyre/yt caused a feruent mynde/yt caused punnyshment. For in all thynges ye haue shewed youre selues that ye were cleare in that bu synes. Wherfore though I haue written vnto you/I did it not for his cause that did hurte nether for his cause that was hurte: but that oure good mynde which we haue towarde you in the syght of god myght apere vnto you.

Therfore we are conforted/ be cause ye are conforted: ye ād exceedyngly the more ioyed we/ for the ioye that Titus had: be cause hys spirete was refresshed of you al. I am therfore not now a shamed/ thoughe I bosted me my selfe to hym of you. For as all thyngis whych I preached vnto you are true/ euen so is oure bostynge/ that I bosted my self to Titus/ with all/ founde true. And nowe is his inwarde affeccion more aboundāt to warde you/ whē he remēbreth the obedience of euery one of you: howe wyth feare and trymblynge ye receaued hym. I reioyce that I maye be bolde ouer you in all thyngis.

The. viij. Chapter.



Do you to wit brethren of the grace of god/ which is geuen in the congregacions of Macedonia/ howe that the aboundaunce off their reioysynge ys/ that they are tried with moche tribulacion And howe that their powerrie/ though yt be depe/ yet hath flowed ouer/ and is be come vnto them ryches in singleness. For to their powers (I beare thē recorde) ye and beyonde their power/ they were willynge of their owne accorde/ ād prayed vs with gret instaūce that we wolde receaue their benefyte/

and suffre thē to be parttakers wyth o-
ther in mynistringe to the sayntes. And
thys they dyd/not as we loked for/but
gaue their owne selues fyrst to the lor-
de/ād after vnto vs by the will of God
so that we coulde not but desyre Titꝰ to
cōplyshe the same benuolēce amon-
ge you also euen as he had begonne.

Nowe therfore/as ye are ryche in al
parties/in fayth/in worde/in knowled
ge/in all feruentnes/ād in loue/ which
ye haue to vs: euē so se that ye be plen-
teous in this benuolēce. Thys saye I
not as commaundynge but be cause o-
ther are so feruēt/therfore proue I you
re loue/whether yt be perfait or no: ye
knowe the liberalitie of oure lorde Je-
sus Crist/which though he were riche
yet for youre sakis be cā poore that ye
thorowe hys pouertie myght be made
ryche. And I gene counsel hereto: For
this is expediēt for you/which began/
not to do only/but also to will/ aye are
a go. Nowe therfore performe the de-
de/that as there was in you a redines
to wil/euē so ye maye performe the de-
de/of that which ye haue. For yf there
be fyrst a willynge mynde/ yt ys accep-
ted accordynge to that a man hath/ād
not accordynge to that he hath not.

It is not my mynde that wother be C
set at ease/ād ye brought in to combra-

unce: but that there be egalnes. Let
youre abaundaūce soker their lacke at
this present tyme of deerth: that their
aboūdaūce maye supplye youre lacke:
that there maye be equalite/agreynge
to that wh̄ich is writen. He that gathe
rethmoche had neuer the more aboun
daunce/ād he that gathereth lytel/had
neuertheles. Thankis be vnto God/
which put in the hert of Tytus the sa
me good mynde toward you. For he ac
cepted oure requeste/ye rather he was
so wel willinge that he of his owne ac
corde cam vnto you. Exo. xvj.

We haue sent with him that brother
whose laude is in the gospell thorowe
out al the congregacions/ād not so on
ly/but is also chosen of the cōgregaci
ons to be a folowe with vs in oure iour
ney/as cōcerninge this beniuolēce that
ys ministred vp vs vnto the prayse of
the lorde/ād to stere vppe youre prōpt
mynde. And this we eschue that eny mā Rom. xij.
shulde rebuke vs in thys aboundaūce
that is ministred vp vs/& make proui
sion for honest thyngis/not in the sight
of god only/but also in the sight of mē.

We haue sent wyth them a brother
of oures whō we haue oft tymes prou
ued diligent in manythyngis/but no
we moche more diligent. The grete cō
fidence which I haue in you hath cau-

sed me this to wyt partly for Titus sake
which is my felowe/and helper as co-
cernynge you / partly be cause of o-
ther whych are oure brethren/ and the
messengers of the congregacions/and
glory of Christ. Wherfore shewe vnto
them the proffe of youre loue / and of
the reioysynge that we haue of you/
that the congregacions maye se yt.

The.ix. Chapter.



T ys but superfluus for
me to write vnto you: of 4
the ministringe to the sa-
yntis for I knowe youre
redines of minde/ wherof
I bost my silfe vnto the of
Macedonia/ and saye that Achaia was
prepared a yeare a go and youre feruē-
nes hath prouoked many. Neuertheles
se yet haue I sent these brethē/ lest ou-
re reioysynge ouer you shulde be in bay
ne in this behalfe: and that ye (as I ha-
ue sayd) prepare your selues/ lest pera
uēture yf thei of macedonia come with
me & fynde you vnprepared/ the boost
that I made in thys matter shulde be
ashame to vs (I saye) and not vnto you.
Wherfore I thought yt necessary to 5
exhorte the brethren / to come before
honde vnto you / for to prepare youre
good blessynge promysed a fore/ that it
myght be redy. so that it be a blessynge

mynyst a defraudynge. ¶ This yet re
mēber/ how we that he which sowyth ly-
tel/ shall reepe lytel: ād he that sowyth
plenteously/ shall reepe plēteously/ ād
let euery mā do accordynge as he hath
purposed in his herte / not groudgyn-
gly / or of necessite. For god louyth a Eccl. xxxv
chearfull geuer.

God is able to make you riche in all
grace/ that ye in all thyngis hauynge
sufficient vnto the vtmoste/ maye ber-
che vnto all mānes good workis/ as yt
ys writē. He hath sparsed abroade/ and Psal. cxii
hath geuen to the poore/ his eighte wel-
nes remayneth for euer. He that fyn-
dyth the sower sede shal minister breed
for fode & shall multiplie youre sede ād
increace the frutes of youre almose ¶
that on all partyes / ye maye be made
ryche in all synglenes/ whych causeth
thrwe vs thanckis geuynge vnto god.

For the office of this ministracion/
not only supplieth the nede of the sayn
tis: but also ys aboūdaunt herein/ that
for thys laudable mynystrynge / thank-
kis myght begeuen to god of many
which prayse god for youre obedience
in knowledgynge the Gospell of Crist
and for youre synglenes / in distrybu-
tynge to them / and to all men / and in
theire prayers to God for you / longe af-
ter you / for the aboundaunt grace of

God geuen vnto you. Thankis be vnto God for his ineffable gyfte.

The. x. Chapter.



Paule my selfe beseche you by the mekenesse & softnes of Christ/ which whē I am present amonge you am of no reputacion/ but a mā bolde to warde you beynge absent. I beseche you that I nede not to be bolde whē I am present (with that same confydence/ wherwith I am supposed to be bolde) a gaynst some which repute vs as though we walked carnally. Neuertheles though we walke cōpased with the flesshe/ yet we warre not fleshly/ for the weapens of oure warre are not carnall thyngis/ but thyngis myghty in god to cast downe stronge holdes/ wherwith we ouerthrowe ymaginacions/ ād euery hye thynge that exalteth hym selfe agaynst the knowledge of god/ ād bryngeth in to captiuite all vnderstondynge to the obedience of Christ/ and are redy to take vengeaunce on al disobedience/ whē youre obedience is fulfilled Loke yeon thinges after the bitter apparence?

Yf eny man trust in him selfe that he ys Christis/ let the same also consydre of hym selfe: that as he ys Christis/ euen so are we Christis. And though I

shulde bost my selfe somwhat moare of
oure auctorite which the lorde hath ge-
uen vs to edifye & not to destroye you
yt shulde not be to my shame. This sa-
ye I lest I shulde seme as though I wer
about to make you a frayde with let-
ters. For the pistles (sayth he) are sore
and stronge/ But hys bodyly presence
is weake/ & his speache rude. Let him
that is soche thynke on this wyse that
as we are in wordes by letters/ when
we are absent/ soche are we in dedes
when we are present.

For we cannot fynde in oure hertes
to make oure selues of the noumbre of
them/ or to compare oure selues to the
which laudethe selues/ but whyle they
measure them selues with them selues
and compare them selues with the sel-
nes/ they vnderstonde nought. But we ephe. iiij. D
wyll not reioyce aboue measure/ but a-
cordynge to the quantite of the measu-
re which god hath distributed vnto vs
a measure that reacheth euē vnto you.
For we stretche not out oure selues be-
yonde measure as though we had not
reached vnto you/ For euē vnto you ha-
ue we come with the gospell of Christ/
and we bost not oure selues out of me-
asure in other mens labours/ ye and
we hope/ when youre fayth is increa-
sed amonge you/ to be magnifyed ac-

corduynge to oure measure more largely/And to preache the Gospell in thole cogyons whych are beyonde you/and not to reioyce of that which is by anothers mās measure prepared all redy.

j.corij.j.d. Let hym that reioyceth/reioyce in the
Iyer.ix.g lorde. For he that prayseth hym selfe/ is not alowed/but he whom the Lorde prayseth.

The.xi. Chapter.

WOlde to god ye could suffre me a lytell in my folishnes/yee/and I praye you forbeare me. For I am gelous ouer you with godly gelousy. For I coupled you to one man: to make you a chaste virgen to Christ/but I feare lest
Gen.iij.a as the serpēt begyled Eue/thorow his sutteltie/euē so youre wittis shulde be corrupte from the singlenes that is in Christ. For yf he that commeth to you preache another Jesus then hym whom we preached/or yf ye receaue another spirete then that whych ye haue receaued/other another Gospell then that ye haue receaued/ye myght right wele haue bene content.

I suppose that I was not behynde the chefe Apostles/Though I be rude in speakynge/yet I am not so in knowledge. Howbe it amonge you we are

knowē to the vtmost what we be with
thyngis. Wyd I therin synne be cause
I submitted my sylfe/that ye myght be
exalted: & becaūse I preached the gos-
pell to you free: I robbed wother cōgre
gacions/ and toke wages off them/ to
do you seruyce wyth all. And when I
was present wyth you and had nede I
was greuous to no man. For that wh-
ych was lakynge vnto me/the brethrē
which cam from Macedonia supplied
and in all thyngis I kept my sylfe that
I shulde not be greuous to you and so
will I kepe my sylfe.

C Is the trueth of Christ be in me this
reioysynge shall not be taken fro me in
the regions off Achaya. Wherfore be-
cause I love you not? God knoweth
neuertheless what I do/ that wil I do
to cut awaye occasion frō them whych
desyre occasion that they myght be fo-
unde lyke vnto vs in that wherin they
reioyce/ for these false apostles are dis-
ceatefull workers ād fashion them sel-
nes lyke vnto the Apostles off Christ.
And no maruayle/ for satan him sylfe is
chaunged into the fashion of an angell
of lyght. Therfore yt is no gret thinge/
though his ministers fashion them sel-
nes as though they were ministers off
ryghtewesnes/ whose ende shalbe ac-
cordynge to theyr dedes.

I saye agayne lest eny mā thynke that I am folisshe/or elis euen nowe take me as a fole/that I maye bost my selfe a lytell. That I speake/I speake yt not after the wayes of the lorde/but as yt were folisshly while we are now come to bostynge. Seynge that many reioyce after the flesshe I wyll reioyce also.

✠ For ye wyse folkes gladly be cause that ye youre selues are wyse. For ye suffre euē yf a mā bringe you into bōdage/yf a mā deuoure/yf a mā take/yf a mā exalt him silfe/yf a mā smyte you on the face/I speake as cōcernynge rebuke/as though we had bene weake.

Wherin soeuer eny mā dare be bolde (I speake folysshly) I dare be bolde also. They are Ebrues/so am I/ They are Israelytes/ euen so am I/ They are the seade off Abraham/ euen so am I. They are the ministers of christ (I speake as a fole) I am moare/In labours moare aboundaunt/In strypes aboue measure/In prison more plenteously/ In dethe ofte Of the Jewes fiue times receaue I euery tyme. xl. strypes/one excepte. Thryse was I beten with rodes. I was once stoned/I suffered thry se shyppwracke/ Nyght and daye haue I bene in the depe of the see/In iorneynge often/ In parels off waters/ In parels off robbers. In teoperdies off

Act. xvj. e.
Act. xiij. c
Act. xxvij.

wyne owne nacion / In ieoperdies a-
monge the heithē. I haue bene in par-
reils in cities / in parreils in wylderues /
in parreils in the see / in parreils amon-
ge falce brethren / in laboure and tra-
uayle / in watchynge often / in honger /
in thyrst / in fastyngis often / in colde /
and in nakednes.

¶ Beside the thingis which outward-
ly happen vnto me / I am combred day-
ly and care for all congregaciōs. Who
is sycke / and I am not sycke? Who ys
hurte in the fayth / ād my hert burneth
not? yf I must nedes reioyce / I wyll
reioyce off myne infirmities.

The.xij. Chapter.

A God the father of oure lor-
de Jesus Christ / whych is
blessed for euermore / kno-
weth that I lye not / ¶ In
the citie of Damascon / the
gouerner off the people /
vnder kynge Aretas / layde watche in Actu.ix.b
the citie of the Damascens / and wolde
haue caught me / ād at a wynd we was
I let doune in a basket by the wal / and
so scaped his hondis.

yt is not expedīēt for me no dout to
reioyce / Neuertheless I wyll come to Actu.ix.a
visions & reuelaciōs of the lorde / I kno
we a man in Christ abone. xiiij. yeares
agone (whether he were in the body I

cannot tell or whether he were out of the body I cānot tel god knoweth) which was take vppe into the thyrd heue
And I knowe the same mā (whether in the body/ or out the body/ I cānot tell/ god knoweth) howe that he was taken vppe into paradise/ and herde wordes not to be spokē which nomā can vtter.
Of this mā will I reioyce/ of myne owne infirmities/ & though I wolde reioyce I shulde not be a fole for I wil saye the trueth. Neuertheles I spare lest eny man shulde thynke of me aboue that he seeth me to be/ or heareth of me.

And lest I shulde be exalted out of measure thorowe the aboundaunce of reuelatiōs/ there was genē vnto me of god vnquietnes of the flesshe/ the messenger of Satan to buffet me/ be cause I shulde not be exalted out of measure For thys thynge besought I the lorde thryse/ that yt might departe fro me/ & he sayde vnto me/ my grace is sufficiēt for the For my strēgthe is made perfait throwgh weaknes. Uery gladly therfore wil I reioyce of my weaknes that the strēgthe of Christ maye dwell in me.
¶ Therfore haue I delectatiō in infirmities/ in rebukes/ in nede/ in persecutiōs/ in anguisshe/ for Christis sake. For whē I am weake/ then am I stronge.

I am made a fole in boastinge my selfe. ye haue compelled me/ I ought to haue bene cõmẽded of you. For in nothynge was I inferiour vnto the chefe apostles Though I be nothige/yet the tokẽs of an Apostle were wrought amonge you with all pacience/with signes & wõders & mighty dedes. For what is it wherin ye wer inferiours vnto wother cõgregacions? except it be therin that I was not greuous vnto you. Forgeue me thys wróge wne vnto you. Beholde now the thyrde tyme / I am redy to come vnto you nether wil I be greuous vnto you For I seke not youres but you. Alle the chyldrẽ ought not to laye vp for the fathers & mothers/but the fathers & mothers for the chyldrẽ. I wil very gladly bestowe and wilbe bestowed for youre soules though the more I loue you the lesse I am loued agayne/ But be it that I greued you not/ neuertheles I was crafty & toke you with gyle. Dyd I pyl you by eny of thẽ which I sẽt vnto you I desired Titus/& with hi/ I sent a brother/ Did Titꝰ defraude you of eny thige? walked we not in one spirete/ walked we not in lyke steppes? Agayne/ thynke ye that we excuse oure selues? we speake in Christ in the sight of god. But we w all thynges dearly beloued for youre edifyinge. For I feare lest yt

come to passe that when I come I shall not fynde you soche as I wolde / and I shalbe fou̇nde vnto you soche as ye wolde not / I feare lest there be founde amonge you lawynge / envynge / wrath / stryfe / backbytyngis / whysperyngis / swellyngis / & debate. I feare lest when I come agayne / God bringe me lowe amōge you / and I be cōstrayned to bewayle many of thē which haue synned all redy: & haue not repented of the vnclennes / and fornicacio̅ / and wantones which they haue committed.

The. xiij. Chapter.

Deu. xix. b mat. xviij. Joā. viij. c Hebre. x. c.

THis come I the thyrd tyme vnto you. In the mouth A
off two or thre wytnesses shall euery worde stonde.
I tolde you before / ād tell you before / as I sayde whē
I was present with you the seconde tyme / so wryte I nowe beynge absent to them which in tyme past haue synned / and to all wother / yf I come agayne / I wil not spare seynge that ye seke experience of Christ which speaketh in me / whych amonge you is not weake / but is myghty in you / And verely though yt cam of weakenes that he was crucifyed / yet lyueth he thorowe the power B
of God / and we no dout are weake in him / but we shall lyue with him / by the

myght that god gaue vs to you warde.

C Proue youre selues whether ye are in the faith or not: examen youre owne selues/know ye not youre owne selues howe that Jesus Christ is in you? except ye be cast awayes. I trust that ye shal know that we are not cast awaye I desire before god that ye do none euyl not that we shulde seme cõmendable/ but that ye shulde do that which is honest/& let vs be counted as leawde persons. We can do no thynge agaynst the trueth/but for the trueth. We are glad whē we are weake/ād ye stroge. This also we wysshe for: euen that ye were perfect. Therfore wryte I these thynges beynge absent/lest when I am present I shulde vse sharpnes accordinge to the power which the lorde hath geuen me/to edifye/and not to destroye.

D Furthermore brethrē fare ye welc/be perfect/be of good comforte/be of one mynde/lyue in peace/& the god of loue & peace shalbe with you. Grete one another in an holy kysse. All the sayntis salute you The fauour of our lorde Jesus christ & the loue of god & the felyshippe of the holy goost be with you al Amē

The seconde pistle to the Corinthyans Sent frō Philippos a cite in Macedonia by Titus and Lucas

¶ The Epistle off Paul vnto the Galathyans.

The fyrst Chapter.

PAul an Apostle/ not of men neither by man/but by Jesus Christ/and by god the father whych rayssed hym from deeth/ād all the brethren which are with me/ Vnto the congregacion off Galacia/

Grace be with you and peace from God the father/ and from oure Lorde Jesus Christ/which gaue him sylfe for oure synnes/ to delyuer vs from thys present euyll worlde thorowe the wyll of God oure father/to whom be prayse for euer/ Amen.

I maruayle that ye are so sone tourned frō hym that called you in the grace of Christ/vnto another gospell/ which is nothynge els/ but that there be some whych trouble you/ and intende to peruert the gospel of Christ. Neuertheless though we oure selues/ or an angell from heauē/ preache eny other gospell vnto you thē that which we haue preached vnto you/holde hym as accursed. As I sayde before/so saye I nowe agayne/ yff eny man preache eny other thynge vnto you/then that ye haue receaued/holde him accursed. Seke I nowe the fauour of men/or of God/

Other go I about to please men? yf I
stodyed to please men / I were not the seruaunt
of Christ. ¶ I certifye you
brethren / that the Gospell whych was
preached of me was not after the mā-
ner of men / neither receaued I it of mā
C neither was I taught yt / but receaued
yt by the reuelacion of Jesus Christ: ye
haue herde of myne cōuersacion in tymes
past in the Iewes wayes howe that be
yonde measure I persecuted the cōgre-
gacio of god / & spoyled yt / & preuayled
in the Iewes lawe / aboue many of my
cōpaunions / which were of myne owne
nacion / ād moche more feruētly mayn-
tayned the traditions of the elders.

But when yt pleased god / which se-
perated me fro my mothers wombe /
and called me by his grace / for to decla
re hys sonne by me that I shulde pre-
che hym amonge the heithē / I immedi-
atly I cōmened not of the matter with
flesshe / and bloud / neither returned to
Jerusalem to them which were Apost-
D les before me / but wēt my wayes into
Arabia & cam agayne vnto Damascon.
Then after the yeare I returned to Je
rusalem vnto Peter and abode wyth
him .xv. dayes: not nother of the apost-
les sawe I saue James the lordes bro-
ther. The thynges which I write be hol-
de god knoweth I lye not.

1.cor.xv.c

After that I went into the coostes of Syria ād Cicill/ And was vnknowē as touchynge my person vnto the cōgregaciōs of Jewry which were in Christ But they herde only/ that he which persecuted vs in time past now preacheth the fayth/ whych before he destroyed/ And they glorifyed god in me.

The. ij. Chapter.

Then. xiiij. yeare after that I went agayne to Jerusalem wyth Barnabas and tooke wyth me Tytus also. ye/ād I went by reuelacion/ and commened with them of the gospel/ which I preache amōge the gētyls/ put apart wyth them whych are counted chefe/ lest I shulde haue bene thought that I shulde rūne/ or had rūne in vayne. Also Tytus which was with me/ though he were a greke yet was not compelled to be circumcised and that because of incōmers beynge false brethren/ which cam in amōge wother to spye out oure libertie which we haue in Crist Jesus that they myght bringe vs into bondage. To whō we gaue no rowme/ no not for the space of an houre/ as cōcernynge to be brought into subiection/ād that because that the trueth of the gospell myght continue with you.

Of thē which seme to be great (what
B they were in tyme passed yt maketh no
matter to me god loketh on nomās per
sone) neuertheles they whych seme
greet/added nothinge to me/But cōtra-
ry wyse/whē they sawe that the gospel
ouer the vncircuncision was cōmitted
vnto me as the gospel ouer the circūci-
sion was vnto Peter (for he that was
myghty in Peter in the Apostleshippe
ouer the circūcision/the same was my-
ghty in me amonge the gentyls) ād as
some as Iames/Cephas & Iohn/whi-
ch semed to be pyllares/perceaued the
grace that was genē vnto me/they ga
ue to me & Barnabas their hōdes/and
aggreed wyth vs that we shulde preā-
che amōge the heithē/and they amon-
ge the Iewes/warnynge only that we
shulde remember the poze which thin-
ge also I was diligent to do.

C When Peter was come to Antioche
I withstode him in the face/for he was
wozthy to be blamed. (for yere that cer
tayne cam frō Iames/he ate with the
gentyls/But whē they were come/he
withdrue and seperated him sylfe/fea-
rynge them which were of the circun-
cision/and the wother Iewes dyssem-
bled lykewyse/In somoche that Bar-
nabas was brought into their symula-
cion also/But when I sawe/that they

Deut.x.d. ij.pa.xix.c
Iob.xxxiiij
sapiē.vi.b
eccl.xxxb.
Rom.ij.b
Ephe.vj.b
colos.iij.d
Actu.x.e.
j.Pet.j.c.

went not the right waye after the tru-
eth of the Gospell / I sayde vnto Peter
before all men / yf thou beynge a Jewe
lyuest after the manner of the gentyls
and not as do the Iewes / why causest
thou the gentyls to folowe the Iewes?
we which are Iewes by nature and not
synners of the gentyls / knowe that a
mã is not iustifyed by the dedes of the
lawe / But by the faith of Jesus Christ
and we haue beleued on Jesus Christ /
that we might be iustifyed by the faith
of Christ ād not by the dedes of the la-
Rom. iij. c we / because that no fleshe shalbe iusti-
fyed by the dedes of the lawe.

If thē while we seke to be made right
Iewes by Christ / we oure selues are fo-
unde synners / is not then Christ the mi-
nister of synne? God forbid. For yf I
bylde agayne that wyche I destroyed /
then make I my selfe a treaspaser. But
I thorowe the lawe am dead to the la-
we / that I myght lyue vnto God / I am
crucified with Christ I liue verely / yet
nowe not I / but Christ liueth in me /
The lyfe which I nowe liue in the flesh-
he / I lyue by the fayth of the sonne of
God / which loued me / ād gaue him selfe
for me. I despyse not the grace of god /
For yf righteweines come of the lawe
then is Christ dead in dayne.

The. iij. Chapter.

O foolysshe Galathians/ who hath bewytched you/ that ye shulde not beleue the trueth: to whō Jesus Christ was described before the eyes/ & amōge you crucified: This only wolde I learne of you Receaued ye the spirit by the dedes of the lawe: or els by preachynge of the fayth: Are ye so vnwyse/ that after ye haue begon in the spirete/ ye wolde nowe ende in the flesshe: So many thynges ye haue suffred in vayne. If it be so that ye haue suffered in vayne/ vnlyke ministred to you the spirete/ & worketh myracles amonge you doth he it thorowe the dedes of the lawe: or by preachynge of the fayth: Euē as Abraham beleued God/ & it was a scribed to him for ryghteweines. Understonde therfore/ that they which are of fayth/ are the chyldren of Abraham. Gen. xv. b rom. iiij. a Jaco. ij. b

The scripture sawe afore honde that god wolde iustifye the heithen thorow fayth/ and shewed before honde glad tydinges vnto Abrahā saying/ In the shal all naciōs be blessed. So then they which be of fayth/ are blessed with faithfull Abrahā. For as many as are vnder the dedes of the lawe/ are vnder malediccīō/ for it is writē/ cursed is euery mā that cōtinueth not in all thinges gen. xxii. d ecl. xliiij. b

deu. xxvij

which are writē in the boke of the lawe
to fulfyll thē. That no man is iustified
by the lawe in the syght of god is euy-
Abac. ij. dent / For the Just shall lyue by fayth/
Romam. j. The lawe is not off fayth/ but the man
leui. xviij. that fulfylleth the thyngis cōtayned in
the lawe shal lyue in them. Christ hath
delyuered vs from the curse off the la-
we/and was made a cursed for vs (for
Deu. xxj. d. yt is wryten. Cursed is euery one that
hangeth on tree) that the blessynge off
Abrahā myght come on the gētyls thro-
ow Jesus Christ/that we might receiC
ue the promes off the spirete thorowe
Hebre. ix. d fayth. Brethrē I wyll speake after the
manner off men / Though yt be but a
mans testament/yet no man dispyseth
yt/or addeth eny thinge therto when it
is once alowed. ✠ Tō Abrahams hys
seede were the promyses made/ he sa-
yth not/in thy seedes as in many / But
in thy seede/as in won/ which is Christ
This I saye that the lawe whych begā
afterwarde / beyonde. iiij. C. and. xxx.
yeares/ doth not Disanull the testamēt/
that was cōfermed of God vnto Crist
ward/to make the promes of none ef-
fect. For yf the inheritaunce come off
the lawe yt cōmeth not of promes/but
God gaue it vnto Abrahā by promes.
Wherfore thē serueth the lawe? The
lawe was added because of trāgressiō

tyll the seede cam vnto which seede the promes was made) and yt was ordeyned by angels in the honde of a mediator. A mediator is not a mediator of one. But god is one: ys the lawe then a-
p gaynst the promes of god? God forbid yf there had bene a lawe geuen which coulde haue geuen lyfe/ then no doute rightewesnes shulde haue come by the lawe/ but the scripture concluded all thyngis vnder synne/ that the promes by the fayth of Jesus Christ: shulde be geuen vnto thē that beleue. ¶ Before Rom.iij.b
that fayth cam/ we were kept and shut vppe vnder the lawe/ vnto the fayth which shulde afterwarde be declared.

Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made rightewes by faith But after that fayth ys come/ nowe are we no lenger vnder a scolemaster For ye are all the sonnes of god/ by the fayth which is in Christ Jesus. For all ye that are baptysed/ haue put Christ Rom.vj.a
on you. Nowe is there no Jewe nether greke/ there ys nether bonde/ nether fre/ there is nether man/ nether womā for all are one thinge in Christ Jesu. yf ye be Christis/ then are ye Abrahams seede/ and heyres by promes.

AND I saye that the heyre
as longe as he is a chylde
differeth not from a seruaunt/ though he be lorde of
all/ but is vnder tutors and
gouernets/ vntyl the tyme apoynted of the father. Euē so we
as lōge as we were childrē/ were in bōdage vnder the ordinaciōs of the worlde: but when the tyme was full come/
god sent his sone borne of a woman/ and
made bonde vnto the lawe/ to redeme
thē which were vnder the lawe/ that we
thorowe election shulde receaue the inheritaūce that belōgeth vnto the natu-
rall sones. Because ye are sones/ God
hath sent the spirete of his sonne in to
oure hertes which cryeth abba father
Wherfore now arte thou not a seruaūt
but a sone yf thou be the sone thou arte
also the heyre of god thorowe christ.

Notwithstondynge/ whē ye knewe not god: ye did seruice vnto thē/ which
by nature were not goddes/ but nowe
seynge ye knowe god (ye rather are
knowē of God) howe is yt that ye tourne agayne vnto the weake and bedgarly ceremones/ where vnto agayne ye
desyre a freshe to be in bōdage: ye observe the dayes/ and monethes/ and tymes: and yeares. I feare of you/ lest I have bestowed on you laboure in vayne.

Wherfore I beseche you: be ye as I am for I am as ye are / ye haue not hurte me ye knowe wele howe that throwe infirmitie of the flesshe / I preached the gospell vnto you at the fyrst / and my tẽptacion whych I suffered by reason of the flesshe: ye despysed not / nether abhorred / but receaued me as an angell of God / ye as Christ Jesus. Howe happy were ye thẽ? for I beare you recorde that yf yt had bene possible / ye wolde haue dygged out youre owne eyes: and haue geuen thẽ to me. Am I so greatly become youre enmye / be cause I tell you the trueth?

They are gelous ouer you amysse. ye they intende to exclude you that ye shulde be feruent to them warde: It is good alwayes to be feruent / so it be in a good thynge / and not only when I am present with you.

My lyttel childzen (of whō I trauayle in birth agayne vntill Christ be fassioned in you) I wolde I were with you nowe: and coulde chaunge my voyce / for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe: haue ye not herde of the lawe? For yt is writē that Abraham had two sonnes the one by a bonde mayde / the wother by a fre woman: yee and he which was of the bonde woman / was

Gen. xvj. d

Gen. xxj.

borne after the flesshe / but he whych was of the free woman / was borne by promes: which thingis betoke a myste ry. For these wemen are two testamen tis / the one from the mounte Syna / whichgendreth vnto bondage / whych ys Agar (For mounte Syna ys called Agar in Arabia: and bordrieth apon the citie which is nowe Jerusalem) and is in bondage with her Chyldren.

But Jerusalem / which is aboue / ys fre / which ys the mother of vs all. For yt ys writen / reioyce thou baren / that beareste no chyldren / breake forthe and
Esa.liiij.a crye / thou that trauelest not. For the
luc.xxiij.d desolate hath many mo chyldren / then she whych hath an husband. Wherfore we are after the maner of Jsaac chyl-
Rom.ix.b dren of promes / But as the he that was borne carnally / persecuted hym that was borne spiritually: euen so is yt nowe. Neuertheles what sayth the scrt-
Gen.xxj.a pture / Caste awaye the bonde woman and her sonne. For the sonne of the bon de woman shall not be heyre with the sonne of the free woman. So then bre-thren we are not chyldren of the bonde woman: but of the free woman. ¶

The.v.Chapter.

A Therfore/stond fast in the libertie wherwith Christ hath made vs fre/& wrappe not youre selues agayne in the yoke of bõdage Beholde I Paul saye vnto you: that yf ye be circuncised: Christ shal profite you nothinge at all/ I testifye agayne to euery man which is circuncised that he is bounde to kepe the whole lawe: ye are gone quyte from Christ as many as are iustified by the lawe/ād are fallen from grace. We loke for ād hope to be iustified by the spirete which cõmeth of fayth. For in Jesu Christ/nether is circũcisiõn eny thinge worth nether yet vncircũcisiõn/ but fayth which by loue is myghty in operacion. ye dyd runne wel. Who was a let vnto you: that ye shulde not obey the trueth? Euen that counsell that ys not of him that called you. A lytel leuẽ doth leuen the whole lompe of dowe. Act.xv.b.

B

✠ I haue trust towarde you in god: that ye wyll be none other wyse mynded. Ye that troubleth you shall beare his iudgemẽt/ what soeuer he be. Wherfore yf I yet preache circũcisiõn: why is I thẽ yet suffre persecucion? For thẽ C had the offence which the crosse geneth ceased. I wolde to god they were sondred from you which trouble you Gala.

then ye were called in to libertie/only
let not youre libertie be an occasion vn
to the flesshe but in loue serue one ano-
Leui.ix.d ther. For all the lawe is fulfilled in one
mat.xxij d worde: which is this/Thou shalt loue
mar.xij.c thyne neighbour as thy selfe: yf ye byte
rom.xiij.c ād deuoure one another/take hede lest
Jaco.ij.b. ye be consumed one of another.
rom.xiij d ✠ I saye walke in the spirete: ād ful-
j.pet.ij.c. fill not the lustes of the flesshe. For the
flesshe lusteth cōtrary to the spirete ād
the spirete cōtrary to the flesshe These
are contrary one to the other/ so that
ye cannot do that which ye wolde. But
ād yf ye be ledde of the spirete/thē are
ye not vnder the lawe The dedes of the
flesshe are manyfest/ which are these: d
aduoutrye/ fornication/ vnclennes/
wantonnes: ydolatrie: witchecraft/ ha
tred/ lawynge/ zele/ wrath/ stryfe/ sedi-
cion/ partetakynges/ enuynge/ mur-
ther/ dronkennes/ glotony/ and soche
lyke: of the which I tell you before/ as
I haue tolde you in tyme past that they
which commit soche thynges shall not
be the inheritours of the kyngdom of
God/ but the frute of the spirete is/ lo-
ue/ ioye/ peace/ longesufferynge/ gent-
lenes/ goodnes/ faythfulnes/ meknes
temperancy/ Agaynst suche is there no
lawe. They that are Christis/ haue cru
cified the flesshe with the apetites and

lusses. ¶ If yf we lyue in the spirete/ Let vs walke in the spiret. Let vs not be vayne glorypous/prouokynge one a-nother: and enuynge one another.

The.vj. Chapter.

A IF eny man (brethē) be fal-len by chaūce into eny fau-te: ye which are spiretual/ helpe to amende hym in the spirete of meknes/cō-syderynge thy syfe / lest thou also be tempted. Beare ye one a-nothers burthen/āde so fulfill ye the la-we of Christ: yf a man seme to him silfe that he is somwhat when in dede he is nothynge/the same deceaueth hym sil-fe in his ymagynacion. Let euery man proue hys owne worke: and then shall he haue reioysynge in his owne syfe/ and not in another For euery man shal beare hys owne burthen. j. cor. iij. b

B Let him that is taught in the worde minister vnto him that teacheth him in all good thyngis. Be not deceaued/god is not mocked For whatsoeuer a mā so weth/that shal he reepe. He that sow-eth in the flesshe/shall of the flesshe reepe corrupciō/but he that soweth in the spirete/shal of the spirete reepe lyfe e-uerlastynge. Let vs do good/āde let vs ij. cor. iij.

C not fayne. For whē the tymes is come we shal reepe without werynes. While

we haue therfore tyme let vs do good vnto all men/and specially/vnto them which are of the houshold of fayth ¶

Beholde how we large a letter I haue writen vnto you with myne owne hon de. As many as desyre wythoutwarde apearaunce to please carnally/they con strayne you to be circumcised / only be cause they wolde not suffre persecucō with the crosse of Christ. For they thē selues which are circumcised/ kepe not the lawe: but desyre to haue you circū cised that they myght reioyce in youre flesshe. God forbid that I shulde reioy ce but in the crosse of oure lorde Jesu Christ/wher by the worlde is crucified as thoughe vnto me/and I as cōcernyn ge the worlde ¶ For in Christ Jesu ne ther circumcision auayleth eny thynge at all nor vncircumcisyon: but a newe creature. And as many as walke accor dynge to thys rule / peace be on them/ and mercy/ and apon Israel that per tayneth to god. From hence forth/ let no man put me to vnsynes. For I bea re in my bodye the markis of the lorde Jesu. Wie thren the grace of oure lorde Jesu Christe be wyth youre spyrete/ Amen.

Unto the Galathyans writen from Rome.

The Pistle of Paul to the Ephesyans.

The fyrst Chapter.

A PAul an apostle off Jesu Christ/by the wil of god To the sayntis at Ephesus/and to the which beleue on Jesus Christ.

Grace be with you and peace from god oure father/and from the lorde Jesus Christ.

Blessed be god the father of oure lorde 1.cor.1.a.
Jesus Christ/which hath blessed vs/ 1.petr.1.a.
with all maner of spirituall blessingis in heuenly thyngis by Christ/accordinge as he had chosen vs in hym throwe loue/before the foundacion of the worlde was layde/that we shulde be sayntis/and without blame in his sight And ordeyned vs before vnto hym silfe that we shulde be chosen to be heyres throw Jesus Christ/accordynge to the pleasure of hys will/to the prayse of hys glorious grace where with he hath made vs accepted in his beloued sonne.

B By whom we haue redempcion throw his bolud/that is to saye the forgeuenes of synnes/accordynge to the ryches of his grace/which grace he shed on vs aboundantly in all wisdom/and prudency. And hath openned vnto vs

the misterye of hys wyll accordynge to
his pleasure/ ād purposed the same in
hym sylfe to haue it declared when the
tyme was full come/ that all thyngis/
bothe thyngis whych are in heauē/ād
also the thyngis whych are in erthe/
shulde be gathereth to gether/euen in
christ that is to saye in hym in whō we
are made heyres/and were therto pre-
destinate accordynge to the purpose of
hym whych worketh all thyngis after
the purpose of his owne will/ that we
shulde be vnto the prayse of hys glory/
which before hoped in Christ.

In whom also ye (after that ye herde C
the worde of trueth/ I mean the gos-
pell oure healthe/ wherin ye belee-
ued) were sealed with that holy spirete
of promes/ which is the ernest of oure
inheritaunce/ to remede the possession
purchased vnto the laude of his glory.

Wherfore euen I (after that I herde
of the fayth which ye haue in the lorde
Jesu/ and loue vnto all the sayntis) cea-
se not to geue thankes for you/ makyn
ge mencion of you in my prayers/ that
the God of oure lorde Jesus Christ ād
the father off glory/ mygt geue vnto
you the spirete of wisdom/ and open to
you the knowledge of hym sylfe/ and
lighte the eyes of youre myndes/ that
ye mygt knowe what thinge that ho-

ge ys / wher vnto he hath called you / ād how we glorious the riches of his inheritaūce is apon the sayntis / ād what ys the excēdynge greatnes of hys power to vs ward / which beleue accordinge to the workynge of that hys mygh-ty power / which he wrought in Christ when he rayſed hym from deeth / and ſet hym on his right honde in heauenly thynges / abaue all rule / power / and myght / and dominacion / and abaue all names that are named not in this worlde only / but alſo in the worlde to come And hath put all thyngis vnder his fete / and hath made hym abaue all thyngis / the head of the cōgregatiō / which ys his body / ād fulnes of hym / that fylleth all in all thyngis.

The.ii. Chapter.

A Nd hath quickened you al ſo that were dead in treaſpaſſe ād ſynne / in the which in tyme paſſed ye walked / accordynge to the courſe of this worlde / ād after the gouerner / that ruleth in the ayer / the ſpirit that worketh in the childien off vnbeleefe / amonge the whych we alſo had oure cōuerſacion in tyme paſt / in the luſtes of oure fleſhe / and fulfylled the wyll of the fleſhe / and of the mynde / ād were naturally the chil-

collol.ij.d

dren of wrath/euē as wele as wother.
But God which is riche in mercy the
rowe the greate loue wherwith he lo-
ued vs/euen whē we were dead by syn
ne hath quickened vs with christ(for
by grace are ye saued)and wyth hym
hath rayſed vs vppe ād with him hath
made vs ſitte in heuenly thynges/tho-
rowe Jeſus christ/for to ſhewe in ty-
mes to come the excedynge ryches of
his grace/in kyndnes to vs warde/tho
rowe Christ Jeſus. For by grace are ye
made ſafe thorowe fayth/and that not
of youre ſelues. For yt ys the gyfte of
god/and commeth not of workes/leſt
eny man ſhulde boſt hym ſylfe. For we
are hys workeman ſhippe/created in
Criſt Jeſu vnto good workes vnto the
which god ordeyned vs before/that we
ſhulde walke in them.

Wherfore remember that ye beynge
in tyme paſſed gentyls in the fleſhe/
and were called vncircūciſion of them
which are called circūciſion in the flef-
ſhe/which circūciſion ys made by hon-
des: Remember I ſaye that ye were at
that tyme with outen Christ/and were
reputed alianteſ frō the cōmen welth
of Jſrael and were ſtrēde from the te-
ſtamentis of promes: and had no hope
and were with out god in this worlde.
but nowe in criſt Jeſu/ye which a whyle

lea go were farre of/ are made nygh
by the blaude of Christ.

For he ys oure peace/ whych hath
made of both one/ and hath broke
ne the wall in the myddes/ that was a
stoppe betwene vs/ and hath also put
awaye thorow we hys flesshe/ the cause
of hatred (that ys to saye/ the lawe of
commaundementis contayned in the
lawe writē/ for to make of twayne
one newe man in hym sylfe/ so makynge
peace: and to reconcile both vnto god
in one body thorow his crosse/ and
slewe hatered therby: and cam and pre-
ached peace to you which were a farre
of and to thē that were nygh. For
thorowe hym we both haue an open way
in/ in one spirete vnto the father.

✠ Nowe therfore ye are no moare
straungers and forayners: but citesyns
with the sayntes/ and of the housholde
of god: and are bylt apon the foundacy-
on of the apostles and prophetes/ Jesus
Christ beynge the head corner stone/
in whom enery bildinge coupled to
gether/ groweth vnto an holy temple
in the lorde/ in whom ye also are bylt
to gether/ and made an habitacion for
god in the spirete. ✠



Or this cause I Paul the
seruaunt off Jesus am in
bondes / For youre sakes 2
which are gētyls: yf ye ha
ue herde of the ministracion of the grace of godwh-
ych is geuen me to youwarde / For by
reuelacion shewed he this mistery vn-
to me / as I wrote aboue in feawe wor
des / wher by whē ye rede ye maye kno
we myne vnderstondynge in the minis-
tery of christ / which mistery in tymes
passed was not opened vnto the sonnes of men as yt is nowe declared vn-
to his holy apostles and prophetis by
the spirete: that the gentyls shulde be
inheritours also / and of the same body
and partakers off hys promis that ys
in christ by the meanes of the gospell /
wherof I am made a minyster / by the
gyfte off the grace off god geuen vnto
me / after the worckynge of his power.
Unto me the lest of all saynctis is this
1.cor.xv.b grace geuen / that I shulde preache a- 8
monge the gentyls the vnsearchable
ryches of Christ / and to geue lyght to
all mē / that they myght knowe what is
the felowshippe of the mistery which
frō the begynnynge of the worlde hath
bene hyd in god which made all thyn-
gis thorowe Jesus Christ / to the intent
that nowe vnto the rulars ād powers

in heauē myght be knowē by the con-
gregacion the many folde wysdom of
god/accordynge to the eternall purpo-
se whych he purposed in Christ Jesu
oure lorde/ by whom we are bolde to
drawe nye in that trust whiche we ha-
ue by fayth on hym. ✠ Wherfore I de-
syre/that ye faynt not because of myne
aduersities which I suffre for you: whi-
chys oure prayse.

For this cause I bowe my knees vn-
to the father of oure lorde Jesus christ
which ys father ouer al that ys called
father/in heauē ād in erth/that he wol
be graunt you accordynge to the ryches
of hys glory/ that ye maye be strength-
ted with myght by his spiret in the in-
ner mā/that Christ maye dwel in you-
re hertes by fayth/that ye beynge ro-
ted ād grounded in loue/myght be able
to cōprehende wyth all sayntis / what
ys that bredeth/and lenght/deepth ād
heyth: and to knowe what ys the loue
of christ/which loue passeth knowled-
ge:that ye myght be fulfylled with all
mānet of fulnes which cōmeth of god

Unto hym that is able to do excedin
ge abounda[illegible]tly/aboue al that we aske
or thynke / accordynge to the power
that worketh in vs / be prayse in the
congregacion by Jesus Christ / thora-
we out all generacions from tyme to

tyme Amen. ✠ The.iiij. Chapter. ✠

1.cor.vij.d



Therfore which am in bon
des for the lordes sake ex-
horte you / that ye walke
worthy off the vocacion
wherwith ye are called in
all humblenes off mynde
&d meknes: & longe sufferynge/forbea-
ringe one another thorowe loue/& that
ye be dyligent to kepe the vnitie of the
Rom.xij.c spirete in the bonde of peace / beynge
1.cor.xij.b one body: &d one spirete/euē as ye are
called in one hope of youre calling. Let
mala.ij.b. ther be but one lorde/one faith/one bap-
tism/one god &d father of al/which is
aboue all/thorowe all: and in vs all. ✠
Rom.xij.a ✠ Unto euery one of vs is geuē gra
1.cor.xij.b ce accordynge to the measure off the
eij.cor.x.d. gyft of Christ/wherfore he sayth/he
psal.lxviij ys gone vppe an hye/& had ledde captiui
tie captiue/ &d hath geuen gyftes vn
to men. That he ascended / what mea-
neth yt/but that he also descended fyrst
into the lowest parties of the erth: he
that descended/ ys euen the same also
that ascended vppe/euē aboue all hea-
uens/to fulfyll all thynges.

1.cor.xij.d And the very same/made some Apo-
stles/some prophetis/some Euāgelis-
tes/some Shepperdes: some Teachers
that the saynctis myght haue all thyn-
ges necessary to worckes ministerye with

al/to the edifyinge of the body of christ
tyll we euerychone (in the vnitie of fa-
yth/ & knowledge of the sonne of god)
growe vppe vnto a parfayte mā/after
the measure of age which is in the ful-
nes of christ. ✠ That we hēce forth be
no moare chyldrē waueringe & carped
wyth euery wynde of doctryne/by the
wylynes of mē and craftynes: wherby
they laye a wayte for vs to deceaue vs.
D But let vs folowe the trueth in loue
and in all thyngis growe in him which
is the head/that is to saye christ in wh-
om all the body is coupled ād knet to-
gether/in euery ioynt/ wherwyth one
ministreth to another (accordinge to the
operatiō as euery parte hath his mea-
sure) and increaseth the body/vnto the
edifyinge of yt self in loue.
E ✠ This I saye herfore/ād testifie in
the lorde that ye hence forth walke not
as wother gētyls walke/in vanities of
their mynde/blynded in their vnderstō- Roma.j.c
dynge beynge strāngers from the lyfe
which is in god/ thoro we the ignoratcy
that is in them / be cause of the blynd-
nes of their hertis which beynge past
repentaūce haue geuē them selues vn-
to wantonnes/to worke all manner of
vnclennes enē with gredynes. But ye
haue not so learned Christ. If so be ye
haue herde of him / and are taught in

him/ euē as the trueth is in Jesu/ to as
cōcernynge the cōuersacīō in tyme past
laye frō you that olde mā/ which is cor-
rupte thoro w the deceauable lustes ✠
ād be ye renued in the spirete of youre
myndes/ & put on that newe mā/ which
after a godly wyse/ is shapen in rygh-
tewesnes/ and true holynes. ✠ Wher-
fore put awaye lyinge/ ād speake euery
man trueth vnto hys neghbour/ forasmoche as we are members one of ano-
ther. Be angry/ but synne not/ let not
the sunne go downe apon youre wrathe
geue no place vnto the backbyter/ let
hym that stole steale no moare/ but let
hym rather labour wyth hys hondes
some good thynge/ that he maye haue
to geue vnto hym that nedeth. ✠

Let no fylthy cōmunicacion procede
out of oure mouthes/ but that whych
is good to edifye with all/ whē nede is
that ye maye haue fauour with the hea-
res. And greue not the holy spirete of
God/ by whome ye are sealed vnto the
daye of redemption. Let all bytternes
fearsnes and wrath/ roryngē ād cursyd
speakinge/ be put awaye frō you/ with
al malicyousnes/ Be ye courteouse one
to another/ be mercyful forgeuinge one
another/ euē as God for Christis sake
forgaue you.

The. v. Chapter. ✠

A Be ye folowers of God as
dere chyldren / and walke
in lone euen as Chriſt lo-
ued vs / and gaue him ſilfe
for vs / an offeryng and a
ſacrifyce of a ſwete ſauer
to god. So that fornicacion and all vn-
cleines / or couetouſnes / be not once
named amonge you / as yt be comneth
ſayntis / nether fylthynes / nether foliſ-
he talkyng / nether geſtinge / which are
not comely / but rather geuinge of thā-
B kis. For this ye knowe that no wormō
ger / other vnclene perſon / or couetous
perſon (which is the worſhipper of y-
mages) hath eny inheritaunce in the
kyngdom of Chriſt / and of God.

Let no mā deceaue you with vayne
woldis. For thoſe we ſeche thingis cō-
meth the wrath of god apō the chyldrē
of vnbeleſe. Be not therfore compani-
ons with them. ye were once derckines
but are nowe light in the lorde.

C Walke as chyldren of light. For the
frute off the ſpirete is in all goodnes /
righteweſnes / & trueth. ¶ Accept that
which is pleaſinge to the lorde: and haue
no felliſhippe with the vnfrutfull wor-
kes of darckines / but rather rebuke the-
em. For yt is ſhame euen to name tho-
ſe thynges / whych are done of them in
ſecrete / But all thyngis / whē they are

ij. tell. iij. a
mat. xxiiij
mar. xiij. a
Luc. xxj. b

rebuked of the lyght are manifest. for whatsoeuer is manifest / that same ys lyght / Wherfore he sayth awake thou that slepest / ād stond vppe from deth and Christ shall geue the lyght.

colo.iiij.a ✠ Take hede therfore that ye walk
rom.xij. a circumspectly / not as foles / but as
j.tes.iiij.a wyse / redemynge the tyme / for the dayes are euyll / wherfore / be ye not vnwyse / but vnderstond what the wyll of the lorde is / ✠ be not dronke with wyne / wherin ys excesse / but be fulfylled with the spirete / speakynge vnto youre selues in psalmes / ād ymnes / ād spirituall songes / syngynge / and playnge to the Lorde in youre hertes / geuynge thankis alwayes for all thingis in the
colos.iij.c name of oure lorde Jesus Christ to god the father / submyttynge youre selues one to another in the feare of God. ✠

Wemen submyt youre selues vnto ✠
youre owne husbandes / as vnto the lorde / for the husbāde is the wyues head
j.cor.xj.a. euen as Christ is the head of the cōgregacion / ād the same is the saueoure of
colos.iij.c the body. Therfore as the cōgregacion
j.per.iij.a is in subiection to Christ / lyke wyse let
colos.iij.c the wyues be in subiectiō to their husbandis in all thyngis. ✠ husbandis loue youre wyues / euen as Christ loued the cōgregacion / ād gaue hym self for yt / to sanctifye yt / ✠ clensed yt in the foun-

layne of water thorowe the worde/ to make it vnto him sylfe/a glorious congregacion with oute spot/or wrynckle or eny sothe thynge/ but that yt shulde be holy and with out blame.

So ought mē to loue their wyues as their owne bodies/he that loueth hys wyfe/loueth him silfe/ For no mā euer yet/hated his owne flesshe/But norysshith/& cherisith it/euē as the lorde with the cōgregacion/for we are mēbers of his body/of his flesshe/& of his bones. For this cause shal a mā leaue father & mother/& shall cōtinue with his wyfe/ and two shalbe made one flesshe. Thys is a gret secrete but I speake bitwene Christ & the cōgregacīō. Neuertheles le do ye so that euery one of you loue his wyfe truely euen as hym sylfe. And let the wyfe se that she feare her husbād.

Ephe.v. Gen.ij.d mat.xix.a Mar.x.a. j.cor.vj.b

The.vj. Chapter.

Chyldrē obey your fathers and mothers in the lorde/ for so is it right. Honoure father ād mother/that ys the fyrst commaundemēt that hath eny promes that thou mayst be in goode estate/and lyue longe on the erthe. Fathers/ moue not youre chyldrē to wrath/but brynge thē vppe with the nourter ād informacion of the lorde. Seruaunts be obedient

Colos.iij.b exodi.xx.c Deut.v.c. eccl.iij.b. Mar.xv.a mar.vij.b

Colos.iij.d

colos.iij.d vnto youre carnal masters/ with feare
Titi.ij.c. and trymblynge/ in synglenes of youre
j.pet.ij.c. hertis/ as vnto Christ/ not with seruy-
ce in the eye sight as men pleasars/ but
as the seruaūtis of Christ/ doynge the
wyll of God from the herte with good
wyll/ euē as though ye serued the lorde
and not mē. And remember that what
soeuer good thynge eny mā doeth/ that
shall he receaue agayne of the Lorde/
whether he be bonde or fre. And ye ma-
sters/ do euen the same thyngis vnto
them/ puttynge awaye threatnyngis
Deut.x.d. and remember that euen youre master
ij.pa.xix.c also is in heuē/ nether is there eny re-
iob.xxxiij specte of persone with him.
capiē.vj.b ✠ Fynally/ my bzethren be stronge
ecclē.xxxb. in the lorde/ ād in the power of his my-
Rom.ij.b. ght. Put on the armour of god/ that ye
Gala.ij.b. maye stōde stedfast agaynst the crafty
colos.iij.d assautes of the deuyll. For we wrestle
Actuū.x.e not agaynst flesh ād bloud/ But aga-
j.petri.j.c ynst rule/ agaynst power/ and agaynst
worldly rulars of the darchnes of this
worlde/ agaynst spirituall wickednes
in heuenly thyngis.

For this cause take vnto you the ar-
moure of god/ that ye maye be able to
resyst in the euyll daye/ and to stonde
perfect in all thyngis.

Stonde therfore and youre loynes
gyrd about wyth veritie hauynge on

the brest plate of rygh tewesnes / and
shood with shewes prepared by the go-
spel of peace. Above all take to you the
shilde of faith wherwith ye maye quē-
che all the fyrie dartes of the wicked / j. tessa. v. c
& take the helmet of helth / & the swear Esa. lix. c.
de of the spirit / which is the worde of
god / & ād praye alwayes with all mā-
ner prayer and supplicacion / ād that in
the spirite / & watch ther vnto with all
instāce and supplicacion for all sayntis
& forme / that vttraunce maye be geuē
vnto me / that I maye open my mouthe
boldly to vtter the secretis of the gos-
pell / whereof I am a messenger in bon-
des / that there in I maye speake freely
as it becommeth me to speake.

But that ye maye also knowe what
condicion I am in / and what I do / Ti-
chicus my deare brother and faithful mi
nister in the lorde / shall shewe you of
all thyngis / whom I sent vnto you for
the same purpose that ye might knowe
what case I stonde in / ād that he myght
comfort youre hertes. Peace be with
the brethren / and loue with faith from
god the father / ād from the lorde Jesu
Grace be with all thē which loue oure
lorde Jesus Christ in purenes. Amen.

Sent frō Rome vnto the Ephe-
sians by Tichicus.

¶ The Epistle of Paul to the Philippyans.

The fyrst Chapter.

PAul & Timotheus the ser-
uauntis of Jesu Christ. To
all the sayntis in Christ
Jesu whych are at Phy-
lippos with the bisshops
ād deacōs Grace be with
you and peace from God oure father/
and from the lorde Jesus Christe.

I thanke my god with all remēbra-
unce of you / alwayes in my prayers
for you all/and praye with gladnes be
cause of the felowshyp which ye haue
in the gospell from the fyrst daye vnto
nowe ✠ & am surely certifyed of this/
that he whych began a good worke in
you shall perfourme ye vntyll the daye
of Jesus Christ/as yt be commeth me
so to iudge of you all / be cause I haue
you in my herte/ād haue you also eue-
ry one companions of grace with me/
euen in my bondes as I defende / and
stablisshe the gospell.

God beareth me recorde how great-
ly I longe after you all from the very
herte rote in Jesus Christ. And thys I
praye / that youre loue maye increace
more and more in knowledge/ād in all
fealynge/that ye myght accepte thyn-

ges moſt excellēt/that ye mygdt be pu
re and ſothe as chylde hurte nomānes
conſcience/vntyll the daye of Chriſt/
filled with the frutes of rightewelnes
which frutes come by Jeſus chriſt vn-
to the glory and laude of God. ℣

Jwolde ye vnderſtode brethren that
my buſines is happened vnto the gret-
ter furtherynge of the goſpel/So that
my bondes in Chriſt are manyfeſt thо-
rowe out all the iudgement haull/and
in all wother places/in ſo moche that
many of the brethren in the lorde are
boldened thorowe my bondes ād dare
more largely ſpeake the worde wyth-
out feare. Some there are whiche pre-
ache Chriſt of enuye and ſtryfe/ād ſo-
me of good wyll/The one parte pre-
acheth Chriſt of ſtryfe/and no purely
ſuppoſynge to adde more aduerſitie to
my bondes. The wother parte of lone
becauſe theyſe that Jam ſet to defen-
de the Goſpell.

¶ What thynge is thys? Notwithſton
dynge by all maner wayſe/whether yt
be by occaſion or of trueth/yet Chriſt
ys preached/and therfore Jioye/yee
and wyll ioye. For Jknowe that thys
ſhalbe for my health/thorowe youre
prayer/and miniſtrynge of the ſpirete
of Jeſu Chriſt/as Jhertely loke fore
and hope/that in nothynge Jſhalbe

ashamed/ but that with all confidence/ as alwayes in tymes past euē so nowe Christ shalbe magnifyed in my body/ whether it be thorow lyfe/ or els deeth For Christ is to me lyfe/ ād deeth is to me auauntage.

If it chaūce me to lyue in the flesshe/ that is to me fruitfull for to worke and what to chose I wote not/ I am cōstrayned of two thingis/ I desyre to be lowsed/ and to be with Christ/ which thynge is best of al. Neuertheles to abyde in the flesshe is moare nedefull for you And this am I sure of/ that I shal abyde/ ād with you all cōtinue: for the furtheraunce and ioye of youre faith that ye maye moare aboūdantly reioyce in Jesus Christ thorowe me / by my comminge to you agayne.

Only let youre cōuersacion be/ as it be commeth the gospell of Christ/ that whether I come ād se you or els be absent/ I maye yet heare off you/ that ye cōtinue in one spirete: and in one soule labouryng as we do to mayntayne the fayth off the Gospell/ and in nothynge fearynge youre aduersaries/ which is to them a token of perdicion ād to you a signe of healeth/ and that of god. For vnto you it is geuen / that not only ye shulde beleue on Christ/ but also suffre for his sake / and haue euen the same

syght why ch ye saw me haue and now
heare of me.

The.ij.Chapter.

1  ND yf there be amonge
you eny cõsolacio in christ
yf there be eny comforta
ble loue/ yf there be eny
felliship of the spirete
yf there be eny cõpassion
& mercy/fulfill my ioye that ye drawe
one waye/hauynge one loue beynge of
one accorde/and of one mynde/that no
thinge be done thorowe strife or vayne
glory/but in meknes of mynde. Let e-
uery person thynke euery other man
better then hym silfe/so that ye cõsydre
euery man not what is in hym silfe/but
what in wother men.

5 ✠ Let the same mynde be in you the
which was in Christ Jesu. Which beyn
ge in the shape of god/and thought yt
not robbery to be equal with god. Neu-
ertheles he made him syfe of no re-
putacion/and toke on hym the shape of
a seruaunte/and became lyke vnto men
and was founde in his apparell as a man
he humbled hym sylfe and became o be-
dient vnto the deeth/euen the deeth of
the crosse. Wherfore God hath exalted
hym/and geuen hym a name aboue all hebre.ij.b
names/that in the name of Jesus shal-
de euery knee bowe/both of thyngis in rom.xiiij.b

Esa.xlv.d heauē/and thyngis in erth and thingis vnder erth/and that all tonges shulde confesse that Jesus Christ is the lorde vnto the prayse of god the father. ¶

Wherfore my dearly beloued/as ye haue alwayes obeyed/not whē I was present only/but nowe mocheh more in myn absence/euen so perfourme youre owne healthy with feare and trembly-

1.pet.iiij.c ge. For it is god which worketh in you both the wyll and also the dede/euen of good wyll.

Do all thynge wythout murmurynge ād disputynge/that ye maye be fauteles/and pure/ād the sonnes of God wythout rebuke in the myddes of a crooked and a peruerse nacion/amōge whych se that ye shyne as lyghtes in the worlde/holdynge fast the worde of lyfe vnto my reioysynge in the daye of C Christ/that I haue not runne in vayne: nether haue labored in vayne. yee and though I be offered vppe on youre sacrifyce ād youre seruynge of god in the fayth. I reioyce and reioyce wyth you all. For the same cause also/reioyce ye and reioyce ye wyth me.

Act.xvj.d. I trust in the lorde Jesus for to sende Timotheus shortly vnto you/that I also maye be of good comforte/when I know what case ye stonde in. For I haue no mā that ys so lyke mynded to me

whych wyth so pure affeccion careth
for youre matters. For all wother seke
their owne/and not that whych is Je- j.co.xvi.
sus christis. ye know the proffe of him
howe that as a sonne with the father/
so with me he stowed he his labour apō
the gospell. Hym trust I to sende as so-
ne as I know howe yt wyll go wyth
me. I trust in the lorde that I also my
selfe shall come shortly.

I supposed yt necessary to sende bro-
ther Epaphroditus vnto you my com-
panion in labourc/and felowe soudyer
youre Apostle / and my mynister at my
nede. For he longed after you and was
full of heuynes / because that ye had
herde saye that he shulde be sycke/and
no doute he was sycke/and that nye vn
to deth/but god had mercy on him not
on him only/but on me also/lest I shul-
de haue had sorowe apon sorowe.

I sent him therfore the diligentlier/
that when ye shulde se hym/ye myght
reioyce agayne/ād I myght be the les-
se sorowfull. Receaue hym therfore in
the lorde with all gladnes/& make mo-
the of suche / be cause that for the wor-
ke of Christ he went so farre / that he
was nye vnto deth/& regarded not his
lyfe to fulfyll that seruyce whych was
lackynge on youre parte towarde me.

The.iij. Chapter.



Or ouer brethē myne/re-
ioyce in the Lorde. It gre-
ueth me not to wryte the
very same thyngis vnto
you. For to you yt is sure
thyngis. Beware of dog-
ges/beware of euyl workers. Beware
off dyssencion. For we are circumcision
which worshippe god in the spirete/and
reioyce in Christ Jesu/ and haue no con-
fidence in the flesshe/ though I haue
wherof I myght reioyce in the flesshe/
If eny wother man thynketh that he
hath wherof he myght trust in the flesh
I more moare/ circumcysed the
eyght daye of the kynred of Israel/off
Gen. xxiij. b the tribe of Beniamin an Ebrue borne
of the Ebrues/as cōcernynge the lawe
a phariseye/and as cōcernynge feruēt-
nes I persecuted the cōgregacion and
as touchynge the righteweines which
is in the lawe I was loche won as no-
man coulde complayne on.

But the thyngis that were wynnyn-
ge vnto me I counted losse for Christes
sake. ye I thynke all thyngis but losse
for that excellent knowledgis sake off
Christ Jesu my lorde. For whom I haue
counted all thinge losse/ & do iudge thē
but donge/that I might wynne Christ/
and might be fonde in him/not hauynge
myne owne righte weines which is of C

the lawe/But that which spryngeth of the fayth which is in Christ. I mea the righteweines which commeth of God thorowe fayth in vnowynge hym/ and the vertue of his resurrection/and the felowshippe of his passiõs/that I might be comformable vnto his deeth yf by eny meanes I myght attayne vnto the resurrection from deeth.

Not as though I had all redy receaued it/other were all redy parfect/but I folowe/yf that I maye comprehende that/wherin I am cõprehended of Christ Jesu. Brethrẽ I counte not my selfe that I haue gotten yt/but one thynge I saye/ I forget that which ys behynde me/and stretche my selfe vnto that which is before me & preache vnto the marke apoynted/to obtayne the rewarde of the hye callynge of God in Christ Jesu. Let vs therfore as many/ as be perfect be thus wyse mynded and yf ye be wother wyse mynded/ I praye God open euẽ thys vnto you/ Neuertheles se in that where vnto we are come/ let vs procede by one rule/ that we maye be all one accorde.

Brethrẽ folowe me/ and loke on them which walke euen/ so as ye haue vs for an ensample. For many walke/ (of whõ I haue told you often/ãd nowe tell you weepynge) that they are the

enemyes of the crosse of Christ whose ende is damnacion/ whose god is their belye ād glory to their shame/ which are worldely mynded/ But oure conuersacion is in heuē/ frō whence we loke for the sauioure Jesus Christ/ whych shall chaunge into another fashion oure vile bodies/ that they maye be fashioned lyke vnto his glorious body accordinge to the workynge wherby he is able to subdue all thyngis vnto him sylfe. ✠

The. iiij. Chapter.



Therfore brethren dearly beloued and longed for my ioye and crowne/ so continue beloued in the lorde/ I praye Euodias/ and beseche Syntiches that they be of one accorde in the lorde. yee and I beseche the faithfull yocke felowe/ helpe the wemē whych laboured with me in the Gospell/ and with Clement also and with wother my labour felowes/ whose names are in the boke of lyfe. ✠ Reioyce in the lorde alwaye/ and agayne I saye reioyce. Let youre softenes be knowen vnto al men/ The lorde ys euen at houde. Be not carefull/ but in all thyngis shewe youre peticion vnto god in prayer and supplecacīō with geuynge of thankes. And the peace of god which passeth all vnderston-

hynge kepe youre hertis / and myndis
in Christ Jesu.

Furthermoze brethren / whatsoeuer
thyngis are true / whatsoeuer thyngis
are honest whatsoeuer thingis are iust
whatsoeuer thingis are pure / whatsoe
uer thyngis pertayne to lone / whatsoe
uer thyngis are of honest reporte / yf
there be eny vertuous thynge: yf there
be eny laudable thynge / thase same ha
ne ye in youre wynde / whych ye haue
both learned and receaued / herde and
also sene in me / thase thyngis do / and
the god of peace shal be with you. I re
toyced in the lorde greatly / that nowe
at the last ye are reuiued / ād are wered
myndfull / of me agayne in that wher
in ye were also myndfull / but ye lac
ked opportunitie. I speake not be cause
of necessite: For I haue learned in wh
atsoeuer estate I am / there with to be
content. I can both cast doune my sylfe
I can also excede Euery where / and in
all thyngis am instructed / both to be
full and to be hongry: to haue plenty /
and to suffre nede. I can do all thyng·s
thorow the helpe of Crist / which stre·g
theneth me. Not withstondynge ye ha
ue wel done / that ye bare parte wyth
me in my tribulacion.

ye of Philippos knowe that in the
begynnynge of the gospell / when I de-

partedfrom Macedonia/no congregacion holpe parte with me as concernyng the geuynge and receaunynge but ye only. ¶ For whē I was in Thessalonica/ye sent once/and afterwarde agayne/vnto myne nedes: not that I desyre gyftes/but I desyre aboundant frute on youre parte. I receaued all/and haue plente I was euē fylled after that I had receaued of Epaphroditus/that wych cam from you: an odour that smelleth swete a sacrifice accepted and pleasaunt to
Rom. xij. a God. My god fulfill all youre nedes thorowe hys gloryous ryches in Jesu Christ.

Unto God and oure father be prayse for euer more Amen. Salute all the sayntis in Christ Jesu. The brethren wych are wyth me grete you. All the sayntis salute you/ād most of all they which are of the Emperours houlholde. The grace of oure lorde Jesu Christ be with you all. Amen.

Sent from Rome by Epaphroditus.

The Epistle of Paul/ vnto the Colossyans.

The fyrst Chapter.

PAul an Apostle off Jesus Christ by the will of god/ and brother Timotheus/ To the sayntis which are at Colosse/ and brethren that beleue in Christ.

Grace be with you and peace from god oure father/ and from the lorde Jesus Christ.

We geue thankes to god the father of oure lorde Jesus Christ alwayes for you in oure prayers/ sence we herde of youre fayth which ye haue in Crist Jesu and of the lone which ye beare to all sayntis for the hopes sake whych ys layde vppe in store for you in heaue/ of which hope ye haue herde by the true worde of the gospell/ which is come vn to you/ euen as yt is in to all the worlde and is fruitfull as yt is amonge you/ from the fyrst daye in the which ye herde of yt and had experience of the grace of god in the truethe/ as ye learned off Epaphra oure beare felowe seruaunt/ which is for you a faythfull minister in Crist: which also declared vnto vs your lone/ whych ye haue in the spirete.

For this cause we also/ sence the da-

ye we herde of yt haue not ceased prey-
inge for you/ ād desyringe that ye my-
ght be fulfylled with the knowledge of
his will/ in all wisdom ād spirytuall vn-
derstōdynge/ that ye mught walke wor-
thy of the lorde in all thyngis that ples
e/ beynge fruytfull in al good workis ē
encreasynge in the knowledge of God
strengthed with al might/ thorowe his
glorious power/ vnto all patience/ ād
lōge sufferynge: with ioyfulnes. Ge-
uynge thankis vnto the father wych
hath made vs mete to be partakers
of the enheritaunce of sayntis in lyght
Which hath delyuered vs frō the po- C
wer of derknes/ ād hath translated vs
in to the kyngdome of hys derelonne/
in whō we haue redēpcion thorow his
blond/ that is to saye forgeuenes of sin
nes/ which is the ymage of the mayr-
ble God/ fyrst begotē before all creatu-
res/ for by hym were all thyngis crea-
ted/ thyngis that are in heauē/ ād thyn
gis that are in erth/ thyngis visible: ād
thingis inuisible/ whether they be ma-
iestie or lordshippe/ other rule or power
All thyngis are created by hym/ and in
hym ād he is before all thyngis/ and in
hym all thyngis haue there beynge.

1. cor. 12. c. Apo. 1. b. And he is the head of the body/ that
is to wit of the cōgregacion: he is the
beggynynge ād fyrst begotē of the dē

ad/that in all thyngis he myght haue
the preeminēce. For yt pleased the fa-
ther that in hym shulde all fulnes dwel
and by him to reconcile all thinge vnto
hym (yse/ and to set at peace by hym
(thow the bloud of his crosse both thin
gis in heauen and thyngis in erth.

And you wyych were in tymes past
straungers ād enymes/ be cause youre
myndes were set in euy (workes) hath
he nowe reconcilied in the body of his
flesshe thorowe deeth/ to make you ho-
ly ād facte as no man coulde cōplayne
on/ād without faut in his owne sight/
yf ye cōtinue grounded ād stabilyshed
in the faith & be not moued awaye frō
the hope of the gospell; wherof ye ha-
ue herde/ howe that it is preached amō
ge all creatures: wyych are vnder hea-
uē wherof I Paul am made a minister

D Nowe io ye I in my passiōs wyych I
suffre for you/ & fulfill that wyych is be
hynde of the afflictions of Crist in my
flesh/ for his bodies sake/ which ys
the congregacion/ wherof am I made
a minister accordynge to the ordinaūce
of god / wyych ordinaunce was genen
me vnto you warde/ to fulfyll the word
of god: that mystery hyd sence the
worlde began/ and sence the begynnyn
ge off generations But nowe ys ope-
ned to his sayntis/ to whom god wolde

make knowen the glorious riches of
his mistery amonge the gētyls: which
riches is Christ in you/the hope of glo
ry/whō we preach warnynge all men
and teachynge all men in all wisdom/to
make all men parfayt in Christ Jesu/
Wherin I also labour and stryue/euen
as farforth as his worckynge worketh
in me mygtely. The.ij. Chapter.

WOlde ye knewe what fy- 1
ghtinge I haue for youre
sakis & for thē of laodicia
and for as many as haue
not sene my parson in the
flesshe/ that theyr hertes
myght be cōforted and knet to gether
in loue/and in all riches of full vnder-
stondynge/for to knowe the mistery of
God the father ād of Christ in whō are
hid all the treasures of wisdō and kno
ledge/ This I saye lest eny man shulde
begyle you wyth entysynge wordes. 8
For though I be absent in the flesshe/
yet am I present with you in the spire-
se ioynge & beholdinge the order that
ye kepe & youre stedfastnes in Crist
As ye haue therfore receaued Crist Je
su the lorde/euē so walke rooted ād byld
in him/and stedfast in the fayth/ as ye
haue learned/and therin be plenteous
in geuynge thankis.

Beware lest eny mā come ād spoy-

f. cor. b. b.

ye ꝑ̃ thoꝛowe philosophy ād disceat-
full vanitie/thoꝛowe the tradicions of
men/ād ordinacions after the worlde/
ād not after Christ. For in him dwelleth
all the fulnes of the godhed bodyly/
ād ye are full in him/which is the head
of all rule ād power/in whō also ye are
circumcised wyth circumcisyon made
without honding: by puttynge of the sin
full boddy of the flesshe thoꝛowe the cir
cumcision that ꝑ̃s in Christ/in that ye
are buried with him thoꝛowe baptym/
in whō ye are also rysen agayne thoꝛow
we fayth/that is wrought by the opera-
tion of god which rayled him frō deth

Ephe.ii.a

And hath with hym quyckened you
also which were dead in sinne ād in the
uncircumcision of youre flesshe: and hath
forgeuen vs̄ oure trespases: and hath
put out the obligation that was aga-
inst vs/made in the lawe writē/ād that
hath he taken out of the waye/ād hath
fastined it an his crosse/ād hath spoy-
led rule ād power/ād hath made a she-
we of them openly: ād hath triumphed
ouer them in hys owne persone.

Let no man therfoꝛe trouble youre
cōsciences aboute meate ād drynke/oꝛ
foꝛ pece off an holy daye/ag the holy
daye of the newe mone oꝛ of the sabothe
daye which are nothige but shadowes
of thynges to come/but the body ꝑ̃s in

mat. xxiiij Christ. Let no mā make you shote at a
wronge marke/ which after his owne
ymaginacion/ walketh in the humble-
nes and holynes off angels/ thyngis
which he neuer sawe/ causelesse puft vp
pe with his fleshly mynde/ ād holdeth
not the head/ wherof al the body by ioy-
ntis ād couples receauethnoryshmēt
ād is knet to gether/ ād encreaseth wi-
th the increasynge that cōmeth of god.

Wherfore yf ye be dead with Christ
from doctrine of the worlde: why as
though ye yet lined in the worlde/ are
ye ledde with tradicions of thē that sa-
yer Touche not/ Taste not/ handle not
which all perysshe wyth the vsynge off
them/ and are after the cōmaundmen-
tis/ād wetrynes of men: which thyngis
haue the similitude of wisdom in chosen
holynes/ and humblenes/ and in that
they spare not the body/ ād do the fle-
she no worshippe vnto his nede.

The. iij. Chapter. ✠

If ye be then rysen agayne A
with Christ seke those thin
gis which are aboue/ whe
re Christ sitteth on the ry-
ght honde of god Set your
re affection on thyngis
that are aboue/ ād not on thyngis whi-
ch are on the erth. For ye are dead/ and
your lyfe is hid wyth Christ in God.

tuhen Chriſt whych ys oure lyfe ſhall
ſhewe hym ſelfe/then ſhal ye alſo ap-
ꝑe with hym in glory.

Mortifye therfore youre membrys Ephe.v.
whych are on the erth/fornicacion/vn-
cleñes/vnnaturall luſt/euyll cõcupiſ-
cence/and couetouſnes which is wor-
ſhippynge of ydols: for which thyngis
cõmys the wrath of God vpon the
chyldren of vnbeleue. In which thyngis
ye walked once/when ye lyued in them

But nowe put ye alſo awaye from Rom.vi.
you all thyngis/wrath/fearſnes/mali- Ephe.iiii.
cyouſnes/curſed ſpeakynge/filthy ſpea hebre.xiii.
kynge out of youre mouthes. Lye not 1.pe.ii.a.
one to another/ſeinge that ye haue put and.iiij.a
of the olde man with his workis/ and
haue put on the new/which ys renued
in knowledge of god/ after the ymage
of hym that made hym/ where ys ne-
ther greke nor iewe/ circumciſion nor
vncircumciſion/barbarous or Scytha
bonde or fre: But Chriſte ys all in all
thynges.

Now wherfore as elect of god/ho Ephe.vi.b
ly and beloued/ put on tender mercye/
kyndnes/hũblenes of mynde/mekenes/
lõgeſufferynge/ forbearynge one ano-
ther/ and forgeuynge one another (yf Ephe.iiij.
eny man haue a quarrell to another)
as Chriſt forgaue you/ euen ſo do ye.
Above all theſe thyngis/ put on loue

which is the bonde of parfectnes/ and
the peace of god rule in youre hertes/
to the which peace ye are called in one
body and se that ye be thankfull.

Let the worde of god dwell in you
plenteously in al wisdom. Teache and ex-
horte youre owne selues/ in psalmes/
and hymnes/ and spirituall songes which
have favour with the synginge in you-
re hertis to the lorde. And all thynges
(whatsoever ye do in worde or dede) do
in the name of the lorde Jesu/ geuynge
thankis to god the father by hym.

Wyues submit youre selues vnto you
re owne husbandis/ as yt is comely in
the lorde. Husbandis loue youre wyues
and be not bitter vnto them. Childre obey
youre fathers and mothers/ in all thyn-
gis/ for that ys wel pleasynge vnto the
lorde. Fathers rate not youre children
lest they be of desperate mynde. Ser-
uantis be obedient vnto youre bodyly
maisters in all thynges: not with eye ser-
uice as men pleasers/ but in synglenes
of herte fearynge god. And whatsoe-
uer ye do/ do yt hertely as thoughe ye
did it to the lorde/ & not vnto men/ remē
bringe that of the lorde ye shal receaue
the rewarde of inheritaūce/ for ye ser-
ue the lorde Christ. But he that doth
wronge/ shall receaue for the wronge
that he hath done: for there ys no re-

pert off persons: ye maisters do vnto
youre seruaūtis that whych ys iust āde
gull remembryng that ye haue also a
maister in heauen. The.iiii. Chapter.

Continue in prayer āde wa-
tche ther in the same with thanke
A ges geuynge / prayenge also
for vs that god open vnto
vs the doze of vtteraunce) that we maye speake
the mistery of christ (wherfore I am in Ephe.6.D.
bōdis) that I maye vtter yt/as yt becō
C meth me to speake. Walke wiselye to thē
that are with out/ āde redeme the tyme
Let youre speache alwaye haue fauoure
seasoned with salte/ that ye maye
knowe howe to answer euery man.
B The deare brother Tichicus shall tell
you of all my busynes/ which is a faith
full minister/ āde felowe seruaūt in the
lorde/ whom I haue sent vnto you for
the same purpose/ that he myght know-
we howe ye do/ āde myght comfort you-
re hertis/ with one Onesimus a fayth-
full āde a beloued brother/ which is one
of you. They shall shewe you of all thin
gis which are doynge here.
C Aristarchus my prison felowe salu-
teth you/ And Marcus Barnabas sys-
ters sonne: of whom ye receaued
commaundementis: yf he came vnto
you receaue hym and Jesus which is

called Justus/which are of the circumcision. These only are my worke felowes vnto the kyngdom of god/which were vnto my consolacion. Epaphras the seruaunt of Christ/which ys one of you/saluteth you/and all wayes labureth fervently for you in prayers that ye maye stonde perfet/and full in all that ys the wyll of God. I beare hym recorde that he hath a feruent mynde towarde you/and towarde thē of Laodicia and thē of Hierapolis. Deare Lucas the phisicion greteth you/and Demas. Saluteth the brethrē whyche are of Laodicia/and salute Nymphas/and the cōgregacion which is in his house And whē the pistle is reed of you/make that ye bereed in the congregacion/of the Laodicians also/and that ye likewyse rede the epistle off Laodicia. And saye to Archippus/Take hede to thyne office that thou hast receaued in the lorde/that thou fulfyllist The salutacion by the honde of me Paul. Remēber my bondes Grace be with you/Amen.

iiij.Ti.iiij.c

Sent from Rome by Tichicus and Onesimus.

The fyrst Pistle of Paul to the Tessalonyans.

The fyrst Chapter.

PAul/Syluanus/& Timotheus.



Unto the congregacion of the Tessalonias/in god the father/and in the lorde Jesus Christ.

Grace be with you/ and peace from god oure father/and from the lorde Jesus Christ.

We geue God thankis all waye for you all/makynge mencion of you in oure prayers/ without ceasynge/and call to remembraunce youre worke in the fayth/and labour in loue and perseueraunce in the hope of oure lorde Jesus Christ/in the sight of God oure father. Knowe cause we knowe brethren beloued of god/howe that ye are electe For oure gospell cam not vnto you in worde only/but also in power/and also in the holy goost and in moche certaynte/as ye knowe howe we that we behaued oure selues amonge you/for youre sakis.

And ye folowed vs/ and the lorde/ & receaued the worde in moche affliccion/with ioye of the holy goost: so that ye were an ensample to all that beleue in Macedonia/ and Achaia. For from

you sounded out the worde of the lorde not in Macedonia and in Achaia only but youre fayth also which ye haue vn to god spred her spike abrode in al quarters/so greatly that it nedeth not vs to speake eny thynge at all: for they them selues shewe of you what maner of entrynge in we had vnto you/ād how ye tourned to god frō ymages for to serue the liuynge and true god/and for to loke for hys sonne from heuē whom he rayled from deeth Jmean Jesus ¶ which delliuereth vs frō wrath to come

The. ij. Chapter.

FOr ye youre selues bretheren knowe off oure entraūce in vnto you/ howe that yt was not in vayne but enē after that we had suffered before and were shamfully entreated at Philippos (as ye wel knowe) thē were we bolde in oure god to speake vnto you the gospell of god/with moche stryuynge. Oure exhortacion was not to lyenge you to errour/nor yet to vnclennes nether was yt wyth gyle: but as we were alowed of God/that the gospell shulde be committed vnto vs/euē so we speake/not as though we entended to please men/ but God/ which trieth oure hertes. Nether was oure cōuersacion at eny

tyme wyth flateryng wordes (as ye
wel knowe) nether in cloked couetous
nes/ God is recorde: nether sought we
prayse of men/ nether of you/ nor yet
of eny wother/ when we myght haue
bene chargeable/ as the apostles of
Christ: but we were tender amōge you
euē as a nourse cherissheth her childrē/
so was oure affection towarde you/ we
were goode will was to haue dealte vnto
you not the gospel of God only but also
oure owne soules/ be cause ye were dere
vnto vs. ✠ ye remēber brethrē oure
laboure ād trauayle for we labored Act. xx. g.
daye ād nyght/ be cause we wolde not j. cor. iiij. c
be greuous vnto eny of you/ and preā- ij. Tess. iij.
ched vnto you the gospel of god/ ye are wit-
nesses/ & so is god/ how we holyly & iust-
ly (that noman coulde blame vs) we be-
haued oure selues amōge you that be-
leue/ as ye knowe howe that we exhor-
ted ād cōforted/ ād besought euery one
of you/ as a father his childrē/ that ye
wolde walke worthy of the lorde which
hath called you vnto his kingdō & glorie

¶ For this cause thāke we god without
ceasynge because that when ye receā-
ued of vs the worde wherwith god was
preached/ ye receaued it not as the wor-
de of mē: but euē as it was in dede/ the
worde of god/ which worketh in you
that beleue. ✠ For ye brethrē did follo-

we the congregacions of god in iewy
wherch are in Christ Jesu / for ye haue
suffered lyke thyngis of youre kynsme
as we oure selues haue suffered of the
Jewes / whichas they kylled the lorde
Jesus and their owne prophetis / euē so
haue they persecuted vs / and God they
pleasle not / and are cōtrary to all mē: and
forbed vs to preache vnto the gentyls
that they might be saued / to fulfill the
ir synnes / For the wrath of God ys co
me on them / euen to the vtmost.

For as moch brethrē as we are kept
from you for a season / as cōcernynge the
bodily presence but not in the herte we
endeuored the more to se you personally
with great desyre / and therfore we wol
de haue come vnto you / I Paul once
and agayne / but Satā withstode vs / for
what is oure hope or ioye / or crowne of
reioysynge / are not ye yt in the presen
ce of oure lorde Jesus Christ at his cō
minge / yes ye are oure glory and ioye

The. iij. Chapter.

Act. xvij. d.

Wherfore whē we could no
lenger forbeare / yt pleas
sed vs to remayne at A
thens alone / and sent Ti
motheus oure brother and
minister of God / and oure
labourer felowe in the gospell of Christ
to stablysshe you / and to comfort you

thorow oure fayth/that no man shulde
be moued in these afflyccions. For ye
ponce selues knowe that we are euen
apoynted there vnto. For verely when
we was with you I tolde you before that
we shulde suffre tribulacion euen as ye
cam to passe/ād as ye knowe/ For thys
cause/ whē I could no lenger forbeare
I sent that I myght haue knowledge
of youre fayth/lest hayly the tempter
had tempted you/ ād that oure labour
had bene bestowed in vayne.

C Nowe lately when Timotheus cam
from you vnto vs/ and declared to vs
youre fayth/and youre loue/and howe
that ye haue good remembrāce of vs
allwayes/desyryng to se vs/as we de-
syre to se you/ Therfore brethren had I
cōsolacion in you in all oure aduersite
and necessite thorough youre fayth. For
nowe are we alyue yf ye stōde stedfast
in the Lorde. For what thankis can we
recōpence to god agayne for you/ ouer
all the ioye that we ioye for youre sakes
before oure god/ whyle we nyght and
daye praye exceedyngly that we myght
se you presently/and myght fulfyll that
which is lackynge in youre fayth.

D God hym selfe oure father/ & oure lor-
de Jesus Christ gyde oure iourney vnto
you/ād the lorde increace you/and ma-
ke you flowe ouer in loue one towarde

another/& to warde all men/euē as we
do towarde you to stablysshe youre hertis that they myght be without ought
to be cōplayned on/ in holynes before
god oure father/at the cōmynge of our
lorde Jesus Christ/with all his sayntis

The. iiij. Chapter. ✠



Furthermore/ we beseche
you brethrē/& exhorte you
in the lorde Jesus/that ye
increace more & more/euē
as ye haue receaued of vs
howe ye ought to walke &
to please God. ye remember what cō-
maundmentis we gaue you in the na-
Rom. xij. a me of the Lorde Jesu. For this is the
Ephe. v. b wyll of God/ whych is youre sanctify-
nge that ye shulde abstayne from for-
nicacion/that euery one of you shulde
knowe howe to kepe his vessell in san-
ctifynge ād honoure/ād not in the lust
of cōcupiscēce/ as do the heithē which
knowe not god/that no mā go beyonde
ād defraude his brother in bargaynyn-
ge/be cause the lorde is a wenger of all
such thinges as we tolde you before ty-
me/ād testified vnto you. For god hath
not called vs vnto vnclennes/but vnto
sanctifynge. Wherefore that despiseth
despiseth not man/but god which hath
sent his holy spirete amonge you.

But as touchynge brotherly loue ye

ede not that I wryte vnto you. For ye Joā. xiij. d
are taught of god to loue one another. And. xv. b.
ye ād that thynge verely ye do vnto all 1. Joā. ij. b.
bretherē/ which are thoꝛowout all Iuce And. iiij. d
C donia. We beseche you bretherē that ye
increace more ād more/ ād that ye stu-
dy to be quyet/ ād to medle with youre
owne busines/ ād to worke with youre
owne handes/ as we cōmaunded you/
that ye maye behaue youre selues ho-
nestly towarde thē that are without ād
that nothynge be lackynge vnto you.

I wolde not bretherē haue you ignō
raunt as concernynge them which are
fallen aslepe/ that ye sorowe not as oth
ther do which haue no hope. For yf we
beleue that Jesus dyed ād rose agayne
D ād so then also which slepe by Jesus/
will god bringe agayne with hym: And
thys saye we vnto you in the worde of
the lorde/ that we which lyue ād are re-
mayninge in the cōmynge of the lorde
shal not come ere they which slepe. For
the lorde hym silfe shal descēde frō hea-
uen with a shoute and the voyce of the 1. cor. xv. d
archangyll/ ād trompe of god. And the
dead in Christ shal aryse fyrst/ then sh-
all we which lyue & remayne be caught
vppe with them also in the cloudes to
mete the lorde in the ayer. And so shall
we euer be with the lorde. Wherfore
comfort youre selues one another with

these wordes. ℣ ¶ The.v. Chapter.



Of the tymes / and seasons
wherin ye haue no nede
that I write vnto you / for ye
youre selues knowe per-
fectly that the daye of the
lorde shall come euen as a
1.pet.iij.c theefe in the nyght. ℣hen they shall saye
Apo.vj.a. peace & no daunger / then cometh on them
And.xxj.c sodeyn destruccion / as the trauaylynge of a
woman with childe / & they shall not esca-
pe. But ye wherin are not in darckenes
that that daye shulde come on you as it
were a theefe. ✠ ye are all the children of
light and the children of the daye / we are
not of the nyght nether of darckenes.

Therfore let vs not slepe as do wother
but let vs watch & be sober For they
that slepe / slepe in the nyght and they that
Esa.lix.c. be dronke / are dronke in the nyght /
Ephe.vj.c But let vs which are of the daye be sober / armed with the brest plate of faith
& loue / & with hope of healthas an helmet. For god hath not apoynted vs vn-
to wrath / but to obtayne healthe by the
meanes of oure lorde Jesu christ which
dyed for vs / that whyther we wake or
slepe we shulde lyue together with him
℣herfore comforte youre selues toge-
ther & edifie one another euen as ye do ✠
℣e beseche you wherin that ye kno-
we them which laboure amonge you / and

haue the ouerlight of you in the lorde & gene you exhortacion/ that ye haue thē the more in loue. For their worckis sake and be at peace with thē. ✠ We desyre you brethren warne them that are vnruly/ cōforte the feble mynded/ for beare the weake haue cōtinuall pacience to warde all mē. See that none reco͞pence euyll for euyll vnto eny man/ but euer folowe that which is good both amonge youre selues/ and to all men. Reioyce euer/ Praye cōtinually/ In all thyngis gene thankis/ For thys ys the wyll of God in Christ Jesu towarde you.

puer. xbij. rom. xij. d. j. pet. iij. b. eccl. xviij. luc. xvij. a.

Quenche not the spirete/ despise not prophesynge/ examen all thingis. Kepe that which is good abstayne frō all suspicions thinge. The very god of peace sanctifye you thorowout. And I praye God that youre whole spirete soule and body be kept faultelesse vnto the cōmynge of oure lorde Jesus Christ. ✠ faithfull is he which called you which wyll also do yt. Brethren/ praye for vs. Grete all the brethrē with an holy kysse/ I charge you in the lorde that thys pistle be redde vnto all the wholl brethren. The grace of the Lorde Jesus Christ be wyth you. Amen.

j. cor. j. b.

¶ The fyrst pistle vnto the Tessalonyans wryten from Athens.

The Seconde Epistle of Paul to the Tessalonyans.

The fyrst Chapter.

Paul/Siluanus/ād Timotheus. Unto the cōgregacion of the Tessalonians whych are in God oure father/and in the Lorde Jesus Christ. 1

Grace be wyth you and peace from God oure father/ and from the Lorde Jesus Christ.

We are bounde to thāke god alwayes for you brethrē as it is mete because that youre fayth groweth exceedyngly/ & enery one of you swymmeth in loue to warde another betwene youre selues/ 3 so that we reioyce of you in the congregacions of god ouer youre pacīēce and faith in all youre persecucions and tribulacīōs that ye suffre whych is a tokē of the righteweys iudgemēt of god: that ye are counted worthy of the kyngdō of god/for which ye also suffre. It is vere ly a righteweys thynge with god to recōpence tribulacīō to thē that trouble you/ād to you whych are troubled rest with vs/whē the lorde Jesus shall shewe him silfe frō heuē with his myghty angels in flammynge fyre/renderynge 6 vengeaūce vnto them that knowe not

God/and to them that obeye not vnto the gospell of oure lorde Jesus Christ which shalbe punnysshed wyth euerlastynge damnacion/ from the presence of the lorde/and from the glorye of hys power/when he shall come to be glorifyed in his sayntes/ād to be made marueilous in all them that beleue/ be cause oure testymonye that we had vnto you/ was beleued euen the same daye that we preached it. Wherefore we praye alwayes for you that oure god make you worthy of the callynge/and fulfyll all delectacion of goodnes/ād the worke of fayth wyth power/ that the name of oure lorde Jesus Christ maye be glorifyed in you/and ye in him/thorowe the grace of oure God/ and of the lorde Jesus Christ.

The.ij. Chapter.

WE beseche you brethrē by the cōmynge of oure lorde Jesu Christ/ād in that we shall assemble vnto hī that ye be not sondenly moued frō youre mynde/ and be not troubled/neither by spirete/ nether by wordes/ nor yet by letter/ which shulde seme to come from vs/as thoughe the daye of Christ were at hōde Ephe.b. Let no mā deceaue you by eny meanes for the lorde cōmeth not/excepte there

come a departinge first/& that that synfull mā be opened the sonne of perdicion
which is an aduersarie/and is exalted
aboue all that is called God/ or that is
worshipped/so that he shal sit in the tem-
ple of god/& shewe him silfe as god.

Remember ye not/that when I was
yet with you/I tolde you these thynges? & nowe ye knowe what withholdeth/that he myght be vttered at
his tyme. For alredy the mistery of iniquitie worketh. Only he that holdeth/
let hym nowe holde/vntyll he be taken
out of the waye/ād then shall that wicked be vttered/whō the lorde shal con-
Esa. xj. a. sume with the spirete of his mouth/ād
shal destroye with the apparēce of his
cōmynge. ¶ Euen hym whose cōmynge is by the worckynge of Satan/with
all lyinge power/ sygnes and wōders/
and in all deceauablenes of vnrighteweshes/amōge them that perisshe/ because they haue not receaued the loue
of the trueth/that they might haue bene saued. And therfore god shall sende
them stronge delusion/that they shulde
beleue lyes/that all they myght be dāned whych beleued not the trueth/ but
had pleasure in vnrighteweshes.

We are bounde to geue thākis alwaye to God for you brethren beloued of
the lorde/for because that god hath frō

the begynnynge chosen you to healthe/ thorow sanctifyinge of the spirete And thorow we beleuynge the trueth/ where vnto he called you by oure gospell/ to obtayne the glory that cōmethof oure lorde Jesu Christ.

P Therfore brethren stonde fast ād kepe the ordinacōs which ye haue learned/ whether yt were by oure preachynge/ or by oure pistle/ Oure Lorde Jesu Christ him silfe/ and god oure father/ which hath loued vs/ād hath genen vs euerlastynge consolacion/ and goode hope thorowe grace/ comforte youre hertis/ and stablysshe you in all sayinge/ and goode doynge.

The. iiij. Chapter.

Furthermore brethē praye for vs/ that the worde of god maye haue fre passage/ and be glorifyed/ as it is with you/ād that we maye be delyuered from vnreasonable ād euyll men. For all men haue not fayth. But the lorde is faithfull/ which shall stablisshe you/ and kepe you from euyll. We haue confidence thorow the lorde to you warde/ that ye both do/ and wyll do/ that which we commaunde you. And the Lorde gyde youre hertis vnto the loue of god/ and pacience of Christ.

We require you brethē in the name of oure lorde Jesu Christ/ that ye withdraawe youre selues frō euery brother that walketh inordinatly/ ād not after the institucīō which ye receaued of vs. ye youre selues know we howe ye ought to folow vs. For we behaued not oure selues inordinatly amōge you/ Neither
Actu.xx.g. toke we breed of eny man for nought/
ij.cor.xij.c. but wrought with laboure ād trauayle
ij.Thessa.iij.b. nyght & daye/ because we wolde not be
greuous to eny of you not but that we
had auctorytie/ but to make oure selues
an ensample vnto you to folowe vs.
For when we where with you/ this we
warned you of/ that yf there were eny
wyght wolde not worke/ that the same
shulde not eate.

We haue herde saye no wut that there are some wyght walke amonge you inordinatly/ & worke not at all/ but are bely bodies. Them that are soche/ we cōmaunde & exhorte in the name of oure lorde Jesu Christe/ that they worke with quyetnes/ & eate their breed. Brethren be not weary in well doynge/ If
Gala.vj.c. eny man obey not oure sayngis/ sende
vs worde of him by a letter ād haue no
cōpanye wyth him/ that he maye be a-
shamed ād counte him not ag an enemy
but warne him ag a brother.

The very Lorde of peace geue you

peace alwayes by all meanes/The lo̱ꝛ de be with you all. The saintactiō of me Paul with myne owne honde. This is the token in euery pistle/ So I write. The grace of oure lo̱ꝛde Jesus be with you all/ Amen.

Sent from Athens.

¶ The fyrst Pystle of Paul vnto Timotheus

The fyrst Chapter.

PAul an Apostle of Jesus Christ/ by the cōmaundemēt of god oure sauioure and of the lo̱ꝛde Jesu Christ/ which is oure hope.

Unto Timothe by⁹ naturall sonne in the fayth.

Grace/ mercy and peace frō god oure father/ and from the lo̱ꝛde Jesu Christ.

As I besought the to abyde styll in Ephesus when I departed into Macedonia/ euē so do/ that thou warne some that they teache no nother wyse/ nether gene hede to fables and genealogies/ which are endelesse/ and breede questes/ more then godly edyfyinge which is by fayth. For the ende of the cōmaundemēt is loue that cōmeth of a pure

a 1. Timo. 1. 1. Actu. xxvj.

herte/and of a goode cõsciẽce/and of
fayth vnfayned/frõ the wyche thinges
some haue erred and haue turned vnto
bayne iangelynge/be cause they wolde
be doctours in the scripture/ād yet vn-
derstonde not what they speake/nether
wherof they affirme.

Rom.vij.c ✠ We knowe that the lawe is good B
yf a man vse yt lawfully vnderstondinge
this/howe that the lawe is not gene
nen vnto a righteous mā/but vnto the
vnrighteous and disobediēt to the vn-
godly & to synners/to vnholy ād vncle-
ane to murtherers of fathers & murthe
rers of mothers/to manquellars and
whoremõgers/to thē that defyle them
selues with mankynde/to mēstrealers
to lyars/ād to periured/ād so forth yf
there be eny wether thynge that is cō-
trary to holsome doctryne accordynge
to the glorious gospell of the holy god
which gospell is cōmitted vnto me.

And I thanke hym that hath made C
me strōge in Christ Jesu oure lorde/for
he counted me true/and put me in offi-
ce/when before I was a blasphemar/
and a persecuter/ād a tyraunt/Neuer-
theles I obtayned mercy be cause I
dyd yt ignorantly in vnbeleue/But the
grace off oure lorde was more abonn-
dante/wyth fayth and loue/whych ys
in Christ Jesu.

This is a true sayinge/and by all meanes worthy to be receaued/that christ Jesus cā into the worlde to saue synners/of whō I am cheefe/ Notwithstōdynge vnto me was mercy geuen/that Jesus Christ shulde fyrst shewe on me all longe pacīēce/vnto the ensample of them which shal in tyme to come beleue on hym eternall lyfe/ So then vnto god/kynge euerlastynge immoztal/inuisible/and wyse only/ be honoure and prayse for euer and euer. Amen.

Mat.ix.b Mar.ij.c.

This cōmaundemēt commyt I vnto the/sonne Timotheus/ accordynge to the prophesies which in tyme past were prophesyed of the that thou in them shuldest fyght a good fyght/ hauynge fayth and good conscience/which some haue put away from them/ād as concernynge fayth haue made shipwracke/ Of whose nounbre is Hymeneus and Alexāder/ which I haue delyuered vnto Satan/ that they myght be taught not to blaspheme.

The.ij.Chapter.

A Exhorte therfore that aboue all thyngis prayers/ supplicacions/petitions/ and geuynge of thankis/ be had for all men/for kyngis/and for all that are in preeminēce/that we maye liue a quyet

and a pealable lyfe / in all godlynes ād
honestie / For that is good ād accepted
in the syght of god oure sauioure whi-
ch wolde haue all men saued / and to co-
me vnto the knowledge of the trueth /
For there is one god / ād one mediato-
bitwene god & man / which is the man
1.tim.f.c. Christ Jesus / whych gaue hym self a
raunsom for all men / that yt shulde be
preached at hys tyme / where vnto I
am apoynted a preacher / and an apos-
le (I tell the trueth in Christ / and lye
not) be ynge the teacher of the gentyls
in fayth and veritie. ✠

I will therfore that the men praye 6
euery where / lyftynge vp pure hondes
with out wrath or arguynge. Lykwyse
also the wemen that they araye them
selues in manerly aparel with shāfast-
nes / & honest behauiour / not with bro-
yded heare / other golde / or pearles / or
costly arape / but with suche as becom-
1.pet.iij.& meth wemē that profesle the worship-
pynge of God thorow good workes /
Let the woman learne in silence wyth
1.cor.xiiij. all subiection. I suffre not a woman to
teache / nether to haue auctorytie ouer 7
a mā / but for to be in silence. For Adam
was first formed / & then Eue. Also Adā
Gen. f. d. was not deceaued / but the womā was
Gen.iij.b. deceaued / & was in trāsgressiō. Not-wi-
thstōdynge they shalbe saued thorow

hearynge of chyldrē/ yf they cōtinue in the fayth ād in loue/ād in sanctifyynge.

The.iii. Chapter.



This is a true sayynge/ yf a mā couet the office of a bis hope/ he desyreth a good worke. ¶ Ye and a bisshope must be fautlesse/ the husbād of one wyfe/ sober/ of honest behauoure/ honestly apareled hauerous/ apt to teache/ not dronken no fyghter/ not genē to filthy lucre: but gentle/ abhorrynge fightynge/ abhorrynge couetousnes/ and wonthat ruleth hys owne housse honestly/ hauynge chyldren vnder obedience/ wyth all honestie. For yf a man cannot rule hys owne housse/ how shall he care for the congregacion of god? ¶ He maye not be a ponge man/ lest he swell and faule in to the iudgement of the euyll speaker. ¶ He must also be wel reported of amonge them which are without forth/ lest he fall into rebuke/ād into the snare of the euyll speaker.

¶ Lykwyse must the deacōs be honest not double tonged/ not geuen vnto moche drynkynge/ nether vnto fylthy lucre: but hauynge the mystery of the fayth in pure cōscience. ¶ And let thē fyrst be proued/ and then let them mynistre yf they be founde fautlesse.

Euen so must their wyues be honest not euyll speakars/ But sobre/ & faithfull in all thyngis/ Let the dyacons be the husbandis of one wyfe ād suche as rule their chyldren wel/ ād their owne housholdes. For they that minister wel get them selues good degre/ ād greate libertie in the faith/ which is in Christ Jesu. These thyngis wryte I vnto the trustinge to come shortly vnto the. And yf I come not/ that thou mayst yet haue knowledge howe thou oughtest to behaue thy selfe in the house off God/ which is the cōgregacion of the lyuynge God. The pyllar & grounde of trueth and wythout naye gret is the mystery of godlynes. God was shewed in the flesshe/ was iustified in the spirit/ was sene of angels/ was preached vnto the gentyls/ was beleued on in erth/ ād receaued vppe in glory.

The. iiij. Chapter.

Yf. tim. iij & iij. Pet. iij. Jude. j. k.

The spirit speaketh euidētly that in the latter tymes some shall departe frō the faith/ & shal geue hede vnto spiretes of errour/ ād vnclenlynesse of the wytt me of thē wyth hypocrysy/ & haue their consciēces marked wyth an hot yron for bydding to mary/ ād cōmaund yng to abstayne fro meates

which god hath created to be receaued
with geuynge thankis/of them which
beleue: and haue knowen the truethe
for all the creatures of God are good/
and nothynge to be refused: yf yt be re-
ceaued with thãkis geuynge/for yt is
sanctifyed by the worde of god/ãd pra-
yer/yf thou shalt put the brethren in re
membraunce off theise thynges/ thou
shalt be a good mynister of Jesu Christ/ 1.tim.iij.b
which hast bene norisshed vppe in the Tyt.iij.c.
wordes off fayth: and good doctryne/
whych doctryne thou hast continually
folowed. But cast away vngostly and
olde wyues fables.

C Exercyse thy sylfe vnto godlines/ For
bodely exercyse profyteth lytell: But
godlines is good vnto all thynges/ as
a thynge whych hath promyses of the
lyfe that is nowe/ & of the lyfe to come
This is a sure saynge/and of al parties
worthy to be receaued/ For therfore
we laboure & suffre rebuke/because we
beleue in the lyuynge god which is the
sauioure of al men: but specially of tho
se that beleue. Such thynges comman-
unde ãd teache. Let no man despyse thy
youth but be vnto them that beleue an
ensample/in worde/in conuersacion/in
lone/in spirete/in fayth/ãd in purenes

D Tyll I come gene attendaunce to re-
dynge/to exhortacion/ãd to doctryne.

Deſpyſe not the gyfte that ys in the/ which was geuē the thorow prophesy: ād with leynge on of the hondes of an elder. These thyngis exercyse: ād geue thy ſilfe vnto thē/ that all men maye ſe howe thou proffetiſt. Take hede vnto thy ſilfe ād vnto learnynge/ ād cōtynue therin. For ī ſt thou ſhalt ſo thou ſhalt ſaue thy ſylfe/ and them that heare the

The. v. Chapter.

Rebuke not an elder/ but exhorte hym as a father/ and the yonge men as brethren/ the elder wemen as mothers: the yonge as ſyſters/ with al pureneſſe. Honoure wydowes which are true wydowes/ yf eny wydowe haue chyldren or neuēs/ let thē learne fyrſt to rule their owne houſes godly/ and to recōpence their elders. For that ys good ād acceptable before God. She that ys a very wydowe/ and frendleſſe/ putteth her truſt in god: ād contynueth in ſupplicacion ād prayer nyght ād daye/ but ſhe that lyuet h in pleaſure/ is dead euē yet a lyue. And ſuche thyngis cōmaunde/ that they maye be without faut: yf there be eny that prouydeth not for hys owne/ ād namly for thē of his houſholde the ſame denyeth the fayth: and ys worſſe then an vnfydele.

Let no wydowe be chosen vnder thre
score yere old/ and she a wone as was
the wyfe of one man/ and well reported
of in good workes/ yf she haue norest-
sed chyldren/ yf she haue bene liberall
to straungers/ yf she haue washed the
sayntes fete/ yf she haue ministred vn-
to the which were in aduersitie/ yf she
were continually geuen vnto all maner
good workis. The yonger wydowes re-
fuse/ for when they haue begonne to
wexe wanton to the dishonoure of crist
them will they marye/ hauynge damna-
cion/ because they haue despysed their
fyrst fayth. And also they learne to go
from house to house/ ye not onely/ but
also tryflynge and busy bodies
speakinge thynges which are not cõly.

I will therfore that the yonger wo-
men marye and bearechyldren/ and gy-
de the house/ and geue none occasion to
the aduersary to speake euyll. For ma-
ny of the are all redyturned backe/ and
are gone after Satan. And yf eny man
or woman that beleueth haue wydo-
wes/ let them mynister vnto them/ and
let not the congregacion be charged/
that it maye haue sufficient for them
that are wydowes in dede.

The seniours that rule wel/ are wor-
thy of double honoure most specyally
they whych laboure in the worde and

Deu.xxv.a in teachynge. For the scripture sayth
j.cor.ix.a. Thou shalt not muselle the mouth of the
Mat.x.b. oxe that treadeth out the corne. And
Luce.x.b. the labourer is worthy of his rewarde
Against an elder receaue none accusa
cyon but vnder two or three witnesses.
Them that synne rebuke openly that
other maye feare.

I testifye before god/ād the lorde Je-
sus Crist/& the elect angels/that thou
obserue these thynges wythout hasty
iudgemēt/ād do nothynge partially/ put
not thy hōdes sodenly on no mān nether
be partaker of other mens synnes.
Kepe thy selfe pure. Drynke no lenger
water/but vse a lytell wyne/for thy stō-
makis sake/and thyne often diseases.

Some mēnes synnes are opē before
hande and go before vnto iudgemēt/so
me mennes synnes folowe after. Lyk-
wyse also good workis are manifest be
fore honde/ād they that are other wy-
se cannot be hyd.

The.v.Chapter.

Let as many seruantis as
are vnder the yoke counte
theyr masters worthy of
all honour/that the name
of god/and his wetrine be
not euyl spokē of. Se that
they wyche haue beleuynge masters/
despyse them not because they are bre-

ryal/but so moche the rather w seruice
for as moche as they are beleuinge ād
beloued ād partakers of the benefice.

These thynges teache ād exhorte yf
eny mā teache other wyse/ād is not cō
tent wyth the hollsome wordes of the
lorde Jesu Christ/and with the doctryne
of godlines/he is pufte vp/ād knoweth nothynge/but wasteth hys braynes about questiōs/ād stryfe of wordes/wherof sprynge enuie/stryfe/raylingis/euyll surmysyngis/superfluus
disputacyngis in colis of mē with corrupte myndes/ād destitute of the trueth
wyche thynke that lucre ys godlines.
Frō such se seperate thy silfe/Godlines Job.1.d.
ys great riches/yf a mā be cōtent with ecclī.b.c.
that he hath. For we brought nothynge
into the worlde/and yt is a playne case that we can cary nothynge out.

When we have fode ād rayment/let
vs ther wyth be cōtent They that wyl
be ryche/faule into tēptacion/ād snares/ād into many folysshe ād noysome
lustes/which drowne men in perdicion
ād destruccion. For couetousnes is the
rote of all euyll/which whyle some lusted after/they erred frō the fayth/ād
tangled thē selues with many sorowes
But thou whych arte the man of god/
flye for the thynges. And sue righte wesnes/godlines/loue/pacience/meknes

Fyght a good fyght of fayth Laye hon
de on eternall lyfe/ where vnto thou
arte called/ and hast profelled a good
profellion before many witnelles.

I gewe the charge in the light of god
which quickneth all thyngis/ and bef
re Jelus Chriſt: which vnder Poncius
Pylate witnelled a good witnellynge/
that thou kepe the cõmaundemẽt with
out ſpot/ ſo that nomã fynde faute wit
the/ vntyll the aperynge of our lorde
Jelus Chriſt: whych aperynge (when
the tyme ys come) he ſhall ſhewe/ that
ys bleſſed and myghty only lynge of
lyngis/ ād lorde of lordes/ which only
hath immortalite/ ād wellethin light
that no man can attayne/ whom neuer
mã ſawe/ nether can ſe/ vnto whom be
honoure and rule euerlaſtinge Amen.

apo.xvii.d
and.xix.c.

Joan.j.b
j.Joã.j.c.

Charge them that are ryche in this
worlde/ that they be not exceadynge wy
ſe/ and that they truſt not in the vnce
tayne ryches/ but in the lyuynge god/
which geueth vs abundantly al thyn
gis to enioye thē/ ād that they do good
and be ryche in good workes: and redy
to gene: ād to diſtribute/ layinge vppe
in ſtore for them ſelues/ a good foun
dacion agaynſt the tyme to come: that
they maye obtayne eternall lyfe.

Joan.j.b.

O Timothe ſawe that which is geuẽ
the to kepe/ and auoyde vngoſtly vani.

ties of doyces/and oppositions of scie-
ence falsly so called/ which sertie whyle
some professed/ they haue erred as
concernynge the fayth. Grace be with
the/ Amen.

Sent from Laodicia/ which is the chefe
cite of Phrigia Pacatiana.

¶ The seconde Pistle of Paul/ Vnto Tymothe.

The fyrst Chapter.

PAul an Apostle off Jesus
Christ/ by the wil of god
to preache the promes
of lyfe wyth lyfe ys in
Crist Jesu. To Timothe
hys beloued sonne.
Grace/ mercy/ ād peace/ frō god the
father/ ād frō Jesus Christ oure lorde.
I thanke god/ whō I serue from my
elders with pure conscience/ that with
outcealynge I make mencion of the in
my prayers nyght and daye desyrynge
to se the/ mindfull of thy teares: so that
I am fulled with ioye/ whē I call to re-
membrance the vnfained faith that is in
the/ which dwelt fyrst in thy graunmo-
der Loida: ād in thy mother Eunica/ ād
am assured that it dwelleth in the also.

M.n. iiij.

Wherfore I warne the that thou stere vppe the gifte of god which is in the
ecclus. viij. c by the puttynge on of my hondes. For god hath not geuē to vs the spirete of feare: but of power/and of loue/and of honest behaueour Be not a shamed to c
testify e of oure lorde/nether be ashamed of me/ whych am bounde for hys
Tit. iij. d. sake: but suffre aduersitie with the gospel also thorow the power of god which saued vs/and called vs with an holy callynge/ not after oure dedes but for hys purpose and grace/ which grace was geuen vs thorowe Christ Jesu before the worlde was/ but is nowe declared openly by the apearynge of oure sauioure Jesu Christ/ which hath put awaye deeth and hath brought lyfe ād immortalyte/ vnto lyght thorowe the gospell/ wherevnto I am apoynted a
1. tim. ij. b. preacher/ and an Apostle/ ād a teacher of the gētyls: for the which cause I also suffre this/ neuertheles I am not ashamed. For I knowe whom I haue beleued/ and am sure that he is able to kepe that whych I haue cōmitted to hys kepynge agaynst that daye.

Se thou haue the ensample of the d
wholsome wordis which thou herdest of me/ in fayth and loue which ys in Jesu Christ. That good thynge which he was cōmitted vnto thy kepynge/ kepe in the

holy goost which dwelleth in vs. Thys thou knowest howe that all they which are in Asia be turned from me: of whych sorte are Phigellos and Hermogenes the lorde geue mercye vnto the houssе of Onesphoros / for he ofte refreshed me/and was not ashamed of my chayne: but when he was at Rome he sought me out very diligently/and founde me. The lorde graunt vnto him that he maye fynde mercye wyth the lorde at that daye. And in howe many thyngis he ministred vnto me at Ephesus thou knowest it very wele.

The.ij. Chapter.

THou therfore my sonne be strouge in the grace that ys in Christ Jesu. And what thyngis thou hast herde of me many bearyng witnes/the same delyure to faythfull mē/which hare apte to teache wother. Thou therfore suffre affliccīō as a good soudier of Jesu christ. Noman that warreth/entangleth hym sylfe wyth worldely busynes/and that he cause he wolde please him that hath chosen him to be a soudier. And though a man stryue for a mastery / yet ys he not crouned/except he strive laufully. The husband man that laboreth must fyrst receaue of the frutes. Consyder

what I saye. The lorde geue the vnder
stondynge in all thyngis. ℣
Remember that Jesus Christ beyn-
ge of the sede of Dauid rose agayne fro
deeth accordynge to my gospell whe-
in I suffre trouble as an euyl doar/ euē
vnto bondes/ but the worde of god was
not bounde. Wherfore I suffre all thin
gis for the electe sakes/ that they my-
ght also obtayne that helth which is in
Christ Jesu/ with eternall glory.
It ys a true sayinge/ yf we be dead
with hym/ we also shal lyue with hym/
yf we be patient we shall also raygne
with him. If we denye him/ he also shal
denye vs: yf we beleue not/ yet abydeth
he faythful. he cannot denye him silfe
Of these thingis put thē in remēbraun
ce/ād testifie before the lorde/ that they
stryue not about wordes whych ys to
no profet but to peruert the heares.
Study to shewe thy silfe laudable
vnto god a workmā that nedeth not to
be ashamed/ diuydynge the worde of
trueth iustly. Ungodly ād vayne boy-
ces passe ouer. For they shall encreace
vnto greeter vngodlines/ād their wor
des shall fret euen as doeth a cancre
of whose nōbre ys hymeneos/ & Fo hi-
letos which as cōcernynge the trueth
haue erred/ sayinge that the resurrec-
cion is past all redy/ād do destroye the

fayth of diuers persones.

But the sure grounde of god remay-
neth/and hath this scale: the lorde kno
weth them that are hys/ and let euery
man that calleth on the name of christ/
departe from iniquitie. Not wythstan-
dynge/ in a grete house are not only
vesselles of golde ād of siluer: but also
of wood ād of erthe: Some for honou-
re/and some vnto dishonoure: yt a man
pourge hym sylfe from suche lo we es
he shall be a vessel sanctifyed vnto ho-
noure mete for the lorde, and prepared
vnto all good worke.

Lustes of youthe auoyde/and follo we
ryghteousnes/fayth/loue/and peace/
with them that call on the lorde wyth
pure herte. Folishe and vnlearned que
stions put from the/remēbrynge that
they do but make strife. But the seruā-
unt off the lorde must not stryue: but
must be peasable vnto all men/ and re-
dy to teache/ and won that can suffre
the euyll in meknes/ and can informe
them that resist/ yf that god at euyr-
me will gene them repentaunce for to
knowe the trueth: that they maye wa-
ke out of slepe agayne out of the snare
of the deuyll/ which are now taken of
hym at hys will.

1. Tim. 5. c.
Tit. iij. c.

j.tim.iiij.a. iij.pe.iij.a. Jude.j.k.



Thys vnderstond/that in the last dayes shall come perelous tymes: For the men shalbe louers of their owne selues/ Cruetous/ Boasters/ Proude/ Cursed speakers/ disobedient to father/ and mother/ vnthankfull/ vnholy churlysshe Rubbion/ false accusars/ ryatours/ fearce despisers of the whych are good/ traytours/ heddy/ hygh minded gredy apon voluptousnes more then the louers of god/ hauynge a symilitude of godly lyuynge/ but haue denyed the power there of. Soche abhorre. For of thys sorte are they whych entre into houses/ and bynge in to bondage women laden wyth synne whych women are ledde of dyuers lustes/ euer learnynge/ and neuer able to come vnto the knowledge of the trueth.

Exo.vij. b As Jannes and Jambres withstode Moses/ euen so do these resist the trueth/ men of corrupt myndes/ and lewde as concerninge the fayth: but they shall preuayle no lenger. For there madnes shalbe vttered vnto al men as theres was: but thou hast sene the experience of my doctrine/ ordinaūce/ purpose/ fayth/ longesuffrynge/ loue/ patience/ persecucions/ and afflictions/ whych happened vnto me at Anthioche

at Iconium/ and at Listra: which persecutions I suffered patiently/ and from them all the lorde deliuered me: ye and all that will lyue godly in Christ Iesu/ must suffre persecutions. But the euyll men and deceauers/ shall wexe worse and worse/ while they deceaue/ and are deceaued themselues.

But continue thou in the thynges whych thou hast learned/ whych also were committed vnto the seruyce thou knowest of whō thou hast learned thē/ and for as moche also as thou hast knowen holy scripture of a chylde/ whych ys able to make the wyse vnto healthe thorowe the fayth/ whych ys in Christ Iesu. For all scripture geuen by inspiracion. 2. Pe. 1. D. on of god/ ys profytable to teache/ to improue/ to informe/ and to instruct in ryghteweslnes/ that the man of god may be perfect/ and prepared vnto all good workis.

The.iiij. Chapter.

A Testifye therfore before god/ and before the lorde Iesu christ/ which shall iudge quicke and dead at his aperynge in his kyngdom/ preache the worde/ be fervent/ be yt in season/ or out of season. Improue/ rebuke/ exhorte with all longe sufferinge. For the tyme wyll come

whē they wyl not suffer holsome doc-
trine: but after their owne lustes shall
they (whose eares ytche) get them an
hepe of teachers/ād shall turne their
eares from the trueth/ and shalbe geu-
uen vnto fables: But watch thou in all thin-
gis/ād suffre aduersitie/ād do the wor-
ke of an euangelist/ fulfyll thyne office
vnto the vtmost.

For I am nowe redy to be offered/
and the tyme of my departynge ys at
honde. I haue faught a good fight/ and
haue fulfilled my course/ ād haue kept
promyse. From hence forth is layde vp
for me a croune of ryghteousnes/
wherof the lorde/ that ys a ryghteous
iudge shall geue me at that daye: not to
me only: but vnto all them that loue hys
commynge. Make spede to come vnto
me at once.

For Demas hath left me/ and hath
Coll. iiij. loued this present worlde/ād is depar-
ted into Thessalonica. Crescens is gone
to Galatia/ and Titus vnto Dalmatea
Only Lucas is with me Take Marke
and bringe hym with the/ for he ys ne-
cessary vnto me for to ministre/ād Ty-
chicus haue I sent to Ephesus/ the clo
ke that I lefte at Troada with Carpus
when thou comest bringe with the
and the bokes but specially the part-
chement. Alexander the coppersmyth

vyd me mocke euyll the lorde rewarde
hym accordynge to hys dedes/ of whō
be thou ware also. For he wythstode
oure preachynge sore.
At my fyrst answerynge for my syde
no man assysted me/but all forsoke me.
I praye god/that yt maye not be layde
to their charges. ✠ not withstondynge
the lorde assysted me/ and strengthed
me/that by me the preachynge shulde
be fulfylled to the vtmost/and that all
the gentyls shulde heare/ And I was
delyuered out of the mouth of the lyon
And the lorde shall delyuere me from al
euyll doynge/ād shall kepe me vnto his
heuenly kyngdom. To whom be prayse
for euer and euer Amen. ✠
Salute prisca and Aquila/and the
housholde of Onesyphorus. Erastus
abode at Chorinthū. Trophimos I lefte
at Miletum sicke. Make spede to co
me before winter. Eubolus greteth
the/and Pudēs/and Linus/ and
Claudia/and all the brethen.
The lorde Jesus Christ be
with thy spirete. Grace
be with you Amen.

The seconde epystle writen from Ro-
me vnto Timothe/ whe Paul was pre
sented the seconde tyme vppe/ before
the Emperoure Nero.

The Epistle of Paul/ vnto Titus.

The fyrst Chapter.

PAul the seruaunt of god/ and an Apostle off Jesu Crist: to preache the faith of goddis electe/ and the knowledge of the truth which truethe is in seruyn ge god in hope of eternall lyfe/ whych lyfe god that cannot lye/ hath promy sed before the worlde began/ but hath at the tyme apoynted opened his wor de by preachynge/ whych preachynge ys committed vnto me by the comma undement of god oure saueoure. 1

To Titus his naturall sonne in the commen fayth. Grace mercie and peace from god the father/ and from the lor de Jesu Christ oure saueoure.

For thys cause left I the in Creta that thou shuldest perfourme that wh ich was lackynge/ & shuldest ordeyne by shops in euery cite as I apoynted the 3

1. Tim. iij. c. yf eny be sothe as no man can complay ne on/ the husbande of one wyfe/ ha uynge fayethfull chyldren/ whych are not sclaudred of royete/ nether are dis obedient. For a bysshoppe must be sothe as no man can cõplayne on/ as yt bec̃ meth the minister of God not stubbor-

ne not angrye / no brawlar / no fyghter
but gent̄ to fylthy lucre but herberous
one that loueth goodnes / off honest be-
haueour / righteous / holy / tẽperat / and
fuche as cleueth vnto the true worde af
doctryne that he maye be able to exhor
te with hollom lerninge & to impug-
ue them that saye agaynst yt.

For there are many disobedient / and
talkers of vanitie & disceauers of myn
des / namly they of the circumcisiõ whose
mouthes must be stopped / whych per-
uert whole housses teachynge thynges
which they ought not / because of filthy
lucre. Euen one of thẽselues whych
was a poyet of their owne sayde. The
Cretes pus are alwayes lyars / euyl bea-
stes / and slowe bellies. This witnes is
true / wherfore rebuke thẽ sharply that
they maye be founde in the faith: & not
takynge hede to tewes fables & com-
maundementes off men / whych turne
from the trueth. Unto the pure are all
thynges pure / but vnto thẽ that are de-
fyled / & vnbeleuynge / is nothynge pu-
re / but euen the very myndes and con-
sciences of them are defyled. They cõ-
fesse that they knowe god / but with de-
des they denye him / & are abhominable
dye / and disobedient / and vnto all good
workes discommendable.

Epimenides.

Ro.xiiij.b

The.iij.Chapter.

BUt speake thou that whych becōmeth holsome lear-
nynge. That the elder men
be sober/ honest/ discrete/
sounde in the fayth in loue
and in pacięce. And the el-
der wemē lykewyse that they be in so-
che rayment/ as becommeth holynes/
not false accusers/ not geuen to moche
drynkinge/ but teachers of honest thin
gis/ that they nurter the ponge wemē
to loue their husbādes/ to loue the-
yr chyldren/ to be of honest behauour
ne/ chast/ huswyfly/ good/ and obedient
vnto theyr owne husbandes/ that the
worde of God be not euyll spoken of.
ponge men lykewyse exhorte that they
be of honest maners.

Above all thyngis shewe thy sylfe
an ensample of good workes in the do-
ctryne shewe vncorrupcion honestie and
the holsome worde whych cānot be re-
buked/ that he which withstondeth ma
ye be ashamed/ haunge nothynge in
Ephe. vj. a
colos. iij. d
j. Pet. ij. e
you that he maye dispraise. The serua-
untis exhorte to be obediēt vnto theyr
owne maisters/ and to please in all thyn-
gis not answeryng agayne/ nether be
pyckers but that they shewe all good
faythfulnes that they maye do worshi-
ppe to the doctryne of God oure sa-
uioure in all thyngis.

C For the grace of god that bringeth
healthy vnto all me hath apered and tea-
cheth vs that we shulde denye vngodly
nes/ād worldly lustes ād that we shul-
de lyue honestly righteously and godly
in this present worlde lokynge for that
blessed hope and glorious apervnge of
the myghty God/ād oure sauioure Je-
su Christ whych gaue hym sylfe for vs/
to redeme vs from all vnrighteweines
and to pourge vs a peculiar people vn-
to hym self feruently geuen vnto good
workis. These thyngis speake/and ex-
houte/ and rebuke with all cōmaun-
dynge. Se that no man despise the.

The.iij.Chapter.

R Arne them that they submyt thi selues ād
power/ to obey the offycers that they be prompt
vnto all good workis/ that they speake euyll of no
man/ that they be no fyghters/ but softe/ shewynge all meknes vnto all men/
For we oure selues also were in tymes
past: vnwyse/ disobedyent/ deceaued/
in daunger to lustes and to dyuers mā-
ners of bolupteines/ lyuynge in malici-
ousines/ and envye/ full of hate hatyn
ge one another.

But after that the kindnes & loue of oure sauioure to manwarde apered

Tit.i.a

and that not off the dedes off ryghtwesnes which we wrought/ but of his mercye he saued vs/ by the fountayne of the newe birth/ that is to wete with the renuynge of the holy goost/ which he shed on vs aboundantly/ thorow Jesus Christ oure sauyoure that we once iustifyed by his grace shulde be heyres of eternall lyfe/ thorow hope. ¶ This is a true sayinge.

Of these thyngis I wolde thou shuldest certifie that they which beleue god myght be studyous to go forwarde in goode workes. These thyngis are good & profitable vnto men. Folyshe questions and genealogies/ and braulyngis and stryfe aboute the lawe auoyde/ for they are vnprofytable and superfluus. A man that is the auctor of sectes after the fyrst and the seconde amonicion auoyde/ remembringe that he that is soche is peruerted and synneth euē damned by hys owne iudgement.

a. Tith. 1. b
a. tith. 13. d

Whē I shall sende Artemas vnto the or Tichycus be diligent to come to me vnto Nichopolis. For I haue determined there to wynter. Bringe zenas the lerned in Moses lawe/ and Apollos on their iorney diligētly that nothynge be lacke vnto them. And let oures also learne to excell in goode workes/ as farforth as nede requires/ that they be

not vnkenteful. All that are with me sa lute the. Grete thē that loue vs in the fayth. Grace be wyth you all/ Amen.

Written from Nichopolis a citie of Macedonia.

¶ The Epistle of Paul/ vnto Philemon.

PAull the prysoner of Jesu Christ/and brother Timotheus. Vnto Philemō beloued/and oure helper ād to the beloued Appia/and to Archippus our felowe soudier/and to the cōgregacion of thy houlle. Grace be wyth you and peace/ from God oure father / and from the lorde Jesus Christ.

I thanke my God alwayes makinge mencion of the in my prayers when I heare of thy loue ād fayth/ which thou hast towarde the lorde Jesu/and towarde all sayntes/ so that the felishyppe that thou hast in the fayth/is frutefull tholowe knowledge of all good thynges/ which are in you by Jesus Christ. And we haue gret ioye/and cōsolacion ouer thy loue. For by the brother/ the sayntes hertes are comforted.

Wherfore though I be bolde in christ

to inioyne the/that which becommeth
the/yet for loues sake I rather beseche
the/though I be as I am/euen Paul
aged/and nowe in bondes for Iesu Chri
stes sake. I beseche the for my sonne
Onesimus/whom I begate in my bon-
des whych in tyme passed was to the
vnprofytable/but nowe profytable bo-
thy to the and also to me/whom I haue
sent the home agayne. Thou therfore
receaue hym/that is to saye myne ow-
ne bowels/whom I wolde fayne haue
retayned wyth me/that in thy stede he
myght haue mynistred vnto me in the
bondes off the gospell. Neuertheles
without thy mynde/wolde I do no thy-
nge/that the goode whych spryngeth
of the shulde not be as yt were off ne-
cessitie/but wyllyngly.

Haply he therfore departed for a sea-
son/that thou shuldest receaue hym for
euer/not nowe as a seruaūt but aboue
a seruaunt/I mean a brother beloued/
specially to me/but howe moche more
vnto the/both in the flesshe/and also in
the lorde? If thou count me a felowe
receaue hym as my selfe/If he haue
hurt the or oweth the ought/that laye
to my charge. I Paul haue wryten yt
with myne owne hōde. I will recōpence
yt/so that I do not saye to the how that
thou owest vnto me euen thyne owne

lyke. Euen so worcher/let me enioye the in the lorde. Cōforte my bowels in the lorde. Trustynge in thyne obedyence/ I wrote vnto the/knowynge that thou wylt do more then I speke vnto. Moreouer prepare me lodginge for I trust through the helpe of youre prayers: I shalbe geuen vnto you. There salute the Epaphras my felowe prysoner in Christ Jesu/Marcus/Aristarchus/Demas/Lucas/my helpers. The grace of oure lorde Jesu Christ be with youre spirites. Amen.

Sent from Rome by Onesimus a seruaunt.

¶ The fyrst Pystle of S. Peter the Apostle.

The fyrst Chapter. ✠

PEter an Apostle of Jesu Christ to the that dwel here as straungers throughout Pontus/Galatia/Cappadocia/Asia/& Bithynia elect by the foreknowledge of god the father/through the sanctifyinge of the spirite/vnto obedience and sprynklynge of the blood of

Jesus Christ. Grace be with you and peace be multiplied.

1.cor.1.a. Blessed be god the father of oure lor
Ephe.1.a. de Jesus Christ/which thorowe hys a-
boundaut mercye begate vs agayne vn-
to a lyuely hope/by the resurrectiō of
Jesus Christ frō deeth/to enioye an in-
heritaūce immortall/ād vndefyled/ād
that vnfadeth not/reserued in heauē
for you which are kept by the power
of god thorow faith/vnto helth/which
helth is prepared al redy to be shewed
in the last tyme/in the which tyme ye
shall reioyce/though now for a season
(yf nede requyre) ye are in heuynes/
thorowghe manyfolde temptacions/
that youre faith once tried beynge mo-
che more precious then golde that pe-
risshed (though yt be tryed wythfyre)
myghte be founde vnto lawde/glory/ād
honoure/when Jesus Christ shall ape-
re. ¶ whom ye haue not seue ād ye yet
loue him/in whom euen nowe/though
ye se him not/yet ye beleue/and reioy-
se with ioye inestable/and glorious re-
ceauynge the ende of youre fayth/the
helth of youre soules.

Of which helth haue the prophe-
tes enquyred/ād long yt/which prophe-
sied of the grace that shulde come vnto
you/searchynge whē/or at what tyme
the spirete of Christ which was in the

ſhulde ſignifye/ which ſpirete teſtifyed
before the paſſions that ſhulde come
vnto Chriſt / and the glory that ſhulde
folowe after/vnto whith prophetis ye
was declared/ that not vnto them ſel-
nes/ but vnto vs they ſhulde mynister
the thynges whych are nowe ſhewed
vnto vs thrugh them whych by the holy
Goost ſent wune from heuē haue preā
ched vnto you the thynges whych the
angels deſyre to beholde.

Wherfore gyrde vppe the loynes of
youre mynnes/ be ſober/ and truſt per-
fectly on the grace that is brought vn-
to you/ in that Jeſus Chriſt is opened
as obedient children/ not faſhionynge
youre ſelues vnto youre olde luſtes of
ignorancy/ But as he which called you
is holy/ euen ſo be ye holy in all maner
of conuerſacion/ becauſe it is wrytten.
Be ye holy/ for I am holy. Leuit.xi.g
xix.a.xx.b
Deut.x.a.
Rom.ii.b
Gala.vj.b

And yf ſo be that ye calon the father
which with out reſpect of perſon iud-
geth acordynge to euery mānes worke
ſe that ye paſſe the tyme off youre pyl-
grymage in feare. For as moche as
ye knowe howe that ye were not rede
med with corruptible golde and ſyluer
from youre vayne cōuerſacion/ which
ye receaued by the tradicions off the
fathers / but wyth the precious bloud
off Chriſt/ as off a lambe vndefiled/ and

j.cor.vj.d. without ſpot/ wyche was ordeyned
and.vij.d. before the worlde was made/ but was
j. Joan. j.d declared in the laſt tymes for youre ſa-
Apoca.j.d ches wyche by hys meanes haue bele-
ued on god that rayſed hym frō deeth/
and glorifyed hym/that ye myght haue
fayth and hope towarde god.

And for as moche as ye haue puri-
fyed youre ſoules thorow the ſpirete/in
obeyinge the trueth for to loue brother-
ly without fayninge/ſe that ye lone
one another wyth a pure hert feruētly
for ye are borne a newe/not of mortall
ſeed/but of immortall ſeed/by the wor-
de of God/which lyueth/ād ſtaieth for
euer/becauſe that all fleſche is as graſ-
Eſai.xl.b ſe/ād all the glory of mā is as the flou-
ecl.xxiij.c re of graſſe/the graſſe is wodered/ād
Jacob.j.b the flower is fadeb awaye/but the wor
de of the lorde endureth euer. ✠ And
this is the worde which by the Gospel
was preached amonge you.

The.ij.Chapter. ✠

rom.vj.a Wherfore laye a ſide al ma-
eph.iiij.a licyouſnes/ād all gyle/ād
colo.iij.a diſſimulacion/and enuie/
heb.xij.a and all backbytynge/and
as newe borne babes/de-
ſyre that reaſonable mylke which is wyth out corrupcion/that
ye maye growe therin. ✠ If ſo be that ye
haue taſted howe pleſaunt the lorde is

to whō ye come as vnto a lyuynge ston
ne which is disalowed of mē/but elect
of God and precious/and ye as lyuyn
ge stones are made a spirituall houlle/
and an holy preesthode/for to offer vppe
spirituall sacrysice acceptable to God
by Jesus Christ.

Wherfore it is cōtayned in the scrip- esa.xxviij
ture/beholde/I laye in Sion āb heed Rom.ix.g
corner stone/elected and precious/and
he that beleueth on hym shall not be a-
shamed. Unto you therfore which be-
leue is he precious/but vnto the whych psal.cxviij.
beleue not/the same stone whych the mat.xxi. d
byldars refused/is made the heed stone Actu.iiij.b
in the corner/& a stone to stomble at/& esa.viij.c
a rocke to offende them which stomble exo.xix.c
at the worde/āb beleue not that where-
on they were set. But ye are a chosyn
generacion/a royall preesthod/and holy
nacīō/& a peculiar people/that ye shul
de shewe the vertues of hym that cal- Ozee.ij.d
led you out of darcknes into his mar- Rom.ix.e
uelous lyght/which in tyme past were
not a people/yet are ye nowe the peo-
ple of god/which were not vnder mer- Gala.v.c.
cy/but nowe haue obtayned mercye & rom.xiij.d

C Derely beloued I beseche you as
straungers/āb pylgrems/abstayne frō
fleshly lustes/whyche fyght agaynst
the soule/and se that ye haue honest cō
uersacion amōge the gētyls/that they

whych backbyte you as euyll doers/ may ese youre good workis/ and prayse god in the daye off visitacion.

Rom. xiij. a Submyt youre selues vnto all maner ordinaunce of mā for the lordes sake/ whether ye be vnto the kynge as vnto the chefe hed/ other vnto rulers as vnto them that are sent of hym/ for the punnysshment of euyll doers/ but for the laude of them that well do. For so is the well of god/ that with well doynge ye shulde stoppe the mouthes of ignorant men/ as free/ and not as though ye toke libertie for a cloke of malicyousnes/ but euen as the seruauntis of Rom. xiij. c God. See that ye honoure all men. Loue brotherly felyshippe/ feare god/ honour the kynge.

Ephe. vi. a Colos. iij. d Tyt. ii. c. 1. Pet. ij. c. ij. c. Seruauntis obey youre maisters with all feare/ not only yf they be good/ and courteous/ But also though they be frowarde. For yt commeth of grace yf a man for cōscience towarde god endure grefe/ suffer wrongfully/ for what prayse is yt/ yf when ye suffre for youre faultes/ ye take yt patiently? But and yf when ye do well/ ye suffre wronge and take yt patiently/ then is thes ever thanke with god.

Ephe. iiij. c. 1. Joā. iij. b Here vnto verely were ye called/ for Christ also suffered for oure sakes/ leuynge vs an ensample that ye shulde

folowe hys steppes/ which dyd no synne/neither was there gyle founde in his
mouth/ whych when he was reuyled/
reuyled not agayne/ when he suffered/
he threatened not/ but committed the
cause to him that iudgeth righteously/
which his owne selfe bare our synnes
in hys body on the tree/ that we shulde
be delyuered from synne and shulde lyue in righteousnes. By whose stryppes
ye were healed / For ye were as shepe
whych go astraye/ but are nowe returned vnto the shepheerd and bysshoppe
of youre soules. ¶

1.Pet.ij.c

Esa.liij.b

The.iij. Chapter.

Likewyse let the wemē be
in subiection to their husbādis/ that euē they which
beleue not the worde/ may
be wonne by the cōuersacion
of the wyues/ while they beholde youre poore cōuersacion coupled with feare. Whose apparel shall not be outwarde with broyded heare/ and hangynges
on of golde/ other in puttynge on of gorgious apparell/ but let the hyd mā of the
herte be vncorrupt/ with a meke and a
quyet spirete / whych spirete is before
God a thynge moche set by. For after
thys manner in the olde tyme dyd the
holy wemen which trusted in god tyme

1.Pet.iij.c

Ephe.v.c

them selues/and were obedient to their
Gen.xviij husbandes/euē as Sara obeyed Abra-
ham ād called him lorde/whose dough-
ters ye are as longe as ye do well and
be not afrayde of euery shadowe.

j.cor.vij.a Lykewyse ye mē dwel with thē accord-
ynge to knowledge/geuinge honoure vnto
the wyfe/as to the weaker vessel/& as
to thē that are heyres also of the grace
of lyfe/that youre prayers be not let.

✠ In cōclusion be ye all of one mynde/one
pro.xviij. c sufferre with another loue as bre-
and.xxj. d thren/be pitifull/be courteous/not ren-
rom. xij. d. dringe euil for euil/nether rebuke for
matt.v. d rebuke/but contrary wyse/blesse/re-
j.pet.iij. d membringe that ye are there vnto called
psal.xxxiij euē that ye shulde be heyres of blessyn-
ge. For who so lyketh to loue lyfe/and
to se good dayes/let hym refrayne his
tonge frō euyll/& his lyppes/that they
speake not gyle/ Let hym eschue euyll
ād do good/let him seke peace/& ensue
it. For the eyes of the Lorde are ouer
.j.p. the righteous/and hys eares are open
vnto their prayers/but the face of the
lorde beholdeth them that do euyll.

Who is it moreouer who is it that wil harme
you/yff ye folowe that whych is good?
Matt.v.a. but wythstondynge happy are ye yf ye
suffre for righteousnesses sake. Neuer
theles feare not though they feme ter
rible vnto you/nether be troubled/but

sanctifye the lorde god in youre hertis
Be redy alwayes to gene an answer
to euery man that asketh you a reson
of the hope that ye haue/ and that with
meknes and feare hauynge a good con
science that whē they backbyte you as
euyl doars/they maye be ashamed/for
as moche as they haue falsely accused
youre good cōuersacion in Christ.

It is better (yf the wyl of god be so)
that ye suffre for well doynge/ then for
euyl doynge. For as moche as Christ
hath once suffered for synnes/ the iuste
for the vniuste/for to bringe vs to god
and was kylled/as pertayninge to the
flesshe but was quickened in the spirete.
In whych spirete/ he also went and
preached vnto the spirites that were in
prison/which were in tyme passed dis-
obedient/when the longe suffrynge of
God abode excedynge pacyently in the
dayes of Noe whil the arke was a pre-
parynge/wherin feawe(that is to saye
viii. soules) were saued by water/whi-
ch signifieth baptim that nowe saueth
vs/not the puttinge awaye of the filth
of the flesshe but in that a good cōscien
ce cōsenteth to god by the resurrection
of Jesus Christ/which is on the ryghte
hōde of god. For he is gone into heue/an-
gels/power/& myghte subdued vnto hi.

1. Pet. iii. d
Rom. v. b.
Gen. vi. b.
mat. xxiiii
Lu. xvii.

The.iii.Chapter.



Or as moche as Christ hath suffered for vs in the flesshe arme youre selues lyke wyse wyth the same mynde: for he which suffereth in the flesshe ceasith from synne / that he hence forwarde shulde lyue as moche tyme as remayneth in the flesshe / not after the lustes of men / but after the wyll of God. For it is sufficient for vs that we haue spent the tyme that is past of the lyfe / after the wyll of the gentyls / walkynge in wantonnes / lustes / dronkennes / in eatynge / drynkynge / and in abhominable ydolatrye.

Vnto whyche it semeth to the a straunge thynge that ye renne not also with them vnto the same excesse of ryote / & therfore speake they euyll of you / which shall gyue a rekenynge to hym that is redy to iudge quycke and dede. For vnto this purpose verely was the gospell preached vnto the dede / that they shulde be iudged after the maner of men in the flesshe / but shulde lyue godly in the spirite. The ende of all thinges is at honde.

We ye therfore discrete / & sobre / that ye maye be apte to prayers / But aboue all thinges haue feruent loue amonge you. For loue couereth the multitude of synnes. Be ye herborous / and

ryght with out grudginge. As euery man hath receaued the gyfte / mynyster the same one to another as good ministers of the many folde grace of god. If eny man speake / let hym talke as though he spake the wordes of God / If eny man minister let hym do yt as of the ability wch god ministreth vnto hym That god in all thinges maye be glorifyed thoro we Iesus Crist. Vnto whom be prayse and dominion / for euer and euer the worlde worde (Amen.

Wer ye beloued / be not troubled in this heate / which nowe is come amonge you to trye you / as though some straunge thynge / had happened vnto you / but reioyce in as moche as ye are parte takers of Cristes passions / that wh̄ his glory apereth ye maye be mery and gladde.

Happy are ye wh̄ ye suffre rebuke for the name of Christ For the spirete of glory & the spirete of god resteth vpon you. On their parte he is euyl spoh̄en of / but on youre parte he is glorified

D Se that none of you suffre as a murtherer / or as a theffe / or an euyll doar or as a busy body in wother mens matters. If eny man suffre as a Christē man let him not be ashamed / but let him glorifie god on this behalfe. For the tyme is come that iudgement must begyn at

the house of god. Jf it fyrst begyn at vs
what shal the ende be of thē which be-
Pro.xj.d. leue not the gospell of god? And yf the
Jere.xlix.c righteous scarsly be saued/ where shall
Eze.ix.c. the vngodly āde the sinner apere? Wher-
Lu.xxiij.k fore let them that suffer accordynge to
the wyll of God/ cōmyt their soules to
him with wel doynge/ as vnto a faith-
full creatour.

¶ The.v. Chapter.

The preistis whych are a-
mōge you Jexhorte/ whych am also a preist/ and a
witnes of the afflictions of Christ/ ād also a parta-
ker of the glorye that shal be opened/ se that ye fede Christes flock
whych ys amonge you: takynge the ouer syght of them/ not as thoughe
were compelled there to/ but wyllyngly/ not for the desyre of fylthy lucre/
but of a good mynde. Not as though ye were lordes ouer the parisshes/ but
that ye be an ensample to the flocke/ ād
when the chefe shepherde shall apere
ye shal receaue an incorruptible crou-
ne of glory.

Lykwyse ye yonger submit youre
selues vnto the elder. Submyt youre
selues euery man/ one to another/ knet
youre selues to gether in lowlines of
Jaco.iiij.e mynde. For god resysteth the proude ād
geueth grace to the humble. ✝ Submyt

poure selues therfore vnder the myghty honde of God / that he maye exalte you / whē the tyme is come. Caste al youre care vpon him: for he careth for you.

Mat. vj. c.

C Be sober ād wateh / for youre aduersary the deuyll as a rorynge lyon walketh about / seke ynge whom he maye deuoure / whō resyst stedfast in the fayth / remembrynge that ye do but fulfyl the same afflictions whych are apoynted to youre brethren that are in the worlde. The God of all grace / which called you vnto hys eternall glory by Christ Jesus / shall hys owne selfe after a lytell affliction make you parfet / shall stablesshe / strengthe / and stabilisshe you. To hym be glory ād dominion for euer / ād whyle the worlde endureth Amen.

Luc. xij. c

Rom. xij. c

psal. xxxij. D

D By Syluanus a faythful brother vnto you (as I suppose) haue I writē breuely / exhortynge and testifynge how that this is the true grace of god / wherein ye stonde. The congregacion that is gathereth to gether at Babylon / saluteth you ād Marcus my sonne. Greete ye one another with the kysse of loue. Peace be with you all whych are in Christ Jesus Amen.

¶ The first Epistle of Peter.

¶ The first Chapter.

¶ The first Epistle of Peter.

¶ The first Chapter.

¶ The seconde Pistle of S. Peter.

The first. Chapter.



Simon Peter a seruaunt and an Apostle of Jesus A
Christ/ to thē which haue obtayned lyke pretious faith with vs in the righte welnes that cōmeth of oure god/ād of the sauioure Jesus Crist.

Grace be with you/ād peace be multiplied in the knowledge of God/ and of Jesus oure lorde/ Accordinge as his godly power hath geuen/ vnto vs all thynges that pertayne vnto lyfe ād to serue god wythall/ thorowe the knowledge of him that hath called vs by vertue and glory/ by the meanes wherof are geuen vnto vs excellent and moste greate promeses/ that by the helpe of thē ye shulde be partakers of the godly nature/ in that ye flye the corrupcion of worldly lust.

And here vnto geue all diligence/ in B
youre fayth mynister vertue/ād in vertue knowledge/ād in knowledge tēperācy/ād in tēperācy pacience/ in pacience godlynes/ in godlynes brotherly kindnes/ in brotherly kyndnes loue. For yf these thinges be amonge you/ and are plenteous they will make yow that ye nether shalbe ydell nor vnfruitfull vnto

the knowledge of oure lorde Jesus Christ. He that lacketh these thynges ys blynde and gropeth for the waye with hys honde/ and hath forgoten that he was pourged from his olde synnes.

C Wherfore brethren geue the more diligence forto make youre callynge & election sure for yf ye wyll do these thynges ye shal neuer erre: ye and by this meanes an entrynge in shalbe mynistred vnto you abundantly into the euerlastinge kyngdom of oure lorde and sauioure Jesus Christ.

Wherfore I wil not be negligence to put you al wayes in remembraunce of these thinges/ thoughe that ye knowe them & be also stablished in the present trueth. Yee wythstondinge I thynke yt mete (as longe as I am in this tabernacle) to stere you vppe by puttynge you in remembraunce: for as moche as I am sure howe that the tyme ys at hande that I must put of this tabernacle/ euen as oure lorde Jesus Christ hath shewed me. I wyll endeauore therfore / that one euery syde ye myght haue wherwyth to stere vppe the remembraunce of these thinges after my departynge. Joã. xxi. c.

D For we folowed not decearuable fables whē we opened vnto you the power/ and cōmynge of oure lorde Jesus

Crist/ but with oure eyes we sawe his
maiestie. Ewe the verely whē he recea
ned of god the father honour ād glory/
ād whē there came suche a voyce to him
mat.xvij.a frō that excellēt glorie This is my dere
beloued sone/ in whō I haue delite/ this
voyce we herde whē it cā from heauē
beynge with hym in the holy mounte.

We haue also more sure worde of
prophesy/ where vnto ye take hede/
as vnto a light that shyneth in a darke
place tyll the day dawne
and the daye starre aryse in youre her-
ij.tim.iij.d tes. ¶ So that ye knyt vnto with this that
no prophesy in the scripture hath eny
priuate interpretacion. For the scrip-
ture cā neuer by the wil of man: but holy
men of god spake as they were moued
by the holy goost. ¶ The.ij. Chapter.

There were false prophe- 2
tis amōge the people euē
as there shalbe false tea-
chers amonge you/ which
prieuely shal bringe in dā-
nable sectes/ euē denyn-
ge the lorde that hath bought thē/ and
bringe on theyr owne heades swyft
damnacion/ and many shall folowe their
dānable wayes/ by whych the waye
of treuth shalbe euyll spoken of: ād tho
rowe couetousnes shall they with fay-
ned wordis make marchādyse of you/

whose iudgement ys not farre off/and
their damnacion slepeth not.

For yf god spared not the angels Jaco.iiij.b
that synned but cast them downe in to hell
and put them in chaines of darknes/there
to be kept vnto iudgemēt/nether spa-
red the olde worlde/but saued Noe the Gen.vij.a
ayghte preacher of righteousnes/and
broughte in the floud into the worlde of
the vngodly/and turned the cities of So- Gen.xix.b
dom and Gomor into asshes/ouerthre-
we them/damned them/and made them an en
sample vnto all them after shulde lyue
vngodly/and iust Lot vexed with the
vnclenly conuersacion of the wicked/
delyuered he/For he beynge righteous
and dwellynge amonge them/in sepyt-
ge and hearynge/vexed his righteous
soule from daye to daye with their vn-
ryghteous dedes. The lorde knoweth
howeto deliuer the godly out of tempta-
cion and howeto reserue the vniust vn-
to the daye of iudgemēt/to be punis-
shed namely them that walke after the
flesshe in the lust of vnclennes/and des-
pyse the rulers. Presumpteous are
they/and stubborne and feare not to spea
ke euyll of them that are in auctorite.
Where the angels whych are greater
both in power and myght/recea vnot
of the lorde raylynge iudgement aga-
inst them. But these as dume beastes

naturally made to be take ād destroyed
speake euyl of that they knowe not/ād
shall perishe through theyr owne de-
structcion/and receaue the rewarde of
vnryghtewesnes.

They count pe pleasure to liue delici-
ously for a season. Spottes they are ād
filthynes/ād of you they make a mo-
kyngstocke feastynge to gether in their
deceauable wayes: hauinge eyes full of
aduoutrie/ād that cannot cease to syn-
ne/begylynge/vnstable soules. herte
they haue exercysed with couetousnes
They are cursed chyldren ād haue for-
saken the ryghte waye/ād are gone astra-
Nūe.xxiij. pe folowynge the waye of Balam the
sonne of Bosor/which loued the rewar-
de of vnryghtewesnes: but was re-
buked of his iniquitie. The tame ād dom
Jude.j.d. beast/speakynge with mannes voyce
forbade the folishnes of the prophet.

These are welles without water/ D
and cloudes caried about of a tempest/
to whom the myst of darknes is reser-
ued for euer. For when they haue spo-
ken the swellynge wordes of vanytie
they begyle with wantonnes thoseowe
the lustes of the flesshe them that were
clene escaped: that nowe are wrapped
in errours. They promys the libertie
Joā.viij.D and are them selues the bonde seruā-
Rom.vj.c tes of corruption. For of whom soeuer

a man is ouercom/ vnto the same is he yed. vi. ad
in bondage. For yf they/ after they ha- Mat. vii.
ue escaped from the fylthynes/ of the
worlde thro we the knowledge of the
lorde and of the sauiour Jesus Christ/
they are yet tangled agayne therin/ and
ouercome: them is the latter ende worse
se with them then the begynninge. For
yt had bene better for the/ not to haue
knawe the waye of rygh teousnes/ then
after they haue knowē yt to turne frō
the holy commaundement geuen vnto
them. It is happened vnto them accor
dynge to the true prouerbe/ The wagge Pro. xxvi
ys turned to hys vomet a gayne/ and
the sowe after she is washed/ is retur
ned to her wallowynge in the myre.

The.iij. Chapter.

THis ys the seconde pistle
that I nowe wryte vnto
you/ my derely beloued/
wherwyth I stere vppe/
& warne youre pure min
des/ to call to remembra
unce the wordis which were tolde be-
fore of the holy prophetes/ and also the
commaundement of vs the Apostles/
of the lorde and sauiour.

Thys fyrst vnderstonde/ that there/ Tith. iiij.
shall come in the last dayes mockers/
which will walke after their owne lu-
stes and saye: Where is the promes of

2.Tim.iij. his commynge? For sence the fathers
Jude.i.k. died all thynges continue in the same
Eze.xij.k. estate wherin they were at the begyn-
nynge. This they knowe not (and that
wyllyngly) how that the heauēs agret-
te whyle ago were / and the erth that
was in the water / appered vppe out of
the water by the worde of God: by the
which thyngis / the worlde that thē was
perished ouer flowen with the fludde
But the heauēs verely ād erth whych
are nowe / are kept by the same worde
in store / ād reserued vnto fyre / agaynst
the daye of iudgement and perdicion
of vngodlymen.

Derely beloued be not ignorant of
this one thynge howe that one daye is
wyth the lorde / as a thousande yeare /
and a thousand yeare as one daye. The
lorde is not slake to fulfill hys promes
as some men count slackenes: but is pa
tient to vs warde / and wolde haue no
manlost / but wolde receaue all men to
repentaunce. Neuerthelesse the daye
of the lorde will come as a theef in the
nyght / in the whych daye / the heauens
shall perisshe wyth terrible noyse / and
the elemētis shall melte with heat. And
the erth with the workis that are therin
shall burne.

Seyng that these thyngis shall perisshe /
what maner persons ought ye to be in

holy conuersacion/ād godlines: lokynge
fore/ād hastynge vnto the cōmynge of
the daye of God/in wiche the heauens
shall perisshe with fyre/ād the elemen
tis shalbe cōsumed with heate Neuer- reue.xxi.a
theles we loke for a newe heauē/and Esa.lxv.c.
a newe erth/according to his promes and.lxvi.g
wherin dwelleth righte wesnes.

Wherfore derely beloued/seynge that
ye lok for soche thynges/be diligens
that ye maye be founde of him in peace
without spot and vndefyled. And sup-
pose that the longe sufferynge of the
lorde is helth/euen as oure deerely be-
loued brother Paul/accordynge to the
wysdom geuē vnto hym/ wrote to you
ee/ almost in euery pistle speakynge
of soche thynges: amōge which are ma
ny thynges harde to be vnderstonde/
which they that are vnlearned/and vn
stable pervert/as they do wother scri-
ptures vnto their owne destruccion: ye
therfore dearly beloued seynge ye are
warned/ Beware lest ye be also pluc-
ked away with the errour of the wic
ked ād fal frō youre owne sted fastnes
But growe in grace/ and in the kno
wledge of oure lorde/ād sauiour
Jesus Christ. To whom
be glory both now
and for euer
Amen.

¶ The fyrst pystle of S. Jhon the Apostle.

The fyrst Chapter.

THat thynge whych was frō the begynnyng declare we vnto you / whych we haue herde / whych we haue sene with our eyes whych we haue loked apon / & our hōdes haue hādled: euē that same thyng which is lyfe. For that lyfe apered / and we haue sene yt / wherfore we beare wytnes / ād shewe vnto you / that eternall lyfe: which was with the father and apered vnto vs. That same thyng which we haue sene ād herde declare we vnto you / that ye maye haue feloushippe with vs: ād that oure feloushippe maye be with the father / ād his sone Jesus crist. And this wryte we vnto you / that youre ioye maye be ful.

Joā. viij. b

And this is the tydynges which we haue herde of him / ād we declare vnto you: that god is light / and in hym is no darkenes at all / yf we saye that we haue feloushippe with hym / ād yet walke in darkenes / we lye / ād perfourme not the trueth / but ād yf we walke in light

Debte. xx. d

euen as he is in light / the haue we feloushippe wyth hym / and the bloud of

1. Joh. j. d.

Crist his sonne cleuseth vs frō all synne

If we shall saye that we haue no syn-

ye/we deceaue oure selues/ād the tru- Apo.j. b
eth ys not in vs: yf we knowledge oure iij.re.b.iij
synnes/he is faythfull ād iust/to for- ij.par.b.ij
geue vs oure synnes/ and to clense vs pro.xx.b.
from all vnrygh te wesnes: yf we saye Eccle.b.iij.
we are no synners/ we make him a lyar
and his worde is not in vs.

The.ij. Chapter. ✠

MY lytell childre/these thin
gis write I vnto you/that
ye shulde not sinne: and yf
eny man synne/ yet we ha-
ne an aduocate wyth the
father/ Jesus Crist/ whi-
ch is ryghteous ād he yt is that is the
satysfaccion for oure synnes: not for on
ly synnes only: but also for the sinnes of
all the worlde. ✠ And herby we know we
that we haue known hym/ yf we kepe
his cōmaundements. He that sayth I
knowe him/ād kepeth not his cōmaun
dements is a lyar/ād the veritie is not
in hym. Whosoeuer kepeth his worde/
in him is the loue of god parfet in dede
And therin knowe whe that we are in
hym. He that sayth he bydeth in hym/
ought to walke euen as he walked. ✠

Brethren I write no newe cōmaun-
dēt vnto you: but that olde cōmaun
dēt which ye herde from the begyn- Joā.xiij.b
nynge. The olde cōmaundement is the
worde which ye herde from the begyn- and.j.b.b.

ynge. Agayne a nowe cōmaundemēt
I write vnto you/a thynge that is true
in hym. ād also in you: for the darkne
ys past / and the true lyght nowe shy
neth. ¶ He that sayth howe that he ys
in the true light and yet hateth his bro
ther/is in darkneꝭ enē vntyll thys ty
me he that louerh his brother/abideth
in the light/and there is none occasion
of euyll in hym. He that hateth his bro
ther is in darkneꝭ ād walketh in dark
neꝭ: & knoweth not whither he goeth becau
se that darkneꝭ hath blinded his eyes.

Babes I write vnto you howe that C
youre synnes are forgeuen you for his
names sake. I wryte vnto you fathers
howe that ye haue knowen hym that
was from the begynnynge. I write vn
to you yonge men/ howe that ye haue
ouercome the wicked I write vnto you
lytell childrē/howe that ye haue know
ne the father I write vnto you fathers
howe that ye haue knowen hym that
was frō the begynnynge. I write vnto
you yonge men/howe that ye are stron
ge: and the worde off God abydeth in
you/& ye haue ouercome that wicked
Se that ye loue not the worlde nether
thynges that are in the worlde: yf eny
man loue the worlde / that loue of the
father is not in hym. For all that ys in
the worlde [as the lust off the flesshe/

the luste off the eyes / and the pryde off goodes) is not of the father: but of the worlde. And the worlde vanysheth awaye/and the luste therof: but he that fulfilleth the will of god/abydeth euer Lyttell chyldren yt is the laste tyme and as ye haue herde how we that Antichrist shall come: euen now are there many Antichristes come al redy/ wherby we knowe that yt ys the laste tyme. They went oute from vs but they were not of vs: For yf they had bene of vs/ they wolde no wut haue continued with vs But that forthe that yt myght apere/that they were not of vs.

v And ye haue an oyntmēt of the holy goost/& ye knowe all thingis. ✠ I write not vnto you / as though ye knewe not the trueth: but as though ye knewe yt/and knowe also that no lye commeth off trueth: who ys a lyar but he that denyeth that Jesus is Christ: he ys Antychrist that denyeth the father and the sonne. Whosoeuer denyeth the sonne / the same hath not the father. Let therfore abyde in you that same which ye herde from the begynnynge yf that whych ye herde from the begynnynge shal remayne in you/ ye also shall cōtinewe in the sonne / and in the father. And this is the promes that he hath promysed vs/ euē eternall lyfe.

This haue I wrytē vnto you/as cōcer
nynge thē that dysceaue you And the a
noyntynge which ye haue receaued of
hym dwelleth in you. And yenede not
that eny mā teache you/but as that a
noyntynge teacheth you all thynges: ād
is true/and is no lye: and as yt taught
you/euē so abyde therin. And nowe ba
bes abyde in him/that whē he shall a
pere/we maye be bolde: ād not be mate
& shamed of him at his cōmynge. If ye
knowe that he is ryghteous/knowe al
so that he which followeth ryghtewes
nes/is borne of hi. ¶ The.iij. Chapter.

Beholde what loue the fa
ther hath shewed on vs/ ¶
that we shulde be called
the sonnes of god. For thys
cause the worlde knoweth
you/ not be cause yt hath
not knowē him. Derely beloued /now
are we the sonnes of god/& yet it hath
not apered what we shalbe/but we kno
we that whē it shal apere/we shalbe ly
ke him. For we shall se him as he is. And
euery man that hath this hope in hym
pourgeth him sylfe/euen as he is pure
¶ Whosoeuer cōmytteth synne/cōmytteth
vnrygh tewelines also/ād synne ys vn
rygh tewelines: ād ye knowe that he a
pered to take awaye oure synnes ād in
hym ys no synne. As many as byde in

1. Ioh. iij. c.
4. Ioh. ij. d

him/synne not/wt̄ whosoeuer synneth hath
not sene him neither hath knowē hym.
Babes let no man deceaue you/he
¶ that doeth righteousnes is righteous
euē as he is righteous. He that cōmit-
teth synne is of the deuyl for the deuyl
synneth sence the begynninge. For this
purpose apered the sone of god to lowse
se the workes of the deuyl/whosoeuer
is borne of god/synneth not/for his see-
de remayneth in him/& he cānot synne
because he is borne of god. In this are
the chyldrē of god knowē and the chyl
dren of the deuyl/whosoeuer doeth not
righteousnes is not of God/neither he
that louyth not hys brother.
¶ For this is the tydinges/that ye herde
frō the begynninge that ye shulde loue
one another not as Cayn/whych was
of the wicked & slewe his brother. And
wherfore slewe he him? because his o-
wne workis were euyl/& his brothers
goode. ✠ Marueyle not my brethrē ye
the worlde hate you. We know that we
are trāslated frō deeth vnto lyfe/becau
se we loue the brethren. He that louyth
not his brother/abydeth in deeth. Who
soeuer hateth hys brother/is a mā sle-
par. And ye knowe that no man slepar
hath eternal lyfe abydynge in hym.
Hereby perceaue we the loue of god
in that he gaue his lyfe for vs. And we

Joā. viij. c

Joā. xiij. b
And. xv. b.

Gen. iiij. a

Joā. xix. d

Joā. xv. b

ought also to geue oure lyues for oure
brethē/Whosoeuer hath this worldes
goode & seeth his brother in necessitie/
and shetteth vppe hys cōpassion from
him/howe dwelleth the loue of god in
him? ¶My babes let vs not loue in wor-
de/neither in tonge but wyth dede/ and
in verite. ¶And herby we knowe that
we are of the verite ād wyth before him
put oure hertes out of wut. For (yf oure
hertes cōdemne vs) god is gretter then
oure hertes: & knoweth all thinges. Tē-
derly beloued/yf oure hertes cōdemne
vs not/then haue we trust to god war-
Joā. xb.a de/ād whatsoeuer we aske we shal re-
ceaue of him be cause we kepe hys cō-
maundemētis ād do thyse thinges wh-
ich are pleasinge in his sight.
Joan.v.d And this is his cōmaūdmēt that we
and.xvij.a beleue on the name of his sonne Jesus
Christ/ād loue one another as he gaue
cōmaundemēt. And he that kepeth his
Joā.xiij.d cōmaūdemētis dwelleth in him/ād he
and.xb.b. in him. And herby we knowe that there
abydeth in vs of the spirete whych he
gaue vs. ¶The. iiij. Chapter.

Derely beloued beleue not a
euery spiret/but proue the
spiretes whether they are
of god or no/for many fal-
se prophetis are gone out
into the worlde. Herby

that ye know the spirete of god. Euery spirete that cõfesseth that Jesus Christ is come in the flesshe / is of God. And euery spirite which cõfesseth not that Jesus Christ is come in the flesshe / is not of God. And this is that spirete of Antichrist / of whom ye haue herde how that he shulde come / ād euen now we all redy is he in the worlde.

¶ Lytell chyldrē / ye are of god / ād haue ouercome thē / for greter is he that is in you / then he that is in the worlde. They are of the worlde / therfore speake they of the worlde / and the worlde heareth them. We are of god / he that knoweth God heareth vs / he that is not of god heareth vs not. Herby knowe we the spirite of veritie ād the spirite of errour. 1. Joh. viij. f

Derely beloued / let vs loue one and other / for loue cõmeth of god / And euery one that loueth / is borne of god and knoweth god. He that loueth not / hath not knowen god ✠ for god is loue. In this apered the loue of god to vs ward because that god sent his only begoten sonne into the worlde that we might liue thorow him. Herin is loue not that we loued god but that he loued vs / and sent his sonne to make agrement for our synnes. 1. Joan. iiij. b

Derely beloued yf God so loued vs

we ought also to loue one another/ no
Joan.j.b. man hath sene God at eny tyme. If we
j.tim.vj.c loue one another/ God dwelleth in vs/
and his loue is parfet in vs. Herby know
we we/ that we dwell in him/ and he in
vs because he hath geuē vs of hys spi-
rete. And we haue sene/ and do testifye
that the father sent the sonne/ which is
the sauioure of the worlde. Whosoeuer
confesseth that Iesus is the sonne of
God/ in him dwelleth god/ and he in god
And we haue knowen and beleued the
loue that god hath to vs. D

God is loue/ and he that dwelleth in
loue dwelleth in god/ and god in him/
Herin is the loue parfet in vs/ that we
shulde haue truste in the daye of iudge-
ment/ that as he is/ euen so are we in
this worlde. There is no feare in loue/
but parfet loue casteth out al feare/ for
feare hath paynfulnes/ he that fareth
is not parfet in loue.

We loue him/ for he loued vs fyrst.
If a man saye/ I loue God/ and yet ha-
teth his brother/ he is a lyar. How can
he that loueth not hys brother whom
Joñ.xiij.d he hath sene/ loue god whō he hath not
And.xv.b sene? And this commaundement haue
Ephe.v.a. we of him/ that he whych loueth God
shulde loue his brother also.

The.v.Chapter.



ND whosoeuer beleueth/
a that Jesus is christ/is bor
ne of God/and euery one
that loueth him which be
gate/loueth him also/wh
ych was begotten of hym
In this we know that we loue the chil-
dren of god/when we lone God/ād ke-
pe hys cōmaundmētis/This is the lo-
ue of god/that we kepe hys cōmaundē-
mētis/and his cōmaundmētis are not
greuous. ¶ For all that is borne of god 1.cor.15.d
ouercōmeth the worlde/and this is the
victory that ouercommeth the worlde
euen our fayth/who is it that ouer-
cōmeth the worlde/but he which bele-
ueth that Jesus is the sonne of god?
b This Jesus Christ is he that cam by
water ād blond/not by water only/but
by water & blond. And it is the spirete
that beareth witnes/because the spirete
is the trueth. For there are thre which
beare recorde in heauē/the father/the
worde/and the holy goost. And these
thre are one. And there are thre whych
beare recorde in erth/the spyrete/and
water/ād blond/ād these thre are one.
If we receaue the witnes of men/the
c witnes of God is gretter. For thys is Joan.iij.d
the witnes of god/which he testified of
his sonne. He that beleueth on the sone
of god hath the witnes in him silfe. ¶

He that beleueth not god/ hath made him a lyare because he beleued not the recorde that god gaue of his sonne And this is that recorde/ how that god hath geue vnto vs eternall lyfe/ād this lyfe is in hys sonne. He that hath the sonne hath lyfe/ and he that hath not the sonne of god/ hath not lyfe.

These thynges haue I wrytten vnto you that beleue on the name of the sonne off God/ that ye maye knowe howe that ye haue eternall lyfe/ and that ye maye beleue on the name off the sonne of god. And this is the trust that we haue in hym/ that yff we aske eny thynge accordynge to hys wyll he heareth vs. And yff we knowe that he heareth vs whatsoeuer we aske/ we knowe that we shall haue the petitions that we desyred off hym.

Yff eny man se hys brother synne a synne that is not vnto deeth/ let him aske/ and he shall geue hym lyfe for them that synne not vnto deeth. There is a synne vnto deeth/ for which I saye I that a man shulde not praye. All vnrighteousnes is synne/ād there is synne not vnto deeth.

We knowe that whosoeuer is borne of God/ synneth not/ but he that is begotten of god keepeth hym selfe/ād that wicked toucheth hym not. We knowe

that we are of god / that the worlde is
alto gether set on wickednes. We kno-
we that the sonne off God is come/and
hath geue vs a mynde to knowe him
which is true/ and we are in him
that is true/ though his sonne
Jesus Christ. Thys same is
very god ād eternal lyfe
Babes kepe youre sel
ues from ymages.
Amen.

¶ The Seconde Epistle off S. Jhon.

A The elder vnto the electe la-
dy ād her chyldren whych
I loue in the trueth / And
not I only but also all that
haue knowen the trueth/
for the truthes sake why-
ch remayneth in vs / and shal be in vs
for euer.

Wyth you be grace/mercy/ and pe-
ace from God the father/and from the
lorde Jesus Christ the sonne off the fa-
ther/in trueth and loue.

B I reioyced greatly/that I founde of
thy chyldre walkynge in trueth/as we
haue receaued a commaundement off
the father. And nowe beseche I the/la-
dy/not as though I wrote a newe com-

maundement vnto the / but that same
wyche we had from the begynnynge/
that we shulde loue one another. And
thys is the loue/that we shulde walke
after his cõmaundements.

This cõmaundement is (that as ye C
haue herde frõ the begynnynge) ye shu-
lde walke in yt. For many deceauers
are entred in to the worlde/which con-
fesse not that Jesus Christ is come in
the flesshe. This is a deceauer & an An-
tichrist. Loke on youre selues/that we
lowse not that we haue wrought but
that we maye haue a full rewarde. Who
soeuer transgresseth ād abyderh not in
the doctrine of Christ hath not god. He
that endureth in the doctrine of Christ
hath both the fater/and the sonne.

If there come eny vnto you ād bryn- D
ge not this learnynge him receaue not
to housse nether bid him god spede. For
he that biddeth him god spede/is part-
taker off hys euyll dedes. I had many
thynges to wryte vnto you/ neuerthe-
lesse I wolde not wryte wyth paper
ād yncke/but I truste to come vn-
to you and speake wyth you
mouth to mouth/that oure
ioye maye be full. The
sonnes of thy electe
syster grete the/
Amen.

The.iii. Pystle of. S. Iohn.

THe elder vnto the beloued Gayus/ whō I loue in the trueth. Welbeloued I wysshe in all thiges that thou prosperedest/ and faredest wel/ euē as thy soule prospereth. I reioyced greatly whē the brethē came & testified of the trueth that is in the/ how thou in trueth walkest/ I haue no gretter ioye then for to heare howe that my sonnes walke in veritie.

Derely beloued thou dooest faithfully whatsoeuer thou doest to the brethren and to straungers/ which bore wytnes of thy loue before all the cōgregation/ which brethē when thou inwyngest for warde on their iorney (as ye pleaseth God) thou shalt do wel / be cause that for his names sake they went forth/ ād toke nothynge of the gētyls. We therfore ought to receaue suche / that we also myght be helpers to the trueth.

I wrote vnto the congregation/ but Diotrephes/ which loueth to haue the preeminēce amonge thē/ receaueth vs not/ wherfore yf I come I will declare his dedes which he doeth testynge on vs wyth malicious wordes/ nether is therw wyth content. Not only he hym selfe receauet hnot the brethē/ but also

he forbiddeth them that wolde do thy-
seth them out of the congregacion.
Derely beloued folow not that which
ch is euyll/but that whych is good. He
that doeth well is of God/but he that
doeth euyll seeth not God. Demetrius
hath good reporte of all men/ and of
the trueth. yee and we oure selues also
beare recorde/and ye knowe that oure
recorde is true. I haue many thynges
to wryte/But I wyll not wyth pen and
ynke wryte vnto the. For I trust I shall
shortly se the/ and we shall speake
mouth to mouth. Peace be with
the. The louers salute the.
Grete louers by name.

¶ The Pystle of Paul
Unto the Hebrues.

The fyrst Chapter. ✠

GOd in tyme past diuerslye
& many wayes/spake vnto
the fathers by prophetis/
But in these last dayes he
hath spoke vnto vs by his
sone/whom he hath made
heyre of all thyngis/by whom also he
made the worlde. Whych sone beynge
the brightnes of his glory/& very ima-
ge of his substaunce/beerynge vppe all

thyngis wyth his mygthey worde/hath
in hys owne person pourged oure synnes/and is sytte on the right honde of
the maieste on hygh/ and is more excellent the the angels/in as moche as he
hath by inheritaūce obteyned an excellenter name then haue they.

¶ For vnto whych of the angels sayde
he at eny tyme / Thou arte my sonne/
this daye begate I the? And agayne/I
wyll be his father/& he shalbe my sonne. And agayne when he bryngeth in
the fyrst begoten sonne in the worlde/
he sayth. And all the angels of god shal
worshyppe hym. And vnto the angels/
he sayth. He maketh hys angels spirites/ād hys mynisters flammes of fyre.

¶ But vnto the sonne he sayth/ God thy
seate shal be for euer and euer. The ceptre of thy kyngdom is a ryght ceptre.
Thou hast loued ryghtewesnes ād hated vnquitte/ wherfore hath god/ wych
with thy God/ anoynted the with the
oyle of gladnes above thy felowes.

And thou Lorde in the begynnynge
hast layde the foundacion of the erth/
And the heuens are the workes of thy
hondes/ They shall perysshe/ but thou
shalt endure. They all shall wexe olde

¶ as doth a garmēt/ād as a vesture shalt
thou chaunge them/& they shalbe chaunged/ but thou arte the same/ and thy

ij.reg.vij.
psal.xcvij.c
psal.civ.a
pg.xliiij.b
psal.ci.b

yeares shall not fayle. ¶ Unto wyche
ofte the aungels sayde he at eny tyme:
psal.cix.a Sit on my ryght hõde tyll I make thy-
j.cor.xv.b ne enemes thy fote stole: Are they not
all spirites to do seruice/sent forto mi-
nister for their sakes/which shalbe he-
yres of healthe:

¶ The.ii. Chapter.

Wherfore we ought moch
more to attende vnto the
thyngis/which we haue
herde/lest we be spilt for
yll the worlde which was
spokẽ by angels was stedfast/ and euery transgression & disobe-
dience receaued a iust recõpence to re-
warde/howe shall we escape yf we de-
spise so great helthe: wyche at the fyrst
begã to be preached of the lorde hym self
and afterwarde was cõfermed vn-
to vs warde/by them that herde it/god
bearynge witnes there to/both wyth
signes and wonders also: and with di-
uerse myracles/&d gyftes of the holy
goost accordynge to his owne wyll.

For he hath not vnto the angels put in
subiection the worlde to come/wherof
we speake But one in a certayne place
psal.viij.c wytnessed/sayinge/What is man/ that
thou arte myndfull of hym/other the
sonne of mã that thou visitest hym: Af-
ter thou haddest for a season made him
lyttell then the angels/thou crounedst

hym with honour and glory/ād hast set
hym aboue the workes of thy hondes.
Thou hast put all thyngis in subiectiō ſ.cor.xv.b
vnder his fete. In that he put all thyn-
gis vnder him/ he left nothinge that is
not put vnder hym. Neuertheleſſe we
yet ſe not all thing is ſubdued vnto him philip.iij.b
but that Jeſus which for a ſeaſon was
made leſſe then the āgels we ſe thoro
the punyſhmēt of deeth crouned with
glory & honour that he by the grace of
god/ ſhulde taſt of deeth for all men.

c For yt becam him/ for whom are all
thyngis/ād by whō are all thyngis/ af-
ter that he had broughte many ſonnes
vnto glory/ that he ſhulde make the lor
de of their helth parfut thoro afflicci
ons/ For as moche as he which ſancti-
fyed/ād they which are ſanctifyed/ are
all of one. For whych cauſe take/ he
is not aſhamed to call thē brethrē ſay-
inge/ I wyll declare thy name vnto my pſal.xxj.c
brethren/ in the myddes of the congre-
gatiō wyll I prayſe the. And agayne I
wyll put my truſt in him. And agayne/ pſal.xvij.a
behalde here am I & the chyldrē which eſa.viij.d
god hath geuen me.

d For as moche then as the chyldren
were partakers of fleſhe & bloud/ he
alſo him ſelfe lyke wyſe toke parte wi-
th them/ for to put wunne thoro deeth/ ozee.xiij.d
hī that had lordſhippe ouer deeth that i.cor.xv.g.

is to saye the deuyl. And that he myght
delyuer thē which thorow feare deeth
all their lyke tyme were in daunger of
bondage. For he taketh not vpon hym
the angels/ but the seede of Abrahā ta-
keth he on hym/ Wherfore in all thyn-
gis yt becam him to be made lyke vnto
his bretherē that he myght be mercyful
and a faythfull hygh preste in thyngis
cōcernynge god/ for to pourge the peo-
ples synnes. For in that he him self suf-
fered/ and was tempted/ he is able to
succour them that are tempted.

The. iij. Chapter.

Wherfore holy Brethren/ partakers of the celestial callynge/ cōsyder the em-
balleatour and hygh preste
of oure profession Christ
Jesus/ beynge faythfull
vnto hym that semed hym/ euē as was Mo-
ses in all hys houlde. And this mā was
counted worthy of more glory thē Moses/
Inasmoche as he which hath prepared
the houlde/ hath more honoure in
the houlde. Euery houlde is prepared
of some man. But he that ordeyned all
thyngis is god. And Moses verely was
faythfull in all his houlde as a mynister
to beare wytnes of the thyngis which
shulde be spokē afterwarde. But Christ
as a sonne hath rule ouer the houlde/

whose houlle are we / yf we kepe stedfast confydence and reioysynge in the fayth vnto the ende.

Wherfore as the holy goost saith / to daye yf ye shall heare his voyce / harde not youre herres / as whē ye prouoked me / in tyme of temptatiō in the wilderness where youre fathers tēpted me proued me / & sawe my worckis .xl. yeare longe. Wherfore I was greued with that generation & sayd They euer erre in their hertes / they vereby haue not knowē my wayes / so that I sware in my wrathe / that they shulde not enter into my rest. Take hede brethrē that there be in none of you an euyl herte / in vnbeleue / that he shulde departe from the liuynge god / but exhorte one another dayly / whyle yt yt is called to daye / lest eny of you were harde herted / & be deceaued wyth synne. We are parte takers of Christ / so that we kepe sure vnto the ende the begynnynge of the substancial faith / so longe as yt is sayd: to daye yf ye heare his voyce / harden not youre hertes / as when ye prouoked him. For some / when they herde / prouoked / but not all that came out of Egypte vnder Moses. But with whome was he displeased .xl. yeares? was he not displeased with them that synned / whose bodyes were ouerthrowen in the wylder-

psal. xciiij

nesse .xiiij. &

To whō sweare he that they shulde not
enter into his rest/but vnto them that
beleued not? And we se that they coul-
de not enter in/because of vnbeleue.

The.iiij. Chapter.



Let vs feare therfore/lest
eny of vs forsokynge the
promes off entrynge into
his rest/shulde seme to co-
me behynde. For vnto vs
was yt declared/ as well
as vnto them. But yt profyted not the
that they herde the worde/ because
they which herde yt coupled yt not with
fayth. We which haue beleued/ do en-
ter into his rest/as cōtrary wyse he sa-
yde to the wother: As I haue swore in
my wrath/ they shall not enter into my
rest. And that spake he verely longe af-
ter that the workis were made/ frō the
foundacion of the worlde layde. For he
spake in a certayne place of the seuēth
daye/ on this wyse/ And God dyd rest
the seuenth daye from all his workis/
And in this place agayne/ They shall
not come into my rest.

Seynge therfore it folowed that so-
me muste enter there into/ and they to
whō yt was fyrst preached/ entred not
therin for vnbeleues sake. Agayne he
apoynted in dauid a certayne present
daye after so longe a tyme/ sayinge/

Psal.cxciij.

Gen.ij.a.

as ytis reherced/ehis daye yfye heare hys voyce/be not harde herted. For if Josue had geuē thē rest/thē wolde he not after warde haue spokē of a nother daye. There remayneth therfore yet a rest vnto the people of god. For he that is entred into his rest doth cease from his owne workes/as god did from his

D Let vs studye therfore to entre into that rest/lest eny man faule into sothe an ensample of vnbelefe/for the worde of god is quycke/ād myghty in operacion/ād sharper thē eny two edged swearde/ād entreth throughe/euē vnto the diuidinge a sonder of the soule and the spirete ād of the ioyntes ād the mary/ and iudgeth the thoughtes and the intētis of the herte. Nether is there eny creature inuisyble in the syght off yt: but all thinges are naked/ād bare vnto the eyes of hym/of whom we speake. eccle.xlv.b psal.xxxviij

The.b.Chapter.

A Synge then that we haue a gret hye prest which hath entred heauen (I mean Jesus the sonne off god) let vs kepe oure profession For we haue not an hye prest/which cannot haue cōpassion on oure infyrmities/but was in all poyntes tepted/in lyke maner: but yet without synne. Let vs therfore go boldely

vnto the seate of grace / that we myght receaue mercy / and fynde grace to helpe in tyme of neede.

¶ For euery hye preest that is taken from amonge men / is ordeyned for men / in thynges pertaynynge to God / to offer gyftes and sacrifyses for synnes / whych can haue cõpassion on the ignorauntes / and on them that are out of the ryght waye: be cause that he him selfe is also cõpassed with infirmitie / For the which infirmities sake / he is bounde as ouer for synnes / as well for hys owne 1.pas.pri. parte as for the peoples. No man taketh honour vnto him selfe / but he that is called of God / as was Aaron.

Euen so tyme wyll Christ honoured not him selfe / that he myght be the hye preest / but he glorifyed hym that sayde vnto him / thou arte my sonne / this day 10.sal.ij.b. haue I begotten the / As he also in another 9.sal.cix.b place / Thou arte a preest for euer after the order of Melchisedech / who in the dayes of his flesshe / when he had offered vp prayers and supplicacions / with stronge cryenge and teares / vnto him that was able to saue him from death / and was harde to be entreated / because he had feare / though he were a sonne / yet learned he obedience by the thinges which he suffered / and

eternall health vnto all them that obey
him and is called of God the hye preest
after the order of Melchisedech.

Of whereof haue we many thynges to
saye which are harde to be vttered: be
cause ye are dull of hearynge. For whē
as concernynge the tyme ye ought to
be teachers / yet haue ye nede agayne
that we teache you the fyrst principles
of the wordes of god / and are be come so
to the as haue nede of mylke / and not of
stronge meate / For euery man that yf
fed with mylke is inexperte in the wor
de of righte wesnes / For he is but a ba
be. But stronge meate belōgeth to thē
that are parfect / which thorowe vse
haue their wittes exercised / to iud
ge both good and euyll alike.

The. vj. Chapter.

Therfore let vs leaue the
doctrine of the begynnynge of
the begynnynge of Christen men / and set vs go
vnto parfectnes / and not to
laye the fou
dacion of repentaunce from dedes
and beleue in god / of baptyme /
of the ordenaunce of imposicion of hon
des / of the resurrection of the dede / and
of eternall iudgement. And this will we
do / yf god permytte. For it is impossible tij. pet. ij. d
that they which ones were lightened /

and haue tasted of the heauenly gyft/ and are be come partetakers of the holy goost and haue tasted of the good worde of god and of the power of the worlde to come yf they saule / shulde be renued agayne vnto repentaūce/ for as moche as they haue (as concernynge thē selues) crucifyed the sonne of god a fresshe: makynge a mocke of hym.

For that erth which dryncketh in the rayne whych cōmeth oft apon yt / and bryngeth forth erbes mete for thē that dresse yt receaueth blessynge of god/ but that grounde/ which beareth thornes and bryers/ is reproued/ and is nye vnto cursynge whose ende is to be burned. Neuertheles dere frendes/ we trust to se better of you/ & thyngis which accōpany helth/ though we thus speake. For god is not vnryghteous that he shulde forget youre warke/ and labour that procedeth of loue/ which ye haue shewed in his name/ which haue ministred vnto the saynctes/ & yet ministre. yee/ and we desyre that euery one of you shewe the same diligence/ to the euydence of the fayth/ euē vnto the ende/ that ye slaynt not/ but folowe thē which through fayth and patience inherite the promyses.

For when god made promes to Abraham/ because he had no greter thynge

to sweare by: he sware by him alse/ say- geñ.xxij.c
inge: Surely I will blesse the/ and mul-
tiply the in dede. And so after that he
had taryed a lõge tyme/ he enioyed the
promes. Men verely sweare by hym
that is greater then thẽ selues: And an
othe to cõfyrme the thynge/ is amonge
thẽ an ende of all stryfe. So god wyl-
inge very aboundantly to shewe vnto
the heyres of promes/ the stablenes of
hys counsayle: he added an othe/ that by
two immutable thyngis (in whych yt
was impossible that god shulde lye) we
mygbe haue perfect cõsolacion/ which
haue fled/ for to holde fast the hope that
ys set forth before oure faces/ whych
hope we haue as an ancre of the saule/
both sure and stedfast. Whych hope also
entreth in/ into the thyngis which are
with in the vayle: whither the fore runner
ys for vs entred in/ I mean Jesus
that is made an hye prest for euer after
the ordre of Melchisedech.

The.vij.Chapter.

A

Hys Melchisedech kynge geñ.xiiij.d
of Salem (which beinge
prest of the most hye god
met Abrahã/ as he retur-
ned againe fro the slaugh-
ter of the kynges/ & blest
sed hym/ to whõ also Abrahã gaue ty-
thes of all thyngis) first is by interpreta-

cion kynge of eightewesnes: after that kynge of Salem/that is to saye kynge of peace/without father/without mother/without kynne/hath neither begynnynge of his tyme/nether yet ende of his life/but is lykened vnto the sone of God/and remayneth a prest for euer.

Consyder what a man this was/vnto whom the patriarke Abraham gaue the tythes of the spoiles. And verely those children of leuy/which receaue the office of the prestes/haue commaundement to take accordynge to the lawe/tythes of the people that is to saye/of their brethren/yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them/receaued tythes of Abraham and blessed him that had the promyses. And without all denyenge the lesse is blessed of the better. And here men that are mortall receaue tythes: but there he receaueth them of whom it is witnessed/that he liueth. And to saye the trueth/Leui also which receaueth tythes payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

If therfore perfection came by the leuitical presthode (for vnder it the people receaued the

same/what nede yet further more/that another prest shulde arise/after the ordre of Melchisedech/and not after the ordre of Aaron? Howe no dout/yf the prestehod be translated/the of necessitie must the lawe be translated also.

For of whom these thynges are spoken pertayneth vnto another tribe/of which/neuer man serued at the auctre. For yt is evident that oure lorde sprange of the tribe of Juda/of which tribe spake Moses no thynge as concerninge prestehod.

And yet is yet a more evident thinge: yf after the symilitude of Melchisedech there arise another prest/which is not made after the lawe of the carnal commaundement: but after the power of the endelesse lyfe. For he testifyeth: Thou art a prest for ever/after the order of Melchisedech. The the ordinaunce that went a fore/is disanulled/be cause of the weakenes and unprofitablenes. For the lawe made no thynge perfect but was an introduccio of a better hope by which hope we draw nye vnto god. And forsomoche as it is a perfect othe that he made/pertayninge vnto the sonne. Which prestes were made with out an othe/but this prest with an othe/by him that sayde vnto him. The lorde hath sworne/and will not repent (Thou

psal.cix.a

psal.cix.b

arte a prest for euer after the order of Melchisedech: And for that cause was Jesus a stablisher of a better testamēt

And amonge them many were made prestes/ be cause they were not suffred to endure by the reason of deeth. But thys man/ be cause he endureth euer/ hath an euerlastynge prestehod: Wherfore he ys able also euer to sane them that come vnto god by hym/ seynge he euer liueth/ to make intercessiō for vs.

Soche an hye prest yt be commeth vs to haue/ whych ys holy/ harmlesse/ vndefiled/ separat from synnes/ ād made hyar then heauens. Whych nedeth not dayly (as those hye prestes) to offer vppe sacrifyce/ fyrst for hys owne sinnes/ ād then for the peoples sinnes. For that dyd he at once for all/ when he offered vppe him silfe: For the lawe maketh men prestes/ which haue infirmitie: but the worde of the oth that cāsenct the lawe/ maketh the sonne prest which is parfect for euer more.

The. viii. Chapter.

A

Of the thynges which we haue spoken/ this is the pyth That we haue soche ā hye preste that is seten on the right honde of the seate of maiestie in heauen/ and is a minister of holy thynges/ and of the

very tabernacle/ which god pyght/ and not man. For euery hye prest is ordeyned to offer gyftes and sacrifises/ wherfore yt ys of necessitie/ that this man haue some what also to offer. For he were not a preste yf he were on the erth where are prestes that accordynge to the lawe offer gyftes which prestes serue vnto the ensample and shadowe of heauenly thyngis euen as the answer of god was geuen vnto Moses when he was mouynge to fynysshe the tabernacle Exo. xxv. Act. vij. f.

For take hede (sayde he) that thou make all thyngis accordynge to the patern shewed to the in the mount.

Nowe hath he obtayned a more excellent office/ in as moche as he is the mediator of a better couenant/ which was made for better promyses. For yf that fyrst testament had bene soche a one that no man coulde haue founde fault with/ there shulde no place haue bene sought for the seconde. For in rebukynge them he sayth: Beholde the dayes wyll come (sayth the lorde) and Hye. xxxj. c I wyll fynysshe apon the houlle of Israel/ and apon the houlle of Juda a newe couenãt not like the couenant that I made with theyr fathers at that tyme/ when I toke them by the hondes to lede them out of the londe of Egypte/ for they continued not in my coue-

mynde/ and I regarded them not sayth
the lorde.

For this is the conenãt that I wil ma
ke for the house of Israel: After thos
dayes (sayth the lorde) I will put my la
wes in their mynded/ and in their har
tes/ I will write thẽ/ and I wilbe their
God/ and they shalbe my people. And
they shall not teache/ euery mã his ne
ghboure/ nõ euery mã his brother/ sa
ynge/ knowe the lorde: For they shal
all knowe me from the leest to the most
of thẽ. For I wilbe merciful ouer their
vnrighteousnõ and their synnes/ and o
their vnrighteousnes will I not thynke
eny more. In that he sayth a newe
conenãt/ he hath abrogat the olde. Ne
we is that which hys disanulled and wex
old/ is redy to vanysshe awaye.

The .ix. Chapter.



Then verely had the first tabernacle ordi
nãces of godes worshipynge/ and
a worldly holynes. For there
was a tabernacle made/ the
first wherin was the candle
stycke/ and the table/ and the shewe bread
which is called holy. And after the secõ
de vayle was the tabernacle which is
called holyest of all/ which had the gol
dẽ censer/ and the arcke of the cone
nãt ouerlayed rounde about with gold

Hebr. xxvi.
and. xxxvij

Se / wherin was the golden pot wyth
manna / and Aarons rodde that spron-
ge de / the tables of the couenant. Ouer
the whiche were the cherubyns of glo-
ry that ouerwonge the seate of grace. Of whi-
che thynges / we wyll not nowe speake
particularly.

Vpon these thynges were thus ap-
poynted / the preestes went alwayes in-
to the fyrste tabernacle / which executed
the seruice of God. But into the secounde
went the hye preest alone / once euery
yeare / not wyth out blond / whych
he offered for hymselfe / & for the ignor-
aunce of the people. The holy goost
thus signifyenge / that the waye of holy
thynges was not yet openned / whyles
yet the fyrst tabernacle was standynge
which was a similitude of this present
tyme / in whiche gyftes & sacrifices are
offered / whyche myght not make perfect
as pertayninge to
the conscience / wyth meates / drynkes /
& diuerse washynges / & ordenaunces of the
flesshe / whych were ordeyned vntyll the
tyme of reformacion.

But Christ beynge come / an hye preest
of good thynges to come / & by greater
& more perfecte tabernacle not made wyth
hondes / that is to saye / not of this
buyldynge / neyther by the blond of

owne blond/he entred once for all into
the holy place/and founde eternall re-
Leui.xvi.c demption. ¶ For yf the blond of oxen
and of Gotes/and the asshes of an hey-
fer/wherwyt was sprynckled/purifyed
the vnclene/as touchynge the purify-
1.Pet.1.d ynge of the flesshe/ho we moche more
1.Joan.1.d shall the blond of Christ (which thoro-
Reue.5.b. we the eternall spirete/offered him sil-
1.Pe.iij.g fe with out spot to God) pourdge oure
Rom.b.b. consciences from dead workis/for to
serue the liuynge god?

And for this cause ys he the media-
tor of the newe couenant/that as sone
as his deeth was fulfilled for the redy-
ption of those trāsgressions that were
in the fyrst couenant/they which were
called myght receaue the promes of e-
Gala.iij.b. ternall inheritaunce. ¶ For wherso-
ever ys a testament/there must also be
the deth of him that maketh the testa-
ment. For the testament taketh aucto-
ritie when mē are dead/for yt is of no
value as longe as he that made yt is a
liue. For whych cause also: neither tha
fyrst testament was ordeyned with out
blond. For whē all the cōmaundemēts
Gen.xxiij. were redde of Moses vnto all the peo-
ple/he toke the blond of calues: and of
Gotes/with water and purple wull and
yssope/and sprynkled both the boke and
all the people/sayinge this ys the bla-

ab of the testamẽt/ which God hath ap-
poynted vnto you. Moreouer: he spri-
kled the tabernacle with blond also/ād
al the ministrynge vessels. And almost
all thynges/ accordynge to the lawe are
clensed wyth blond: and without effu-
sion of blond/ is no remission.

F It ys then nede that the similitudes
of heauẽly thyngis be purified with so
the thyngis/ but the heauenly thyngis
thẽ selues are purified with better sa-
crifices thẽ are these. For Christ is not
entred in to the holy places: that are
made with hondes/ wich are but simili-
tudes of true thyngis: but is entred in-
to very heauẽ/ for to apere ne we in the
syght of God for vs. Not to offer hym
self often/ as the hye preest entreth in-
to the holy place euery yeare with stra-
unge blond/ for then must he haue oftẽ
suffered sence the worlde begā. But no-
we in the ende of the worlde/ hath he a-
pered once for all/ to put synne to fly-
ght: by the offeringe vppe of him self.
And as yt ys apoynted vnto men that
they shall once dye/ and thẽ commeth
the iudgement/ euen so Christ was on-
ce offered to take awaye the synnes of
many and vnto thẽ that loke for hym/
shall he apere agayne/ wyth out synne
vnto their healthe.

Rom. v. b.
Heb. xiij. c.

THe the lawe whych hath
but the shaw we of good
thynges to come/and not
the thinges in their owne
fashiō/cannener wyth the
sacrifices which they ob-
ser yeare by yeare cōtinually make the
Leui.xvj. tōmers there vnto parfaite For wolde
not thē those sacrifyses haue ceased to
haue bene offered? be cause that the
offerers once pourged shulde haue had
de no more cōsciēces of sinnes. Neuer-
theles in thos sacrifises is there men
cion made of synnes euery yeare. For
yt is impossible that the blood of oxen
& of gotes shulde take a waye sinnes.
psal.xxxix Wherfore whē he cōmeth into the
worlde he sayeth: Sacrifice and offeryn
ge thou wolddest not haue: but a bodye
hast thou ordeyned me/holocaustes &
sacrifice for synne thou hast not allowed
psal.j. Then I sayde: Lo I come/ In the be-
gynnynge of the boke yt is written of
me/that I shulde fulfill thy will/ o god
Wherin he sayeth a fore/ and ob-
lacion and holocaustes and sacrifice
for synne thou wolddest not haue/ nei-
ther hast thou vnto (which are offered by
the lawe) then he sayde Lo I am redy
to do thy will. Thou doth take away
the fyrst/ that thou mayest stablysshe the
laste. By the
which will we are sanctified by the

offeryng of the body of Jesu christ on
ce for all.

And euery preest is redy dayly mini-
stryng/ and ofte tymes offereth one
maner of offeryng/ which cā neuer ta
ke awaye synnes: but thys man after
he had offered one sacrifice for synnes
sat him wune for euer on the right hon
de of god/ād from henceforth tarieth
tyll his foes be made his fote stole: For with one offeryng hath he made per-
fect for euer them that are sanctified.

Psal.cix.a
.j.cor.xv.d.

And the holy goost also beareth vs re-
corde of this/ euen when he sayd befo-
re. This is the couenant that I will ma
ke vnto thē after those dayes sayth the
lorde. And I will put my lawes in their
hertes/ād in their myndes I will wri-
te thē and their synnes and iniquyties
will I remember nomoare. And where
remission of these thynges is/ there is
no more offeryng for synne.

Jeremy.xxxj.

Seynge brethren that by the mea-
nes of the bloud of Jesu/ we maye be
bolde to enter into that holy place/ by
the new and liuynge waye/ which he
hath prepared for vs/ thorow the vayle
(that is to saye by his flesshe) And
seynge we haue an hye preest
ouer the house of God
let vs draue nye with a true herte in
full fayth/ purgynge our hertes (ā

an enyll cõsciẽce/ād wallhed in oure bo
dyes with pure water: and let vs kepe
the profession of oure hope/ with oute
wauerynge (for he is faythfull that pro
mysed) ād let vs cõsyder one anothere to
pronoke vnto loue: ād to good workes
¶ let vs not forsake the kelishippe that ¶
we haue amõge oure selues/ as the ma
ner of some is/ but let vs exhorte one a
nother: ād that so moche the more/ be
cause ye se that the daye drawethnye.

For yf we synne wyllyngly after that
we haue receaued the knowledge of the
treueth: there remayneth no more sacri
fice for synnes but a fearfull lokinge for
iudgement/ād violēt fyre/ which shall
deuoure the aduersaries ¶ he that dispi
deu.xvij. seth Moses lawe/ dyeth without mer
mat.xviij. cy vnder two or three witnesses. Of ho
Joā.viij.c. we moche sorer punyshment suppose
ij.cor xiija ye shal he be counted worthy/ which trea
deth vnder foote the sone of god and co
unteth the bloud of the testamēt as an
vnholy thinge/ wherwith he was sanc
tyfied ād with dishonoure to the spirete
of grace? For we know hym that hath
sayde/ vengeaunce belongeth vnto me
deu.xxxij. I will recompence sayth the lorde: And ¶
rom.xij. d. agayne/ the lorde shal iudge his people
It is a fearfull thinge to fall into the
handes of the lyuynge God.

Call to remembraunce the dayes that

are passed in the/ whych after ye receaued light/ ye abode a greate fyghte in aduersities/ partly whyle all me wondred and gased at you for the shame and tribulacion that was done vnto you/ and partly whyle ye became companyons off the whych so passed theyr tyme. For ye suffered also with my bonnes: and toke a worth the spoylynge of youre goodes and that wyth gladnes/ remembrynge in youre selues how we that ye had in heaue a better: and an endurynge substance. Cast not away ye therfore youre confydence whych hath great rewarde for retribucion. For ye haue nede of pacience/ that after ye haue done the wyll of god/ ye myght receaue the promes. For yet a very lytell whyle/ and he that shall come wyll come/ and wyll not tary. But the iust shall lyue by fayth. And yf he withdrawe hym selfe/ my soule shall haue no pleasure in hym. We are not whych be wyth drawe oure selues vnto damnation/ but partayne to fayth/ for to wynne oure soules.

Habac. ij. a. Roma. j. b Gala. iij. b

The.xj. Chapter.

Fayth is a sure confidence/ of thinges which are hoped for/ and a certaynte off thynges which are not seue. By yt the elders were welreported of. Therfore we

Gene.i.a. fayth we vnderstonde that the worlde was ordeyned / by the worde of God/ That by the meanes of thinges which apeare / thynges whych are vnsyble myght be knowen.

Gen.iiij.a. By fayth Abell offered vnto God a more plenteous sacrifyce then Cayn/ by which/ he obtayned wytnes that he was righteous/ God testifyinge of his gyftes/ by which also he beynge dead yet speaketh.

Gene.v.c. By fayth was Enoch trāslated that he shulde not se deeth / nether was he founde/ for god had taken him awaye. Before he was taken awaye/ he obtayned recorde/ that he had pleased god. But wythout fayth yt ys vnpossyble to please hym. For he that cōmeth to god must beleue that god is/ and that he is a rewarder of them that seke him.

Gene.vj.c. By fayth Noe honoured God/ after that he was warned of thynges which were not seen/ and prepared the arche to the sauynge of his housholde/ throughe the which he cōdemned the worlde/ and became heyre of the righteousnes which is by fayth.

Gen.xij.a. By fayth Abraham/ when he was called of god to go out into a place wych he shulde after receaue to enherytaunce/ obeyed/ and went out/ not knowynge whyther he shulde go.

By faith he remoued into the lande
that was promysed hym/ as into a straū-
ge countre/ and dwelt in tabernacles
so ded Isaac/ and Jacob/ heyres with
hym of the same promes. For he loked
for a cite hauynge a foundacion/ whos
fayther and maker is god.

Thoro w faith Sara also receaued Gen. xxj. a
strength to be with childe/ and was
deliuered of a childe whē he was paste
age/ because she iudged hym faythfull
which had promysed.

And therfore sprange there euen of one (& Gen. xxij.
(& of one which was as good as dead) and. xvij.
so many in multitude as the starres of
the skye/ & as the sande of the see/ whos
wyches innumerable.

And they all dyed in fayth/ & receaued
not the promyses/ but sawe them a
farre of/ and beleued them/ and enbraced
them/ and confessed that they were stran-
gers & pylgrymes vpon erthe. They
that saye suche thynges/ declare that
they seche a countre. And yf they had be-
ne myndfull of that countre/ from whēce
they came out/ they had leysure to haue re-
turned. But now desyre they a better/ that
is to saye/ a celestiall/ Wherfore god
is not ashamed of them/ to be called their
god/ for he hath pre-
pared for them a cite.

By faith Abraā offered vppe Jsaac/ Gen. xxij. a

ecl.xliij.d when he was tempted / and he offered hym beynge hys only sonne/in whō he had receaued the promyses/ Of whom

Gen.xxj.b yt was sayde/ In Isaac shall thy seade be

Rom.ix.b called/for he consydered that god was able to rayse vppe seade agayne from deeth. Wherfore receaued he hym/as an ensample of the resurrection.

Gen.xxvij. In faith Isaac blessed Jacob & Esau as concernynge thyngis to come.

Gen.xlviij By fayth Jacob whē he was a deynge blessed both the sonnes of Joseph and fyll downe before the mayeste off hys ceptre.

Gene.l.d. By fayth Joseph when he dyed remembred the departynge of the chyldren of Israel and gaue cōmaundemēt of hys boneg.

Exod.ij.a By faith Moses whē he was borne was hyd thre monethes off hys father

Exod.j.c. and mother/because they sawe he was a proper chyld: nether feared they the kyngis commaundement.

Exod.ij.b By fayth Moses when he was of a grete age/ refused to be called the sone of Pharaos wughter and chose rather to suffre aduersite wyth the people off god/then to enioye the pleasurs of sinne for a season and eteemed the rebuke of Christ greter ryches/ then the treasure of Egypt. For he had respecte vnto the rewarde.

By fayth he forsoke Egypt/and feared not the fearcenes of the kynge/ as he endured/ euen as he had sene hym which is inuisible.

Thorow fayth he ordeyned the ester lambe/and the effusion of blond/lest he that destroyed the fyrst borne shulde touche them. Exo.xij.d

By fayth they passed thorowe the reed see/ as by dry londe whych when the Egyptians had assayed to do they were drowned: exo.xiiij.e

By fayth the walles of Jerico fell wonne after they were compased aboute/seuen dayes. Josue.vj.c

By fayth the harlot Raab perished not wyth them that beleued not/ after she had receaued the spyes to lodgynge peasably. Josue.vj.d And.ij.a.

And what shall I more saye the tyme wold be to short for me to tell of Gedeon/of Barac/ād of Sampson/ād of Iephthae/ Also of Dauid ād Samuel and of the prophetis/ which thorow fayth subdued kyngdōs/wrought righteousnes/obteyned the promyses/stopped the mouthes of lyōs/ quēched the violēce of fyre/escaped the edge of the swearde/of weake were made stronge/ waxe valient in fyght/turned to flyght the armees of the aliantis. The wemē receaued their dede to lyfe agayne.

Some were racked/ and wolde not be deliuered/that they myght receaue rather the better lyfe. Other chaffed of mockynges/and scourgynges/moreouer off bondes and prysonment/were stoned/ were heawen a sunder/ were tempted/ were slayne wyth swerdes/ walked vppe ād doune in shepes skynnes/in gotes skynnes/in nede/tribulacion/ and detraccion/ whych the worlde was not worthy off. They wandred in wylderues/in mountaynes/ in dennes and caues of the erth.

And these all thoughe they obtaynynge good reporte/ receaued not the promes/God pronydynge a better thynge for vs/ that they wyth out vs shulde not be made parfect.

The.xij. Chapter.

Rom.vj.
colos.iij.
ephe.iiij.
j.pet.ij.
And.iiij.

Wherfore let vs also (seynge that we are compased wyth so grete a multitude of witnesses) laye away all that greueth vs wunne and the synne that hangeth on vs/ and let vs runne wyth patience vnto the battayle that is set before vs/ lokynge vnto Jesus/ the auctor and fynysher of our fayth/ whych for the ioye that was set before him/ abode the crosse/ and despysed the shame/ and is set doune on the ryght honde off the

rystes of god. Take hede therfore lest ye
therbe enuayed further/ in speakynge aga-
ynst hym of synneres/ lest ye shulde be
wery & faynte in youre myndes.
For ye haue not yet resysted vnto blud
fyghtynge/ in stryuynge/ agaynst synne.
And ye haue forgoten the consolacion
which spyreth vnto you/ as vnto chil-
dren. My sonne dispyse not the chaste- Hyre. xij. d.
nynge of the lorde/ neyther faynt when Heue. xij. d
thou arte rebuked of hym. For whom
the lorde loueth/ hym he chasteneth/ ye/
and he scourgeth euery sonne that he
receaueth.

If ye ye shall endure chastenynge
god offereth hym selfe vnto you/ as vn-
to sonnes. For what sonne is that whom
the father chastneth not? If ye be not
vnder correction (whereof all are par-
takers) then are ye bastardis & not
sonnes. Moreouer seynge we had fa-
thers of oure flesshe which corrected
vs/ and we gaue them reuerence/ shall
not we much rather be in subiection
vnto the father of spretuall gyftes & vn-
to lyue? And they verely for a fewe
dayes nurtured vs after their owne ple-
asure/ but he for our profyte/ that we
myght be partakers of his holynes. All
manner chastenynge
for the present tyme seemeth to be
not ioyous but greuous/ neuertheles

afterwarde

afterwarde yt bryngeth the quyet fru
te of ryghtewelnes vnto them whych
there in are exercyled.

Stretch forth therfore agayne your
e hondes whych were let doune and
youre weake knees/and se that ye ha
ne straycht steppes vnto youre fete/
lest eny halteynge turne out of the wa
Rom.xij.b ye/yee/ let yt rather be healed. Em
brace peace with all men/and holynes
wych out the whych/ no man shall se
the Lorde/ And se that no man be de
stitute of the grace of God/lest eny ro
te of bytternes spryngе vppe and trou
ble/and therby many be defyled. That
Gen.xxv.b there be no fornicatour/ or vncleane per
son/ as Esau/ whych for one meatfull
Gen.xxvij.f of lentes his ryghtes has belonged vnto him:
in that he was the eldest brother/ ye
knowe howe that afterwarde when
that he wolde have inherited the bles
synge/he was putby. His repentaunce
founde no grace no though he desyred
Gro.xix.b that blessynge with teares.
And.xx.c. For ye are not come vnto the mount
tayne that is touched/ and vnto burnynge
fyre nor yet to myst and darcknes and
tempest of weddet/nether vnto the so
unde of a trompe and the voyce of wor
des whych voyce they that herde yt/
wylled ye awaye/ that the cōmunica-
cion shulde not be spoken to them. For

they wer not able to abyde that which was spoke. If a beast had touched the mountayne/ yt muste haue bene stoned or thrust thorowe with a darte/ euen so terrible was the sygbt whych apered/ Moses sayde/ I feare and quake/ But ye are come vnto the mounte Sion and to the citte of the liuynge god/ the celestial Jerusalem/ and to an innumerable syght of angels and vnto the cõgregacõ of the fyrst borne sonnes/ which are wrytt in heauẽ/ and to god the iudge of all/ and to the spirites of Just and perfect men and to Jesus the mediator of the newe testamẽt/ and to the sprynchlynge of bloud that speaketh better then the bloud of Abell. Exo. xix. c

So that ye despyse not him that speaketh. For yf they escaped not whych refused hym that spake on erath. Moche more shal not we escape/ yf we turne awaye frõ hym that speaketh from heuẽ whose voyce then shuke the erth/ and nowe declareth sayinge/ yet once more wyll I shake/ not the earth only/ but also heauẽ. Now wt that same that he sayth/ yet once more/ signifyeth the remouynge awaye of those thynges whych are shaken/ as of thynges whych haue ended they course/ that the thynges whych are not shaken maye remayne/ Wherfore yf we receaue Agge. ii. b.

the kyngdom wyche is not moued/we haue grace / wherby we maye serue God / and please hym wyth reuerence
Deut.xiij.d and godly feare. For oure God is consumynge fyre.

The.xiij. Chapter.

Rom xij.e
1.pet.iij.c

LEt brotherly lone cõtinue
be not forgetfull to be kinde to straungers. For therby haue dyuers receaued angels into theyr houses vnwares/Remember the that are in bondes/euen as though ye were bounde wyth the. Be myndful of the which are aduersitie/as ye which are yet in youre bodies. Let wedlocke be had in pryce all emong/ and let the chamber be vndefyled / for whore kepers/&c aduoutrars god will punyshe.
Let youre conuersacion be wyth out
Iosue.i.a. couetousnes/and be content with that
Ps.cxviij.a ye haue alredy. For he hereby sayd/I will not fayle the/nether forsoke the/ that we maye boldly saye/The lorde is my helper/and I wyll not feare what man doeth vnto me. Remember them which haue the ouerthwart of you/ which haue declared vnto you the worde of god/consyder the conuersacion off theyr lyuynge/and folowe theyr fayth.
Iesus Christ yesterdaye/&c to daye/
&c and for euer. We not

ther yed hyther to thyther with dyuers
& straunge learnynge. For yt is a good
thynge that the herte be stablisshed wi-
th grace/and not wyth meates/whych nich.ij.a
haue not profyted them that haue had
they? pastyme in the. We haue an aul-
tre wherof they maye not eate whych
serue in the tabernacle. For the bodies
of these beastes (whose blond is brou-
ght into the holy place by the hye prest
to pourge synne) are bournt wyth out
the tentes. Therfore Jesus/to sanctifie
the people wyth his owne blond/suffe- nüe.xiij.a
red without the gate. Let vs go forth
therfore out off the tentes/and suffer
rebuke wyth hym. For here haue we
no contynuynge citie/but we seke a ci-
tie to come.

For by hym offer we the sacrifyce of
laude alwayes to God/That is to saye
the frute off those lyppes/wyche con-
fesse hys name. To do goode/and to di-
strybute forget not/for wyth suche sa-
crifyses god is pleased.

✠ Obeye the that haue the ouerflight
of you/and submyt youre selues to them
for they watche for youre soules/euen
as they that shulde gene a comptes
for them/that they maye do yt wyth
ioye/and not wyth grefe. For that vs
vnprofytable thynge for you. Praye
for vs. We haue confydence to-

cause we haue a good conscience in all thynges/and desyre to lyue honestly. I desyre you therfore som what the more abondātly/that ye so do/that I maye be restored to you quyckly.

The god of peace that brought again fro deeth oure lorde Jesus Christ/ the grete shepherde of the shepe/through the blood of the euerlastynge testamēt make you parfet in all workis/to do hys wyll/and beynge to passe/that whatsoeuer ye do/maye be accepted in hys sight/by the meanes of Jesus Christ. To whom be prayse for euer whyle the worlde endureth/Amen.

I beseche you brethren/ suffre the wordes of exhortacion. For we haue wrytē vnto you in few wordes/ Knowe the brother Timothe/ whō we haue sent from vs/ wyth whom (yf he come shortly) I wil se you. Salute them that haue the ouersight of you/ and all the saynctes They of Italy/ salute you. Grace be wyth you all. Amen.

Sent from Italy by Timotheus.

¶ The Pystle of Saynt James.

The fyrst Chapter.

A IAmes the ſeruaũt of God ãd of the lorde Jeſus Chriſt / ſendeth gretynge to the .xij. trybes wyche are ſcatered here and there.

✠ My brethren count it excedynge ioye when ye fall into dyuers temptacõs / remembrynge howe that the tryinge of youre fayth bryngeth pacience / and let pacience haue her parfect worke that ye maye be parfect and ſounde / that nothynge be lackynge vnto you. Rom. v. .

If eny that is amonge you lake wiſdom / let him aſke of God (wyche geueth to all men wythouten doublenes / and caſteth no man in the teth) and yt ſhalbe geuen hym / but let hym aſke in fayth / ãd wauer not. For he that douteth is lyke the waues of the ſee / toſt of the wynde / and caryed with violence / Nether let that man thynke that he ſhall receaue eny thynge of god. A wauerynge mynded man / is vnſtable in all hys wayes. mat. vij. c. And. xxj. b Mar. xj. c. Luce. xj. b Joã. xvj. b And. xvj. c

B Let the brother of lowe degre reioyce in that he is exalted / ãd the ryche in that he is made lowe. For euen as the flower of the graſſe ſhall he vanny ſhe

erek xiiii. c waye. The sunne is ryssen wyth heete
Esaie. xl. b and the grasse is wydderede/ād his fa-
1. Pet. j. b wer is fauten awaye/ and the beautie
of the fassyon of it is perysshed/ euen
so shall the ryche man perysshe in hys
aboundance.

Job. v. c. Happy is the man that endureth in
temptacion/ for when he is tryed he
shall receaue the creune of lyfe/ which
the lorde hath prepared for them that
loue hym. ¶

Let no man saye when he is tēpted
that he is tempted of god/ for god tem-
pteth not vnto euyll/ he tēpteth no mā.
But euery man tēpted is drawne awa-
ye/ & enticed of his owne cōcupiscence
Then whē lust hath cōceaued/ she bry-
geth forth synne/ and synne when it
is fynysshed bryngeth forth deeth.

Erre not my deare brethrē. ¶ Euery
ry good gyfte/ and euery parfayt gyft
is from aboue/ and cōmeth downe from
the father of lyghtes/ with whō is no va-
riablenes/ neither is he chaunged vnto
darknes/ Of his owne wyll begate he
vs with the worde of lyfe/ that we shul
be the fyrst fruytes of his creatures.

Psa. xcv. b Wherfore dearely beloued/ let euery
man be swyft to heare/ slo to speake/
slo to wrath. For the wrath
of man worketh not the ryghteousnes
of god. Wherfore lay apart all fylthy

wherfore laye a parte all fylthynes all superfluite of malicyousnes/ and re ceaue wythe meknes the worde that ys graffed in you/ whych ys able to saue youre soules. ✠ And se that ye be ware of the worde & not heares only deceauynge youre owne selues. For yf a mā heare the worde and do yt not he is lyke vnto a man that beholdeth hys bodyly face in a glasse. For as sone as he hath loked on hym selfe/ he goeth hys waye/ ād hath immediatly forgotē what hys fashion was/ But whosoeuer loketh in the parfayt lawe of libertie/ and continueth there in (yf he be not a forgetful hearer/ but a doar of the worke) he shalbe happy in hys dede.

Yf eny mā amoge you seme deuoute/ and refrayne not hys tonge/ but deceaue hys owne herte/ thys mānes deuocion is in vayne. Pure deuocion ād vndefyled before God the father/ ys thys. To vyset the frendlesse/ād widdowes in theyr aduersite/ ād to kepe hym selfe vnspotted from the worlde. ✠

The .ij. Chapter. ✠

My Bretherē haue not the faith of oure lorde Jesus Christ the lorde of glory in respecte of persones/ yf there co me into youre cōpanya man with a golden ryng/

leuit. xix. c. Deute. j. c and. xvj. D Pro. xxiij. ecclꝰ. xlij. a

and in goodly apparell/and there come in also a poore man in vyle raymēt and ye haue a respecte to hym that weareth the gaye clothynge/and saye vnto hym Syt thou here in a goode place/& saye vnto the poore/stonde thou there/or syt here vnder my foote stole/are ye not cōtentiall in youre selues/and haue iudged after euyll thoughtes?

Harken my deare beloued brethren: hath not God chosen the poore of this worlde/whych are ryche in fayth/and heyres of the kyngdom/whych he promysed to thē that loue him? But ye haue dispysed the poore. Are not the ryche they which oppresse you/and they whych drawe you before iudges? Do not they speake euyll off that good name that is called on ouer you?

Leuit.xix.d. mat.xxij.d mar.xij.c. Gala.v.c. leuit.xix.c. Deute.j.c and.xvj.d Mat.v.c.

If ye fulfill the royall lawe accordinge to the scripture whych sayth. Thou shalt loue thyne neighbour as thy selfe ye do well/but yf ye regarde one person more then another/ye cōmyt synne and are rebuked of the lawe as transgressours. Whosoeuer shall kepe the whole lawe/& yet fayle in one poynt he is gylty in all. For he that sayde: Thou shalt not commyt fornication/Sayde also/thou shalt not kyll. Though thou shalt do no fornication/yet yf thou kyll thou arte a transgresser off the lawe.

So speake ye/& so do as they that shalbe iudged by the lawe of libertie. For there shalbe iudgemēt merciles to him that sheweth no mercy ād mercy reioyseth agaynst iudgement. ✝

What auayleth yt my brethrē/ thogh a man saye he hath fayth/ when he hath no dedes? Can fayth saue hym? If a brother or a syster be naked or destitute of dayly fode/ and one of you saye vnto them/ Departe in peace/ God sende you warmnes ād fode/ not withstondynge ye geue thē not tho thingis whych are nedfull to the body/ what helpeth yt thē? Euen so fayth/ of yt haue no dedes/ is dead in yt self.

But one shall saye/ Thou hast fayth/ ād I haue dedes. Shewe me thy fayth by thy dedes/ and I will shewe the my fayth by my dedes. Beleuest thou that there is one god? Thou doest wel The deuyls also beleue and tremble.

Wilt thou vnderstonde o thou vayne man: that fayth with out dedes is dead Was not Abrahā oure father iustified of hys dedes whē he offered ysaac his sonne apon the aultre? Thou seyst howe that fayth wrought in his dedes/ ād thogh the dedes was that fayth made perfet. And the scripture was fulfilled whych sayth Abrahā beleued God/ and yt was reputed vnto him for righ-

gen. xxij. b

gen. xv. b.

rom. iiij. a

Gala. iij. a

lewednes/ and he was called the frende of God. ✠ ye se then howe that of
Iohn.ij.a dedes a man is iustified/and not of fayth only. ¶ Lyke wyse also was not Rahab the harlot iustified when she receiued the messengers/and sent them out another waye? For as the body wyth out the spirete ys dead: euen so fayth wyth out dedes ys dead. ✠

The.iij. Chapter.

mat.vij.a. My brethren: be not many a master: Remēbryng howe that we shall receaue the more dānation. For in many thyngis we offende all. If a man offende not in worde: he ys a perfect mā & able to tame al the body. Beholde we put bittes in to the horses mouthes that they shulde obeye vs/ and we turne about al the body. Beholde also the shippes/ which thoughe they be so greate/ and are dryuen of teare wyndes: yet are they turned about with a very smal helme whither so euer the violēce of the gouerners will: euē so the tonge is but a lytel member and bosteth greate thyngis. Beholde howe greet a thynge a lyttel fyre kyndleth/ and the tonge ys fyre/ and a worlde of wickednes. So ys the tonge set amonge oure members/ that yt defileth the whole body/ and setteth

a fyre all that we haue of nature/ād ys
yt lyke set a fyre/euen of hell.

All the natures of beastes: ād of byr
des/ād of serpentes/ād thyngis of the
see/are mebed ād tamed of the nature
of man. But the tonge can noma tame
It ys an vnruly euyl full of deedly poy
son. Therwyth blesse we God the fa-
ther/ād therwith curse we men which
are mede vnto the symilitude of God.
Out of one mouth proceadeth blessyn-
ge ād cursynge. My brethren these thin
ges ought not so to be. Doth a fountay
ne sende forth at one place swete wa-
ter ād bitter also? Can the fygge tree/
my brethren/beare olyne beryes/other
a vyne beare fygges? So can no fount-
ayne gene bothe salt water ād fresshe
also. Who is wyse and endued with le-
arynge amonge you? Let him shewe
the workis of his good conuersation in
mekenes that is coupled with wysdom
of ye haue bytter enuyinge amonge
you/ād stryfe in youre hertes: reioyce
not/nether be ly ars aga yn st the trueth
This wysdom descendeth not fro abo-
ue: but is erthy/ād naturall/ād diuyl-
she/for where enuyinge and stryfe is/
there ys vnstablenes/and all manner
of euyll workis/but the wysdom that
is from aboue: is fyrst pure/the peasa-
ble/gentle/and easy to be entreated

full of mercy ād good frutes/ without
iudgynge/and with out fimulacion/ ye
ād the frute of rightewelnes is sowen
in peace/of them that kepe peace.

The. iiij. Chapter.

From whence cōmeth warre: and ſtrīfe amonge
you? come they not here
hence? euen of youre vo-
luptouſnes that raygneth
in youre members/ye lust
and haue not/ye enuie ād haue indigna
cion/ād cannot come by yt/ye fight and
warre/and haue not/be cauſe yee aſke
not/ye aſke ād haue not/be cauſe ye aſ-
ke a myſſe/for to cōſume yt apon youre
voluptouſnes: ye aduouterars / ād wo-
men that breke matrimonie/know ye
not how we that the frendſhippe of the
worlde is enmitie to god warre? Who
soeuer wilbe a frende of the worlde: is
made the enemie of god Do ye ſuppoſe
that the ſcripture ſayth in vayne: The
ſpiret that dwelleth in you/luſteth enē
cōtrary to enuie/but geueth more grace
ephe. iiij. f Submitt youre ſelues to god/ād re-
ſiſt the deuyll/ād he will flye from you
Drawe nye to god/ and he wyll draw
nye to you / Clenſe youre hondes ye
ſinners ād pourge youre hertes ye wa
uerynge mynded. Suffre afflictions:
for lowe ye and wepe Let youre laugh-

ter be turned to mournynge / and youre ioye to heuynes. Call doune youre selues before the lorde / and he shal lyft you vppe. Backbyte not one another / brethren. He that backbyteth his brother / and he that iudgeth his brother / backbyteth the lawe and iudgeth the lawe / but and yf thou iudge the lawe: thou art not an obseruer of the lawe / but a iudge. There ys one lawe geuer / which is able to saue and to distroye: what art thou that iudgest another man. J. Pet. b. b

D Go to nowe ye that saye / to daye and to morowe let vs go in to soche a cytie and continue there a yeare and bye / and sell and wynne / and yet cannot tell what shal happen to morowe. For what thinge is youre lyfe? yt ys euen a vapoure that apereth for a lytell tyme / and then vanissheth away / For that ye ought to saye / yf the lorde wil and yf we liue / let vs do this or that. But nowe ye reioyce in youre bastynges. All soche reioysinge is euyl Therfore to him that knoweth howe to do good: and doth yt not yt is synne. Rom. xiiij

¶ The.b. Chapter.

A GO to nowe ye Ryche men / Wepe and howle on youre wretchednes that shal come apon you / youre riches is corrupte / youre garmentys are not eaten / youre

golde and youre siluer are cankred/ & the rust of them shalbe a wytnes vnto you and shall eate youre flesshe as yt were fyre. ye haue heaped treasure to gether in youre last dayes / Behold the hyer of the labourers which haue reped downe youre feldes (which hyer is of you kept backe by fraude) cryeth/ and the cryes of them which haue reped / are entred in to the eares of the lorde of Sabaoth. ye haue lyued in pleasure on the erth/and in wantonnes. ye haue norysshed youre hertes / as in a daye of slaughter. ye haue condempned and haue kylled the iuste / and he hath not resysted you.

¶ Be patient therfore brethre/ vnto the cõmynge of the lorde. Behold the husbande man wayteth for the precious frute of the erth / & hath longe pacience there vppon / vntyll he receaue the erly & the latter rayne. Be ye also patient therfore/and settle youre hertes: for the commynge of the lorde draweth nye. Grudge not one agaynst another brethren/ lest ye be dampned. Behold the iudge standeth before the dore. Take (my brethren) the prophettis for an ensample of sufferynge aduersitte/and of longe pacience: which spake in the name of the lorde. ¶ Behold we counte the happy which endure. ye haue herde

of the patience of Job / and haue knowen what ende the lorde made / for the lorde ys very pitifull: and mercyfull.

C But a boue all thynges my brethren sweare not / neither by heauen / neither by erth / neither by eny whother other. Let youre sayinge be / ye ye / naye naye lest ye fall in to ypocrisy. Is there eny amonge you that ys euyl vexed: let hym praye / Is there eny man amonge you that ys mery: let hym synge psalmes. Is there eny man desealed amonge you: Let hym call for the elders of the congregacion: and let them praye ouer hym / and anoynte hym with oyle in the name of the lorde / and the prayer of fayth shal saue the sicke / and the lorde shall rayse hym vppe / and yf he haue cõmitted synnes / they shalbe forgeuen hym. Mat.v.f.

D Knowledge youre faultes one to another / and praye one for another / that ye maye be healed. The prayer of a ryghteous man auayleth moche / yf yt be feruent. Helyas was a man in danger to tribulacion as we are / and he prayed in his prayer / that it myght not rayne / and yt rayned not on the erthe by the space of thre yeares ād sixte monethes. And agayne he prayed / and the heauen gaue rayne / and the erth brought forth her frute iij.re.xvij. Lu.iiij.d.

mat. xviij. Brethren yf eny of you erre from the trueth / and another conuert hym: let the same knowe / that he which conuerted the synner from goynge astraye out of hys waye / shall saue a soule from deeth / and shal hyde the multitude of synnes.

The ende of the pistle of Sayncte James.

¶ The Pistle off sayncte Judas.

JUdas the seruaunt of Jesus Christ / the brother off James / To them whych are called ād sanctified in god the father and preserued in Christ Jesus. Mercy vnto you / and peace ād loue be multiplied.

Beloued / when I gaue all diligence to write vnto you of the cōmen health: yt was nedfull for me to wryte vnto you / to exhorte you / that ye shulde contynually laboure in the fayth / whych was once geuen vnto the sayntes. For there are certayne craftely creptin / of which yt was writen a fore tyme vnto soche iudgement / They are vngodly / and turne the grace of oure lorde God

vnto wantonnes / And denye God the
only lorde/ād oure lorde Jesus Christ.
Ca. Myndē is therfore to put you in
remembraunce/ for as moche as yeonce knowe this/ howe that the lorde (after that he had delyured the people out of Egipt) destroyed them which afterwarde beleued not: The angels also/ which kept not theyr fyrst estate: but lefte their owne habitacion he hath reserued in euerlastynge chaynes vnder darknes vnto the iudgemēt of the gre-
C te daye/ euen as Sodom/ an Gomor/ ād the cities aboute them (which in lyke maner defiled them selues/ with fornicacion and folowed straunge flesshe) are set forth for an ensample/ ād suffre the vengeaunce of eternall fyre. Lykwyse these dremers defyle the flesshe/ despyse rulars/ and speake euyll of thē that are in auctorite.

D yet Michael the archangell (when he stroue agaynst the deuyll/ and disputed about the body of Moses) durst not gene raylynge sentence/ but sayde: The lorde rebuke the. But these speake euyll off those thyngis which they knowe not. In tho thyngis which they knowe naturally (as beastes which are wyth out reason) they corrupte them selues Wo be vnto thē for they haue folowed the waye of Cayn and are spylt in the

Nūe. xiij. f

Geñ. xix. e

Zacha. iij. g
eccle. xxj. D

Geñ. iiij. b

Nūe.xxij. errour of Balam for lukers sake and
Nūe.xvj.a are caste a waye in the treason of Core

These are spottes whych of youre kindnes feaste to gether with out feare fedynge thē selues. Cloudes they are with outē water/caried about of win-
ij.Pet.ij.j des: Trees roten in harnest/vnfrutful/ twyse dead/ and plucked vppe by the rotes They are the ragynge waues of the see/ fomynge out theyr owne shame. They are wandrynge starres/ to whom is reserued the myst of darknes for ever.

Iude.j.b. Enoch the seuenth from Adam prophesied before of suche saying: Behold/the lorde shal come with thousandis of sayntis/ to geue iudgement agayns all men/and to rebuke all that are vngodly amonge them/of all their vngodly dedes which they haue vngodly committed/and of all theyr cruel speakynges/whych vngodly synners haue spoken agaynst hym.

These are murmurers complayners walkinge after their owne lustes/ whose mouthes speake prowde thinges They haue men in greate reuerence be cause of auauntage. But ye derely beloued remember the wordes which were spo-
j.Tim.iiij ken before of the Apostles of oure lor-
ij.Tim.iij de Jesus Christ/ howe that they told you that there shulde be beguilers in the

last tyme / whych shulde walke after ij. Pe. iij.
theyr owne vngodly lustes These are
makers of sectes / naturall / hauynge
no spirete.

But ye derely beloued / edyfie youre
selues in youre most holy fayth / pray-
ynge in the holy goost / ād kepe youre
selues in the loue of God / lokynge for
the mercy of oure lorde Jesus Christ
vnto eternall lyfe. And haue compassi-
on on some / separatynge them: ād o-
ther saue with feare / pullynge thē out
of the fyre / and hate the fylthy beste
of the flesshe.

Unto hym that is able to kepe you /
that ye fauile not / and to presenty ou
fautlesse before the presence of
his glory with ioye / that is to
saye / to God oure saueour
which only is wyse / be
glory / maiestie / domi
nion / and power
nowe / and for
euer Amē.

(r)

The reuelacion of S. Jhon the Deuine.

The fyrst. Chapter.



The re uela. cyon of Je sus chri. ste/ whych god gaue vnto hym/ for to shewe vnto his ser uauntis thigis wh. ch must shortly come to passe ✝ And he sent and shewed by hys angell vnto his seruaunt Jhon/ which boze recorde of the wozde of god ād of the testimony of Jesus Christe/ād of all thynhis that he sawe. Happy is he that redith/ and they that heare the wozdes of the pro phesy/ and kepe tho thingis which are writē therin. For the tyme is at honde.

Jhon to the. vij. congregacions in Asya. Grace be wyth you ād peace/ frō him which is/ād which was/ād which ys to come: and from the. vij. spiretis which are present before his trone/ād from Jesus Christ which is a faythful

witnes/and fyrst begoten of the dead/ Collos.j.e
and loide ouer the kyngis of the erth. j. cor. xv.c.
Unto him that loned vs ād washed vs Heb. ix. d.
frō oure synnes in his owne bluod. Ff. j. Pet. j. d.
and made vs kyngis and prestes vnto j. Joan. j. d
god his father/ be glory/ and dominion Esa. liij. c.
for euer more amen. Beholde he com- mat. xxiiij
meth with cloudes/ and all eyes shalse Jude. j. e.
hym/ and they also which peersed him
And all kynredis of the erth shall wayle/ euen so amen. I am Alpha ād Omega/ the begynnynge & the endynge/ sayth the loide almyghty/ whych is/ and which was/ and which is to come.

C Jhon youre brother and cōpanyon in tribulacion/ and in the kyngdom ād pacīēce which is in Jesu Christe/ was in the yle of Pathmos for the worde of God/ ād for the witnessynge of Jesu Christe. I was in the spirete on a sondaye/ ād herde behynde me/ a gret voyce/ as yt had bene of a trompe sayinge I am Alpha and Omega/ the fyrst and the laste. That thou seyste wryte yt in a boke/ and sende yt vnto the congregacions whych are in Asia/ vnto Ephesus/ and vnto Smyrna/ and vnto Pargamos/ and vnto Thiatira/ and vnto Sardis/ and vnto Philadelphia/ and vnto Laodicia.

D And I turned bake to se the voyce that spake to me. And whē I was tur-

ned. I sawe. vij. goldē cādelstyckis/ and in the myddis of the candelstickis/ one lyke vnto the sone of mā/ clothed with a lynnē garment doune to the ground/ and gyrt aboute the pappes with a golden gyrdle. Hys head/ & hys heares were whyte/ as whyte wol/ and as snow and his eyes were as flamme of fyre/ ād his fete lyke vnto brasse/ as though they brent in a fornace/ and hys voyce as the sownde of many waters. And he had in his right honde. vij. starres. And out off hys mouth went a two edged swearde. And hys face shone euen as the sunne in his strengthe.

And when I sawe hym/ I fel at his fete/ euen as dead. And he layde his right honde apon me/ sayinge vnto me: feare not. I am the fyrst/ and the laste/ and
Esa. xlj. b. and. xliij. am a lyue/ ād was dead. And beholde I am a lyue for euer more/ and haue the kayes of hel ād of deeth. Write therfore the thyngis which thou haste sene & the thyngis which are/ ād the thyngis which shalbe fulfilled here after/ & the mistery of the. vij. starres which thou sawest in my ryght honde/ and the. vij. golden candelstyckis. The. vij. starres are the angelis of the. vij. congregacions. And the. vij. cādelstyckis which thou sawest are the. vij. congregacion.

The. ij. Chapter.

Vnto the angell of the' congregacio of Ephesus write: These thyngis sayth he that holdeth the. vij. starres in his ryght honde/ād walketh in the myddes of the. vij. golden candlestyckis. I knowe thy worckis/and thy labour/ād thy pacience/ and howe thou canneſt not forbeare them whych are evyll: and examinedſt thē whych saye they are Apostles/and are not/and hast founde them lyars/and haſte ſuffered/and hast pacience/ād for my names sake hast laboured ād hast not faynted. Neuertheleſſe I haue sum what agaynſt the/for thou haſte lefte thy fyrſt loue. Remember therfore from whence thou art fallen/ and repent/and do the fyrſt worckes. Or elles I willcome vnto the ſhortly/and wil remoue thy cādleſtycke out of his place/ excepte thou repent. But thys B thou haſte/ be cauſe thou haſte hated the' dedes of the Nicolaitans/ whych dedes I alſo hate. Let hym that hath eares heare/what the ſpirete ſayth vnto the cōgregacions. To him that ouercommeth/ wyll I gene to eate off the tree of lyfe/ which ys in the myddes of the paradiſe of God.

And vnto the angell of the congregacion of Smyrna write: These thyngis

fayth he that is fyrst & the laste/ which was dead and is aliue. I know the thy workis and tribulacion & pouertie/ but thou art riche/ And I know the blasphemye of the which call the selues Iewes and arnot/ but are the congregacio of sathā. Feare none of tho thingis which thou shalt soffre. Beholde/ the deuyll shall caste of you into prison to tempte you/ and ye shal haue tribulacio. x. dayes. Be faythfull vnto the deth and I will geue the a crowne of lyfe Let him that hath eares heare/ what the spirete sayth to the congregacios/ he that ouercometh shall not be hurte of the seconde deth.

And to the angell/ of the congregacion in Pergamos write/ This sayd he which hath the sharpe shwearde with two edges I know the thy workis & where thou dwellest: euyn where Sathās seate is/ and thou kepest my name and hast not deayded my fayth. And in my dayes Antipas was a faythful witnes of myne/ whych was slayne amonge you where Satan dwelleth. But I haue a fewe thingis against the/ that thou hast there/ they that mayntayne/ the doctrine of Balam whych taught in Balake: to put occasion of syn before the chyldren of Israell: that they shulde eate of meate dedicat vnto ydolles/ and to comit fornication. Euē so hast

xxiiij. c

thou them that mayntayne the doctrine of the Nicolaytans/ which thynge I hate. But repent or elles I wyll come vnto the shortly ād wyll fyght agaynst them wyth the swearde of my mouth.

Let hym that hath eares heare what the spirete sayth vnto the cōgregatiōs. To hym that ouercōmeth wyll I geue to eate māna that is hyd/ and wyl geue him a whyte stone/ād in the stone a newe name writē/ which noma knoweth sauynge he that receaueth hyt.

And vnto the angel of the cōgregation off Thyatyra write/ Thys sayth the sonne of god/ which hath his eyes like vnto a flame of fyre/ whose fete are lyke brasse/ I knowe thy workis and thy loue/ seruyce/ and fayth/ and patience/ and thy dedes/ which are moare at the last then at the fyrst. Notwithstondynge I haue a fewe thīgis agaynste the/ that thou sofferest that womā Iesabell/ whych called her selfe a prophetes to teache and to deceaue my seruauntis/ to make them commyt fornycation/ and to eate meates offered vnto ydolis/ And I gaue her space to repent of her fornicatiō and she repented not. Beholde I wyl caste her into a beed and them that cōmyt fornication wyth her into gret aduersite/ excepte they repent of their dedes. And I wyll

kyll her chyldrē with deth. And all the cōgregacions shal knowe that I am he which searcheth the reynes ād hertes
Hie.xvij.b And I wyl geue vnto euery one of you accordynge vnto youre workis.

Unto you I saye / and vnto other of them of Thiatira as many as haue not this learnynge / & which haue not knowen the depnes of Satan (as they saye) I will put apō you none other burthē / but that which ye haue alredy. Hold fast tyll I come / & whosoeuer ouercōmeth ād kepeth my workis vnto the
Psal.ij.c. ende / to him wyl I gene power ouer nacions / ād he shal rule them with a rodde of yron / & as the vessels of a potter shall be breake them to shewers. Euen as I receaued of my father / And I wil gene hī the morynge starre. Let hym that hath eares heare what the spirete sayth to the congregacions.

The.iij. Chapter.

AND wryte vnto the angell of the cōgregacīō of Sardis / this sayth he that hath the spirete of god & the vij. starres. I knowe thy workis / thou hast a name that thou lyuest / and thou art dead. Be awake ād strengthe the thyngis which remayne / that are redy to dye For I haue not founde thy workis parfayte be-

fore God. Remēber therfore how thou
hast receaued ād hearde/ād holde faste/
and repent. If thou shalt not watche/ j.tessa.b.&
I wyll come on the as a theke/ād thou ij.pet.iij.c
shalt not knowe what houre I wyll co-
me apon the. Thou haste a feawe na-
mes in Sardis/ whych haue not defy-
led their garmētes/and they shall wal-
ke with me in whyte for they are wor-
thy. He that ouercommeth shalbe clo-
thed in whyte araye/ād I wyll not put
out hys name out of the boke of lyfe/
and I wyll cōfesse his name before my
father/ād before his angellis. Let him
that hath eares heare what the spirete
sayth vnto the congregations.

And write vnto the angel of Philā- Esa.xxij.f
delphia/ This saith he that is holy and Job.xij.b.
true/ whych hath the kaye of Dauid/
whych openyth/ and noman shutteth/
and shutteth/ and no man openeth/ I
knowe thy workis/ Behold I haue set
before the an open dore/ād nō man can
shut it/ for thou haste a lytel strength
and haste kept my sayingis/ and haste
not denyed my name. Behold/ I put
them of the congregacion of Sathan/
which call them selues Jewes and are
not/ but do lye. Behold/ I wyll make
them that they shall come ād worship-
pe before thy fete and shal knowe that
I haue loued the.

Be cause thou hast kept the wordes
off my pacience/ and I will kepe the frō
the houre of temptatiō which wyl co-
me apō all the worlde/to tempte them
that dwel apon the erth. Behold I co-
me shortly. Holde that whych thou ha-
ste/that nomā take awaye thy croune.
Hym that ouercommeth wyll I make
a pyllar in the temple off my God/and
he shall go no moare oute. And I wyll
wryte apon hym/the name of my god/
and the name of the cite of my god ne-
we Jerusalem/whych commeth doune
oute of heauē from my god/and I wyl
wryte apon hym my newe name. Let
hym that hath eares/ heare what the
spirete sayth vnto the cōgregacions.

And vnto the angell of the cōgrega-
cion whych is in Laodicia wryte. This
sayth (amen) the faythful ād true wyt-
nes/ the begynnynge off the creatures
of God. I knowe thy workis that thou
arte nether colde ner hot. I wolde thou
were colde or hotte. So then be cause
thou arte betwene bothe/ and nether
colde ner hot. I wyll spew the oute off
my mouth/be cause thou sayst thou ar-
te ryche and increasyd with goodis/and
haste nede off nothynge/ and knowest
not howe thou arte wretched and mise
table/poore/blynde/and naked. I consel
the to bye of me golde tryed in the fyre

that thou mayste be ryche / and whyte rayment / that thou mayste be clothed / that thy fylthy nakednes do not apere and anoynt thyne eyes with eye salue / that thou mayste se.

As many as I loue I rebuke ād chasten. Be feruēt therfore and repēt Beholde I stonde at the doze & knocke. If eny man heare my voyce and oppyn the doze I wil come in vnto him ād wil sup pe with hym / & he with me. To him that ouercōmeth wyl I graūte to sit with me in my seate / euyn as I ouercā and haue sytte wyth my father in his seate Let hym that hath eares heare what the spirete sayth vnto the cōgregatiōs

The.iiij.Chapter. ✠

AFter this I loked / and beholde a doze was open in heauē / and the fyrste voyce which I herde / was as yt were of a trompet talkynge with me / which sayd / come vppe hyther / ād I will shewe the thynges whych muste be fulfylled here after. And immediatly I was in the spirete / ād beholde / a seate was put in heauē and won sat on the seate. And he that sat was to loke apō lyke vnto a iaspis stone / & a sardyne stone. And there was a rayne bowe aboute the seate / to loke apon / lyke vnto an emeralde.

And about the seate were .xxiiij. seatis
And I sawe on the seates .xxiiij. seniours B
urs sytting/ clothed in whyte raymēt/
ād had on their heddes crounes of gold
And out of the seate proceded lyghtnynges/ ād thoundrynges/ ād voyces/
ād there were .vij. lampes of fyre byrnynge before the seate/ whych are the
vij. spiretes off god. And before the seate that was a see off glasse/ lyke vnto
crystall/ ād in the myddes of the seate/
and rounde aboute the seate/ were .iiij.
beastes full off eyes before and behynde. And the fyrste beast was lyke a lyō/ C
the seconde beast lyke a calfe/ and the
thyrde beast had a face as a man/ and
the fourthe beaste was lyke a flyynge
egle. And the .iiij. beastes had eche one
of them. vj. wyngis aboute hym/ and
Eliste. vj. a they were ful of eyes within. And they
had no reste daye nether nyght/ sayynge holy/ holy/ holy/ lorde god almyghty
which was/ and is/ and is to come.
And when those beastes gaue glory D
and honour/ ād thankis to him that sat
on the seate/ whych lyueth euermore/
the .xxiiij. seniours fell downe before the
trone/ before him that sat on the trone
ād worshipped him that lyueth euer. &
ād caste their crounes before the trone
sayynge: thou arte worthy lorde to receaue glory/ and honour/ and power/ for

thou hast created all thyngis/& for thy wyllis sake they are & were created.

The.v. Chapter.

AND I sawe in the right hō de of hym that sate in the trone/a boke writen with yn/ and on the backsyde/ sealyd wyth. vij. seales. And I sawe a stronge angell whych cryed wyth a lowde voyce Who is worthy to open the boke/ and to loose the seales therof? And no man in heauē/ner in earth/nether vnder the earth/ was able to open the boke/ nether to loke thereon. And I wepte mo che/be cause no man was founde worthy to open/ and to rede the boke/ nether to loke there on.

5 And one of the seniours sayde vnto me/wepe not: Beholde/a lyon bepnge of the trybe of Juda/the rote of Dauid hath obtayned to open the boke/ād to loose the. vij. seales therof. And I beheldē/and lo/ in the myddis of the seate/ and of the. iiij. beastes/ and in the myddis of the seniours stode a lambe as though he had bene fylled/ whych had. vij. hornes/ and. vij. eyes/ whych are the spirettis of god/sent into all the worlde. And he cam and toke the boke oute off the ryght honde off hym that sate apon the seate.

And when he had take the boke/the iiij. beastes ād. xxiiij. seniours fell doyne before the lambe/ hauynge harpes/ and golden vialles full of odures/ which are the prayers of sayntis ād they songe a newe songe sayinge//thou arte worthy to take the boke/ & to open the sealis therof/ for thou waste kylled ād haste redemed vs by thy bloud/ out of all kynredis/and tonges/and people and nacions / and haste made vs vnto oure god/ kyngis and prestis / and we shall raygne on the erth.

And I behelde/and I herd the voyce of many angyles about the trone/ād
Dañ.vij. about the beastes and the seniours/ād I herde thousande thousandes/ saynge wyth a lowde voyce. Worthy is the lambe that was kylled to receaue power/ād ryches/and wysdom/ād strenthe/and honour/and glory/and blyssynge. And all creatures whych are in heuen/and on the erth/ād vnder the erth and in the see/ and all that are in them herde I sayinge/blyssynge/honour/glory/ād power/be vnto him/that sytteth apon the seate/and vnto the lambe for euer more. And the. iiij. beastes sayde/ Amen And the. xxiiij. seniours fell apō their faces/and worshypped hym that lyueth for euer more.

The. v. Chapter.

A  ND I sawe when the lambe opened one off the seales/and I herde one of the iiij. beastes saye as yt wer the noyse of thōder/come and se. And I sawe/ād behalde there was a whyte horsse/ād he that sate on him had a bowe/ād a croune was geuen vnto hym / and he went forth conquerynge ād for to ouercome And when he opened the seconde seale: I herde the seconde beaste saye/Come ād se/ And there wēt out another horsse that was red / and power was geuē to hym that sate ther on/to take peace from the erth/and that they shulde kyll one another/ And there was geuen vnto hym a gret swearde.

B And whē he opened the thirde seale/ I herde the thirde beaste saye/come ād se. And I behelde/and lo/a blacke horse and he that sate on hym/had a payre of balances in hys honde. And I herde a voyce in the middes of the iiij. beastes saye/A measure off wheate for a peny/ and .iiij. measures of barly for a peny/ and oyle and wyne se thou hurte not.

C And whē he opened the fourthe seale I herde the voyce of the fourthe beaste saye/ come and se/ and I loked/and behelde a grene horsse / and hys name that sate on hym was Deeth/ād helle fo-

lowed after him/and power was geue vnto thē ouer the fourthe parte of the earth/to kyll wyth swearde/ and wyth honger/and with deth/that commeth of vermen of the earth.

And when he opened the fyfte seale/ I sawe vnder the aultre / the soules of them that were kylled for the worde of God / and for the testymony whych they had/and they cryed wyth a lowde voyce sayinge/Howe longe tariest thou lorde holy and true/to iudge and to auenge oure bloud on them that dwell on the erth? And longe whyte garmēts were geuē vnto euery one of them. And yt was sayde vnto them that they shulde reste for a lytel season vntill the nomber of their felowes/ād brethē/ ād of thē that shulde be kylled as they were/were fulfylled.

And I beheelde when he opened the sixte seale/ād lo there was a gret erthquake / ād the sunne was as blacke as sacke clothe made of heyare. And the mone wered enē as bloud/ And the starres of heauē fell vnto the erth/ euē as a fygge tree castyth from her/ her fygges / when she is shaken of a myghty wynde. And heauē vanyshed awaye/ as a scroll when yt ys rolled to gether And all mountayns ād yles/were moued oute of theire places. And the kyn-

gis of the earth/and the gret men/and the ryche men/ād the cheke captaynes/ and the myghty men/and euery bonde man/and euery free man/hyd them selues in dēnes/and in rockis of the hylles/and sayde to the hylles/and rockis fall on vs/ād hyde vs from the presence of hym that sytteth on the seate/and frō the wrath of the lambe/for the gret daye of his wrath is come: and who can endure yt?

Esaie.ii.d
Osee.x.b
luc.xxiii.d

The.viii. Thapter.

AND after that I sawe.iiii. angels stonde on the.iiii. corners of the erth/holdinge the.iiii. wyndes off the erth/that the wyndes shulde not blowe on the erthe/ nether on the see/ nether on eny tree.

And I sawe another angell ascēde from the rysynge of the sunne/ whych had the seale off the lyuynge god/ād he cryed wyth a lowde voyce to the.iiii. angellis (to whō power was genen to hurt the erth and the see) saying. Hurt not the erth nether the see/ nether the trees/tyll I haue sealed the seruauntis of oure god in their forheddes.

And I herde the noūbre of thē which were sealed/& there were sealed.C.ād xliiii.M. of al the trybes of the childrē of Israel. Of the trybe of Juda were

sealed. xij. M. Of the trybe of Rubē were sealed. xij. M. Of the trybe of Gad were sealed. xij. M. Of the trybe of Aser were sealed. xij. M. Of the trybe of Neptalym were sealed. xij M. Of the trybe of Manalles were sealed. xij. M Of the trybe of Symeon were sealed xij. M. Of the trybe of Leuy were sealed. xij. M. Of the trybe of Jlacar were sealed. xij. M. Of the trybe of zabulon were sealed. xij. M. Of the trybe of Joseph were sealed. xij M. Of the trybe of Benjamin were sealed. xij. M.

After this Jbehelde/ & lo a grete multitude (which nomā coulde nombre) of all nacions/ ād people/ ād tonge/ stode before the seate and before the lambe/ clothed with longe whyte garmentes/ and palmes in their hondes/ ād cryed with a lowde voyce/ sayinge/ Welth be to him that sytteth apō the seate of oure god and vnto the lambe. And all the angelis stode in the cōpace of the seate/ and of the seniours/ and of the. iiij. beastes/ ād fell before the sate on their fates/ & worshipped god/ sayinge/ Amē Wiellynge ād glory/ wyldō and thākis/ and honour/ and power/ and myght/ be vnto oure god/ for euermore/ Amē.

And one of the seniours answered/ sayinge vntome: What are these which are arayed in longe whyte garmētis/

and whēce cam they? And I sayde vnto
him/ lorde thou wotteste. And he sayde
vnto me/these are they which cam out
of gret tribulacīō and made their gar-
mentis large ād made thē whyte in the
bloud off the lambe / therfore are they
in the presence of the seate of God and
serue him daye & nyght in hys temple/
ād he that sytteth in the seate wil dwel Esa.xlix.c
amonge thē. They shal honger no mo-
re nether thyrst: nether shall the sunne
lyght on thē/nether eny heate/For the
lambe whych ys in the myddes/of the Esaie.xxv
seate shal fede them/ād shall lede them
vnto fountaynes off lyuynge water/
and god shall wyppe awaye all teares
from theyr eyes.

The.viij.Chapter.

AND when he had opened
the seuenthe seale / there
was silence in heauen ab-
oute the space of an halfe
houre. And I sawe angels
stōdinge before god ād
to them were geuē.vij.trōpettis/ And
another angell cam ād stode before the
aultre hauynge a goldē senser: and mo
the off odouris was geuen vnto hym/
that he shulde offre of the prayers of al
saynctes apon the goldē aultre/ which
was before the seate. And the smoke of
the odures which cam of the prayers

of all sayntis alcōded vppe before god
out of the angellis hōde / And the angel
toke the senser and fylled yt wythfyre
of the aultre and caste yt into the erth/
ād voyces were made/ād thondringis
and leghtnyngis/and erth quake.

And the .vij. angelles which had the
vij. trompettis prepared thē selues to
blowe. The fyrst angel blewe/ād there
was made hayle and fyre/ which were
myngled with blond/ & they were caste
into the erth / and the thyrde parte of
trees was burnt / and all grene grasse
was brēt/ And the secōde angell blewe/
ād as it were a gret mountayne / bin-
nynge with fyre was caste into the see/
and the thyrde parte of the see tourned
to blond/ & the thyrde parte of the cre-
atures which had lyfe dyed/ād the thyr-
de part of shippes were destroyed.

And the thyrde angell blewe/ & there
fell a gret starre frō heauen burnynge
as it were a lāpe/ād yt fell into the thyr
de parte of the ryuers/ & into fountay-
nes of waters ād the name of the star-
re is called wormwod/ And the thyrde
part was turned to wormwod And ma
ny dyed of the waters because they we
re made bytter. And the fourthe angel
blewe/ād the thyrde parte of the sunne
was smytten and the thyrde parte of
the mone/and the thyrde parte of star-

res/so that the thyrde parte of thē was darckned. And the daye was smytten that the thyrde parte off yt shulde not shyne/and lyke wyse the nyght. And I beheilde ād herde an angell flyinge thorowe the myddes off heauen/sayinge wyth a lowde voyce/Wo/Wo/ to the inhabiters of the erth/be cause of the voyces to come of the trōpe of the.iij. angels which were yet to blowe.

The.x. Chapter.

AND the fyfte angell blewe/ād I sawe a starre fal frō heauen vnto the erth. And to hym was geuen the kaye of the bottōlesse pyt. And he opened the bottomlesse pyt/ād there arose the smoke of a great fornace. And the sunne/and the ayer were darckned by the reason of the smoke of the pyt. And there cam out of the smoke locustes vpō the erth and vnto thē was geuen power as the scorpions of the erth haue power. And yt was sayde vnto them that they shuld be not hurte the grasse of the erth/nether eny grene thynge/nether eny tree but only those men which haue not the seale in theyr forheddes/and to them was commaūded that they shulde not kyll thē/but that they shulde be vexed v. monethes/and thys payne was as

the payne that commeth of a scorpion/
Esaie. ij. d when he hath stronged a man. And in
Osee. x. b. those dayes shall men seke deeth/ and
luc. xxiij. d shall not fynde yt/ they shall desyre to
Capi. xxj. b dye/ād deeth shall flye from them.

And the symilitude off the locustes was lyke vnto hoselles prepared vnto battayll/ and on theyr heddes were as yt were crounes/ lyke vnto golde/ and their faces were as yt had bene the faces of mē/ And they had heares as the heares of wemen. And their tethe were as the tethe off lyons. And they had habbergions/ as yt were habbergiōs of yeron/ And the sounde of their wyngis/ was as the sōde of charetes whē many hosselles runne to getherto battayle/ And they had tayles lyke vnto scorpions/ and there were styngesin their tayles. And their power was to hurt men. v. monethes. And they had a kynge ouer them/ whych ys the angell of the bottomlesse pyt/ whose name in the hebrew tonge/ ys Abadon/ but in the greke tonge/ Apollion/ that ys to saye a destroyer. Lyon wo ys past/ and beholde two wooes come after this.

And the sixte angell blewe/ād I herd a voyce fro the. iiij. corners of the golden aultre/ which is before god/ sayinge to the sixte angell which had the trompe/ Loose the. iiij. angellis/ whych are

bounde in the grete ryuer Eufrates.
And the.iiij.angellis were loosed wh-
ch wer prepared for an houre/for a da-
ye/for a moneth/and for a yeare/for to
slep the thyrde part of men. And the nō-
bre of horsmen of warre / were twenty
tymes.x.M. And I herde the nombre of
the. And thus I sawe the horses in a vi
sion ād them that sate on the/ hauynge
fyry habbergions of a Jacynct coloure
and brymstone/and the heeddes of the
horses were as the heeddes of lyons.
And out of their mouthes went forth
fyre and smoke and brymstone. And of
these.iij. was the thyrde parte of men
killed/that is to saye/of fyre/smoke ād
brymstone/ which proceded out of the
mouthes of the/ For their power was
in their mouthes ād in their tayles/for
their tayles were lyke vnto serpentis
ād had heeddes/and with the they dyd
hurt And the rēnaunt of the mē which
were not kylled by these plagis repē-
ted not of the dedes of their hondes:
that they shulde not worshippe dēuyls
and ymages/of golde/and syluer/and
bralle:and stone/and of woode/which
nether can se/nether heare/ nether go.
Also they repented not of their mur-
ther ād of their sorcery nether of their
fornicacion nether of their thefte.

The.x.Chapter.

AND I sawe another myghty angell come doune frō heuē: clothed with a cloude and the rayne bowe apon his head. And his face as yt were the sonne/ and his fete as yt were pyllars of fyre And he had in his honde a lytell boke opyn/ād he put his right fote apon the see and his lyfte fote on the erth. And cryed wyth a lowde voyce / as when a lyon roreth. And whē he had cryed/ seuen thondres spake their voyces. And whē the. vii. thondres had spokē their voyces/ I was aboute to write. And I herde a voyce frō heauen sayinge vnto me marke the tho thyngis whych the. vii. thondres spake/ād write them not.

Was. xiij. c

And the angell which I sawe stonde apon the see/ and apon the erth/ lyfted vppe his honde to heauen/ād swore by hym that lyueth for euer more: whych created heauen/ and the thynges that therin are/ ād the see/ and the thyngis which therin are/ that there shulde be no lenger tyme/ but in the dayes of the voyce of the seuen the angell/ when he shuld begyn to blowe/ euen the mystery of god shulde be fulfylled as he preached by his seruauntis the prophetis.

And the voyce which I herde from heauē spake vnto me agayne/ād sayde/

go and take the boke which is open in the honde of the angel/ which standeth apon the see: and apon the erth/ and I went vnto the angell/ and sayde to him gene me the boke/ ād he sayd vnto me take yt: and eate yt vppe: and yt shall make thy belly bytter/ but yt shalbe in thy mouth as swete as hony: and I toke the boke out of his honde/ ād ate yt vp/ and yt was in my mouth as swete as hony: ād as sone as I had eaten yt/ my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/ and nacions/ and tongis/ and to many kyngis. Eze.iij.a.

The.xj. Chapter.

AND then was geuen me a rede lyke vnto a rode/ and yt was sayd vnto me/ Kyse and mete the temple of god/ ād the aultre/ and the that worshyppe therin/ and the quere which is with the temple cast oute/ and mete yt not/ for yt is geuen vnto the gentyles: and the holy tyte shall they treade vnder fote. xlij. monethes. And I will gene power vnto my two witnesses/ ād they shall prophesy. M.cc. and.ix. dayes/ clothed in sackcloth. These are two olyue trees: and two candelsticches/ stondinge before the god of the erth.

And yf eny man will hurt them/ fyre shall procede out of their mouthes: ād cōsume their enmyes. And yf eny man will hurt them/ thus wyse muste he be kylled. These haue power to shut heuen/ that it rayne not in the dayes of theyr prophesynge / and haue power ouer waters to turne thē to bloud/ and to smyte the erth wyth all maner plages/ as often as they will.

And when they haue fynisshed their testimony/ the beaste that cam out of the bottomlesse pyt shall make warre agaynst them/ and shall ouer come/ and kyll them. And their bodyes shall lye in the stretes of the greate cite/ which spiritually is called Sodom and Egypte/ where oure lorde was crucified. And they of the people and kynredes and tonges/ ād they of the nations/ shall se theyr bodyes. iij. dayes and an halfe/ and shall not suffre their bodyes to be put in graues. And they that dwell apon the erth / shall reioyce ouer them and be glad/ and shall send gyftes won to another / for these two prophetes vexed them that dwelt on the erth.

And after. iij. dayes ād an halfe the C
spirete of lyfe frō god entred into thē And they stode vppe apon theyr fete/ ād grete feare cām apon thē which sawe thē. And they herde a grete voyce from

heauē/sayinge vnto them/Come vppe hyther. And they ascended vppe into heauē in a cloude/ād their enmyes sawe them. And the same houre was there a greate erthquake/ād the tēthe parte of the cite fell/and in the erthquake were slayne names of men seuen.M. and the remnaunt were feared/and gaue glory to God of heauē. The seconde wo ys past/ and beholde the thyrd wo woll come anon.

And the seuenthe angel blewe: and there were made greate voyces in heauē sayinge/the kyngdoms of this worlde are oure lordes and hys christis/ād he shall raygne for euer more. And the xxtiii. seniours/ which sate before god on their seates/ fell vpon their faces/ and worshipped god sayinge/ we geue the thankis lorde God omnipotēt which arte and wast and arte to come: for thou hast receaued thy grete myght ād hast raygned. And the nacions were angry/ād thy wrathis come/ād the tyme of the dead/that thou shuldest iudge thē/and shuldest geue reward vnto thy seruauntes prophetis ād sayntes/ and to them that feare thy name smale and grete and shuldest destroye them/ which destroye the erth. And the tēple of God was openyd in heauē/ād there was seene in hys tēple/the arke of hys

testamēt/and there folowed lyghtnyngis/and voyces: and thondrynges and erthquake/and moche hayle.

The.xij. Chapter.



There appered a gret wonder in heauen. A woman clothed wyth the sunne/ and the mone vnder her fete: & apon her head a crone of.xij. starres. And she was with chylde and cryed trauaylynge in byrth: & payned redy to be delyuered And there appered another wonder in heauē: & behelde a gret red dragon/hauynge.vij. heades/ and ten hornes/and seuen crounes on his heades: and his tayle drue the thyrde parte of the starres/and caste them to the erth.

And the dragon stode before the woman whych was redy to be delyuered/ for to deuoure her chylde as sone as it were borne. And she brought forth a man chylde/which shulde rule all nacions with a rode of yron. And her sonne was taken vppe vnto God/ and to his seate. And the woman fled into the wylderues/where she had a place/prepared of God/that they shulde fede her there.M.CC.xxvj. dayes

And there was gret battayll in heauen/ Michael and his angeles fought with the dragon and the dragon fought

and hys angelles / and preuayled not
wether was their place founde enymo
re in heuē. And the gret dragon / that
olde serpent called the deuyll and Sa-
thanas / was cast out / whych deseca-
ueth all the worlde / And he was cast in
to the erth / and hys angelles were cast
out also.

C And I herde a lowde voyce sayinge
in heuē is nowe made helth ād stre-
the / and the kyngdom of oure God / ād
the power of his Christ / For he is cast
downe which accused them before god
daye and nyght / And they ouer cā hym
by the bloude of the lambe / and by the
worde of their testimony / and they
loued not their liues vnto the deeth.
Therfore reioyce heauens / ād ye that
dwell in them / Woo to the inhabiters
of the erth and of the see / For the deuyl
is come downe vnto you / hauyng great
wrath / because he knoweth that he
hath but a shorte tyme.

D And when that the dragone sawe
that he was cast vnto the erth he per-
secuted the woman which brought forth
the manchylde. And to the woman
were geuen two wynges of a great ea-
gle: that she myght flye into the wylder
nes / into her place / where she is nou-
rysshed for a tyme tymes / and halfe a
tyme / from the presence of the dragon.

And the serpent cast out of hys mouth water after the woman as yt had bene a ryuer be cause she shulde haue bene caught off the cloud. And the erth holpe the woman/ ād the erth opened her mouth/ and swalowed vppe the ryuer which the dragō cast out of his mouth And the dragon was wroth wyth the woman/ād went ād made warre wyth the remnaunt of hyr sede/ whych kepe the commaundementis of god/ and haue the testimony of Jesus Christe. And I stode on the see sonde.

The. xiij. Chapter.

AND I sawe a beast rise out of the see/ hauinge. vij. heades/ and. x. hornes and apon hys hornes. x. crownes/ and apon hys head/ the name off blasphemy. And the beast which I sawe/ was lyke a rat of the mountayne/ ād his fete were as the fete of a bear and hys mouth as the mouthe of a lyon. And the dragon gaue him his power and his seate and grete auctorite/ād I sawe won of his heades as yt wer wounded to deth and his dedly wonde was healed. And all the worlde wondred at the beast/ād they worshipped the dragon/ which gaue power vnto the beast/ ād they worshipped the beast sayinge: who ys lyke

vnto the beaste/who ys able to warre wyth hym?

B And there was a mouth geuen vnto him that spake grete thynges/ād blasphemyes/and power was geuen vnto hym/to continue.xlij.monethes. And he opened his mouth vnto blasphemy agaynste god/to blaspheme hys name and his tabernacle/ and thē that dwell in heauen. And yt was geuen vnto him to make warre with the sayntis/ād to ouercome them. And power was geuē hym ouer all kynred/tonge/ and nacionād al that dwell apon the erth worshepte hym: whose names are not writē in the boke of lyfe of the lambe/which was kylled frō the begynnynge of the worlde: yf eny man haue an eare/ let him heare ye that leadeth into captiui Gen.ix.ā.
te/shall go in to captiuite: he that kyl- mat.xxvj.
leth wyth a swearde/ must be kylleth wyth a swearde. Here ys the pacience and the fayth of the sayntis.

C And I beheldе another beast cōmynge vppe out of the erth/ād he had two hornes lyke a lambe/and he spake as dyd the dragon. And he dyd all that the fyrst beast coulde do in his presence ād he caused the erth/ād thē which dwell therin/ to worshyppe the fyrst beast whose deedly wounde was healed. And he dyd grete wonders/so that he made

fyre come wume frō heauē in the syght of mē. And receaued thē that dwelt on the erth by the meanes of those ūgnes which he had power to do in the syght of the beast / sayinge to thē that dwelt on the erth: that they shulde make an ymage vnto the beast / which had the wounde of a swearde / and dyd lyue

And he had power to geue a spirete vnto the ymage of the beast / and that the ymage of the beast shulde speake / and shulde cause that as many as wolde not worshippe the ymage of the beast / shulde be kylled. And he made all men / smal and greate / ryche and poore / free and bonde / to receaue a marke in their ryght handes / or in their foreheades. And that no man myght by or sell / saue he that had the marke / or the name of the beast / or the nombre of his name. Here is wysdome. Let him that hath vnderstondinge count the nombre of the beast. For it is the nombre of a man / and his nombre is sixe hundred / threscore and sixe.



The xiii. Chapter. I

herde a voyce from heauē/as the soun-
de of many waters/ and as the voyce
of a grete thoundre. And I herde the
voyce of harpers harpynge with their
harpes. And they songe as yt were a
newe songe/before the seate/and befo-
re the foure beastes/ and the seniours
and no man coulde learne that songe
but the hondred and. xliiij. M. whych
were redemed from the erth These are
they/which were not defyled with we-
men/for they are virgyns. These folo-
we the lambe whithersoeuer he goeth
These were redemed from men be yn-
ge the fyrste fructis vnto God/ and to
the lambe/ and in their mouthes was
founde no gyle. For they are wythou-
ten spot before the trone of God. ✠
And I sawe an angel flye in the mydes of heauē hauynge an euerlastynge
gospell/to preache vnto them that sytt
and dwell on the erth/ and to all nacions kinredes/ād tongis/& people/sa-
ynge with a lowde voyce: feare God
ād gene honoure to hym/for the houre
of his iudgement is come: ād worshipe hym/that made heauen āde erth/ād
the see/and fonteanes of waters. And
there folowed another angel/saynge:
Babylon is fallen is fallen that grete
cyte/for he made all nacions drynche
of the wyne of hys fornication

Apoc. xiiij. a.
Psal. cxlb
Act. xiiij. c.
Esa. xxj. c.
Hier. li. a.

And the thyrde angel folowed them
sayinge with a lowde voyce: yf eny man
worshippe the beast & his ymage/ & re-
ceaue hys marke in his forhead/ or on
his honde/ the same shall drynke of the
wyne of the wrath of God/ whych is
powred in the cuppe of his wrath. And
he shalbe punnyshed in fyre and bryn-
stone/ before the holy Angels/ and be-
fore the lambe.

And the smoke of their turment ascen-
deth vppe euermore. And they haue no
rest daye ner nyght/ whych worshippe
the beast/ and his ymage/ and whoso-
euer receaueth the print of hys name.
Here ys the pacience of sayntis. Here
are they that kepe the commaundē-
mentis and the fayth of Jesu.

And I herde a voyce from heauē say-
inge vnto me: wryte/ Blessed are the
dead/ which dye in the lorde
euenso sayth the spirete: that they ma-
ye rest from their labours/ but their
workis shal folowe them. And I loked
and behold a whyte clowde/ and apon
the clowde one sytteynge lyke vnto the
sonne of man/ hauynge on hys heade a
golde crowne/ and in his honde a sharp
sycle. And another angell cā oute of
the temple/ crynge wyth a lowde voyce
to hym that sate on the clowde. Thru-
ste in thy sycle and repe: for the tyme is

that. xiij. c.

Joel. iij. c.

come to repe / for the corne of the erth
is rype. And he that sate on the clowde
thrust in hys sycle on the erth / and the
erth was reped.

And another angell cam oute of the
temple / which is in heauē / hauynge al-
so a sharpe sycle. And another angell
cam oute frō the aultre / which had po-
wer ouer fyre / ād cryeth wyth a lowde
crye to hym that had the sharpe sycle
and sayde: thrust in thy sharpe sycle /
and gather the clustres of the erth: for
her grapes are rype. And the angell
thrust in hys sycle on the erth / and cut
downe the grapes of the vynepardе of
the erth: and cast them in to the grete
wynfat of the wrath of God / and the
wyne fat was troden wythout the ci-
te / and bloud cam out of the fat euen
vnto the hors bydles by the space of
a thowsande and .iiij. score furlongis.

The.xv. Chapter.

I Sawe another signe in he
auē gret and meruellous
vij. angels hauynge the se
uē laste plages / for in thē
ys fulfylled the wrath of
God And I sawe as yt were a glason see / myngled with fyre / and
them that had goten victory of the be-
ast / and of his ymage / and of hys mar-
ke / ād of the nōbre of hys name stande

on the glasen see/ hauynge the harpes of god/ ād they songe the songe of Moses the seruaūt of god/ ād the songe of the lāde/ sayinge: Grete & marueilous are thy workes lorde God almyghty/ iuste ād true are thy wayes/ kynge of sayntis. Who shall not feare o lorde ād glorify thy name? For thou only arte holy ād al gētyls shal come ād fall wor-
Apocalip. xv. shipe before the/ for thy iudgementes are manifest. And after that I loked/ and beholde the tēple of the tabernacle of testimony was opyn in heauen/ ād the seuē angelles cām out of the tēple/ whych had the seuen plages/ clothed in pure ād bryght lynnen/ ād hauynge theyr breastes gyrded with goldengerdelles. And won of the fowre beastes gaue vnto the seuen angels. vij. golden vyalles/ ful of the wrath of god whych liueth for euermore. And the tēple was full of the smoke of the glory of God/ ād of hys power/ ād no man was able to entre in to the tēple/ tyl the seuē plages of the seuen angels were fulfilled.

The. xvj. Chapter.



Herdea grete voyce out of the temple/ sayinge to the. vij. angels go youre wayes/ poure out youre vialles of wrath apon the erth. And the fyrst went/

so poured out his vyall apon the erth/ and there fell an oysom and a sore bot- the apon the men/ which had the mar- ke of the beast/ and apon thē which wor- shipped his ymage. And the seconde an- gell shed out his viall apon the see/ and it turned as it were in to the blond/ of a dead man/ and euery lyuynge thin ge dyed in the see. And the thyrde an- gell shed out his viall apon the ryuers and fountaynes off waters/ and they turned to blond. And I herde an angel saye: lorde which arte/ and wast/ thou ar- te righteous & holy/ be cause thou hast geuen soche iudgmentis/ for they shed out the blonde of saynts/ and prop he- tis/ and therfore hast thou geue them blond to drynke: for they are wor- thy. And I herde another out of the auitre saye: euen so lorde god almyghty/ true and righteous are thy iudgmentis

And the fourth angel poured out his viall on the sunne/ and power was ge- uen vnto hym to ver men wyth heate of fyre. And the men raged in gret hea te/ and spake euyll of the name of god which had power ouer those plagys/ and they repented not/ to geue him glo- ry. And the fyfte angel poured out his vyall apon the seate of the beaste/ and his kyngdome wexed derke/ and they gnewe theyr tonges for sorowe/ and

blaſphemed the God of heauē for ſore
we/ād payne of their ſores/ and repen
ted not of their dedes.

And the ſixte angell poured out his
vyall apon the grete ryuer Euphrates
ād the water dryed vppe/ that the wa-
yes of the kynges of the eſte ſhulde be
prepared And I ſawe thre vncleane ſpy-
rites lyke frogges come out of the mou-
the of the dragon / and out of the mou-
the of the beaſt/and out of the mouthe
of the falſe prophet. For they are the
ſpirites of deuyls workynge myracles
to go out vnto the kynges of the erth
and of the whole worlde to gather the
to the battayle off that grete daye off
mat.xxiiij God almyghty. Beholde I come as a
Luc.xij. e theefe. happy is he that watcheth and
j.Cor.v.a. kepeth his garmentes/ leſt he be fo-
unde naked: and men ſe his filthynes.
And he gathered them to gether into
a place called in the hebrue tonge Ar-
mageddon.

And the ſeuenthe angel poured out
his vyall in to the ayre. And there cam
a voyce out of heauen frō the ſeate/ ſa-
yinge/ It is done. And there folowed
voyces/ thonderinges/ and lyghtnyn-
ges/ and there was a greete erthquake
ſuche as was not ſence men were apon
the erth/ ſo myghty an erthquake & ſo
grete. And the greate citie was deuyded

into thre partes. And the cities of nacions fell. And gret Babylon came in remembraunce before God/to geue vnto hyp the cuppe of wyne of the fearcenes of wrathe. Euery yle fled awaye/ and the mountaynes were not founde. And there fell a gret hayle/ as yt had bene talentes/out of heauen apon the men/ and the men blasphemed god/ be cause off the plage off the hayle/for yt was grete and the plage of yt sore.

The.xvii. Chapter.

AND there came one off the seuen angels/ whych had the seuen vayles/and talked with me/saynge vnto me come I will shewe the the iudgement of the gret whore/that sytteth apon many waters with whome haue cõmitted fornicacõ the kynges of the erth/so that the inhabiters of the erth/are dronken with the wyne of her fornicacion. And he caryed me awaye into the wyldernes in the spirete. And I sawe a womã sytt apon a rose colored beast full off names of blasphemy/ whych had ten hornes/ And the womã was arayed in purple and rose colur/and decked with golde/ precious stone/and pearles/ and had a cuppe of golde in her honde/ful of abhominacion/and spilthynes/of her for-

wicion. And in her forhead was a name wryten/a mystery/grete Babylon/ the mother of whoremme/and abhominacions of the erth. And I sawe the wyfe drioncke wyth the blood of sayntis/ and with the blood of the witnesses of Jesu. And when I sawe her/I wondred wyth greate mervayle.

And the angel sayde vnto me/wherfore marvaylest thou? I wyll shewe the the mystery of the woman/and of the beast that beryth her/which hath seven heades/and ten hornes. The beast that thou sawest/was/and ys not/and shall ascende out of the bottomlesse pyt and shall go into perdycion/and they that dwell on the erth shall wonder/ (whose names are not wryten in the boke of lyfe from the begynnynge of the worlde) when they beholde the beast that was/and is not. And here is a mynde that hath wysdome.

The seuen heades are seuen mountaynes/on whych the woman sytteth/ they are also seuen kyngis/fyue are fallen/and one is/and another is not yet come/and when he shall come he must continue a space. And the beast that was and is not/is euen the eyght/and is of the seuen/and shall go into destruccion. And the ten hornes which thou sawest are ten kynges/which haue rec-

ued no kyngdome/but shal receaue po
wer as kynges at one houre wyth the
beast/These haue one mynde/and shall
geue theis power & strengthe vnto the
beast. These shal fyght with the lambe
and the lambe shall ouercome them/
For he is lorde of lordes/and kynge of
kynges/and they that are on hys syde
are called and chosen/and faithfully.

j. tim. vj. e

And he sayde vnto me/the waters
whych thou sawest/where the whore
syttyth/are people/and folke/ād nacr-
ons/and tonges. And the ten hornes/
whych thou sawest apon the beast/are
they that shal hate the whoare/ād shall
make her desolate/and naked/and shal
eate her flesshe/and burne her with fyre
[illegible] fulfyll hys wyll/and to do with one ef-
fence/and to geue her kyngdom vnto the
beast/vntyll the wordes of God be ful
fylled. And the woman whych thou sa-
west/is that great cyte/which hath kyng-
dome ouer the kynges of the earth.

[illegible]

[illegible]

Esa. xxj. c Babylon is fallen/is fallen/and is be-
Hiere. li. a cum the habitacion of deuyls/ and the
holde off all fowle spiritis/ and a cage
of all vnclene ād hatfull bydes/ for all
nacions haue dronchen of the wyne of
the wyath of her fornicacion. And the
kynges of the erth haue cōmytted for-
nicacion with her/ and her marchaun-
tes are weren ryche of the habundan-
ce of her pleasures.

And I herde another voyce frō hea-
uen saye/come awaye from her mye-
ople / that ye be not partakers in her
synnes/ that ye receaue not of her pla-
gis. For her synnes are gon vppe to he-
auen/ād god hath remembred her wyc-
kednes. Rewarde her euen as she re-
warded you/ād geue her dubble accor-
dynge to her workis: And poure in dub
ble to her in the same cuppe whyche she
fylled vnto you. And as moche/ as she
glorifyed her silfe and lyued wantonly
so moche powre ye in/ for her owne pu-
nyshment/ and sorowe/ for she sayde in
esa. xlvij. b her herte/ I sytt beynge a quene and am
not wydowe & shall se no sorowe. Ther
fore shall her plagis come at one daye
derth/ and sorowe/ ād honger/ and she
shalbe brent wyth fyre/ for stronge is
the lorde god whych iudgeth her.

And the kynges of the earth shall be
wepe her/ & wayle ouer her/ which ha-

ue cõmitted fornication with her/ & haue lyued wantonly with her when they shall se the smoke of her burnynge/ ād shall stonde a farre of/ for feare off her punyshmēt/ saynge: Alas/ alas/ that grete cyte Babylon/ that myghty cyte. For at won houre is her iudgemēt come. And the marchauntis of the earth shall wepe & wayle in them selues/ for no man wyll bye their ware eny more/ the ware of golde/ & syluer/ ād precious stones/ nether of pearle/ ād raynes/ ād purple/ and scarlet/ ād all thyne wode/ and all mānes vessels off yuery/ and all mānes vessels off most precious wode/ and of braste/ ād off yron/ ād synamon and odours/ ād oyntmentis/ and frankynsence/ and wyne/ ād oyle/ and fyne floure/ and wheate/ beastis/ and shepe/ and horses/ and chariettis/ ād bodyes/ and soules off men.

And the apples that thy soule lusted after/ are departed from the. And all thynges which were deintie/ ād had in pryce are departed from the/ and thou shalt fynde the no more. The marchantis off these thynges whych were weren ryche shall stonde a farre off from her/ for feare off the punyshment off her/ wepynge and waylynge/ and saynge/ Alas/ alas/ that grete cyte/ that was clothed in raynes/ and purple/ ād

scarlet/and decked wyth golde and pre-
cious stone/ād pearles/for at one hou-
re so great ryches is come to nought.

And euery shyppe gouerner/and all
they that occupied shippis/ād shypmē
whych wonne in the see/stode a farre
of/and cryed/when they sawe the sm-
oke of her burnynge/sayinge what cyte
is lyke vnto thys great cyte? And they
dyd cast dust on theyr heades/ād cryed
weepynge/and waylynge/and sayinge/
Alas Alas that great cite wherin were
made ryche all that had shippes in the
see/by the reason of her ware/for at
one houre is she made desolate.

Reioyce ouer her thou heauē/ād ye
holy Apostles/and prophetis/for God
hath geuē youre iudgemēt on her. And
a myghty angel toke vppe a stone lyke
a great mylstone/and cast yt into the
see/sayinge/wyth suche violence shall
that great cite Babylon be cast/and
shalbe founde no more. And the voyce
of harpers/and musycions/and of pi-
pers/and trompetters/shalbe herde
no more in the/and no craftes man/of
what craft he be/shalbe founde
any more in the/and the sounde of mylle
stones shalbe no more in the/ād the lyg-
ht of a candell shall shyne no more in the/ād the voy-
ce of the bridgrome and of the bry-
de shalbe herde no more in the/for thy
marchauntes were the great men of the

earth. And wyth thyne inchauntmentꝭ were deceaued all nacions/ and in her was founde the blonde of the prophetis/ād of the sayntis/ād of all that were slayne apon the earth.

The.xix. Chapter.

A AND after that I herde the voyce of moche people in heauen sayinge. Alleluya/ heilth/ād glory/ & honour/ and power / be vnto oure lorde god/ for true ād righteous are hys iudgemētis / for he had iudged the great whore/ which did corrupt the earth with her fornicaciō/ ād hath auenged the blond of his seruauntis of her hond. And agayne they sayd/ Alleluya. And smoke rose vppe for euermore And the.xxiiij. seniours/ and the iiij. beastes fell downe and worshipped god that sate on the seate sayinge/ Amē Alleluya. And a voyce cam out off the seate saying/ Prayse oure lorde god all ye that are his seruauntis/ and ye that feare him both smale and greate.

B And I herde the voyce of moche people/ and as the voyce of many waters/ and as the voyce of stronge thonderyngis/ sayenge / Alleluya/ for God omnipotent hath raygned / Let vs be glad/ and reioyce and geue honour to hym/ for the mariage off the lambe is come/

and hys wyfe made her fylfe redy. And to her was graunted that she shulde be arayed with pure and goodly raynes/ For the raynes is the righte weines of sayntis / And he sayde vnto me: happy
mat. xxij a are they which are called vnto the lam
luce. xiij. d bes supper. And he sayde vnto me these are the true sayinges of God. And I fell at hys fete to worshippe hym. And he sayde vnto me. Se thou do yt not/ For I am thy felowe seruaunt/ ād one of thy brethē / and off them that haue the testymony off Jesus / Worshyppe god. For the testimony of Jesus is the spirete of prophesy. And I sawe heauē open/ and beholde a whyte horsse/ and he that sate apō hym was faythfull ād true/ & in ryghtewesnes dyd iudge/ ād make battayle hys eyes were as a flame of fyre/ and on hys head were many crounes: and he had a name wryti/ that noman knewe but hym selfe. And he was clothed wyth a vesture dept in blond/ and hys name is called the wor
esa. lxiij. a de of god And the warriers which were in heauē/ folowed hym apon whyte horses / clothed wyth whyte and pure raynes / and out off hys mouthe went out a sharppe swearde/ that with yt he shulde smyte the heithen/ And he shall rule them wyth a rodde of yeron / and he trode the wyne fatt off fearfulnes and

wrath off almyghty God. And hath on
hys vesture and on hys thygh / kynge *.tim.vj.c.
of kynges/and lorde of lordes.

And I sawe and angell stonde in the
sunne/ād he cryed with a lowde voyce/
sayinge to all the fowles that flye by
the myddes of heauē. Come ād gather
youre selues to gether vnto the supper
of the gret God / that ye maye eate the
flesshe of kyngis/and off hygh captay-
nes/and the flesshe of myghty mē/and
the flesshe of horses/ and off them that
syt on them/ and the flesshe off all free
men ād bond men/ād of smale and gret
And I sawe the beaste: And the kynges
of the earth/ād their warriers gathe-
red to gether to make battayle agayn-
ste hym that sate on the horse and aga-
ynst hys sowdiers.

And the beast was takē/ & with hym
that false prophet that wrought myra-
cles before him/ with which he decea-
ued thē that receaued the beastes mar-
he/and thē that worshipped hys ymа-
ge. These both were cast into a ponde
of fyre burnynge wyth brymstone/ and
the remnaunte were slayne wyth the
swearde of him that sate apon the hor-
se/which swearde proceaded out of his
mouthe/and all the fowles were fulfil-
led with their flesshe.

The.xx.Chapter.



Sawe an angel come dowe from heauen/hauynge the kaye of the bottomlesse pyt/and a greate chayne in hys honde. And he toke the dragon that olde serpent/which is the deuyll & satanas/and he bounde hym a thousand yeares and cast hym into the bottomlesse pyt/and he bounde hym/and set a seale on hym/that he shulde deceaue the people no more/tyll the. M. yeares were fulfilled/And aftee that he muste be lowsed for a lytell season.

And I sawe seates/and they sat apō them/and iudgement was geuen vnto them/And I sawe the soules of them that were beheded for the wynnes of Jesu/and for the worde of God/which had not worshypped the beast/nether his ymage/nether had taken his marke apon their forheades/or on their hōdes/And they lyued/ād raygned wyth Christ a. M. yeare/But the wother of the dead men lyued not agayne/vntyll the. M. yeare were fynyshed. This is the first resurrectiō. Blessed and holy is he that hath parte in the fyrst resurrectiō/for on suche shall the seconde deth haue no power/for they shall be the prestes of god ād of Christ/ād shal raygne wyth hym a. M. yeare.

And whē the.M. yeres are expiered/ eze.xxxviii
Satan shalbe lowsed out of his prison ād.xxxix
and shall go out to deceaue the people
which are in the foure quarters of the
earth Gog ād Magog/ to gather them
to gether to battayle whose nombre is
as the sonde of the see / And they went
vppe on the playne of the earth/ād cō-
passed the tentes of the sayntes about/
and the beloued cyte. And fyre cā dow-
ne from God/ out of heauē/ and deuou-
red thē / And the deuyll that deceaued
them was cast into a lake off fyre/ and
brymstone/ where the beast ād the false
prophets were and shalbe tormented
daye/ and nyght for euer more.

And I sawe a greate whyte seate ād
hym that sate on yt / from whose face
fled awaye both the earth and heauen
and theyr place was no more founde/
And I sawe the dead/ both greate/ and
smale stonde before God/ / And the bo-
kes were opened/ & another boke was
opened whych is the boke off lyfe/ and
the dead were iudged of those thynges
which were wryten in the bokes accor-
dynge to their dedes/ And the see gaue
vppe her dead/ which were in her/ and
deeth and hell delyuered vppe the dead
whych were in them / And they were
iudged euery mā accordynge to his de-
des. And deeth and hell were cast into

the lake of fyre/ Thys is that seconde deeth. And whosoeuer was not founde wrytten in the boke of lyfe/ was cast in to the lake of fyre.

The. xxj. Chapter.

Esa. lxv. c
ād. lxvj. g.
1. pet. iij. c

AND I sawe a newe heuē and a newe erth. For the first heuē/ & the first erth were vanny shed away & there was no more see. ✠ & I Jhō sawe that holy cite newe Jerusalem come vnne frō god oute of heuē prepared as a bryde garnysshed for hyr husband. And I herde a grete voyce from the trone/ sayinge/ Beholde/ the tabernacle of God is with men/ ād he wyll dwell with them

Esa. xxv. c

And they shall be hys people/ and God hym self shalbe with them ād be their God. And God shall wype awaye all teares frō their eyes. And there shalbe no more deeth/ nether sorowe/ nether cryinge/ nether shall there be eny more payne/ for the olde thynges are gone.

esa. xlviij. c
1. cor. v. d.

And he that sate apon the seate/ sayde. Beholde I make all thynges newe. And he sayde vnto me/ Wryte/ for these wordes are sayd sykell and true.

And he sayde vnto me. It is done/ I am Alpha and O mega/ the begynnynge/ ād the ende. I wyll geue to him that is a thyrst of the well of the water of

lyke fre. He that ouercōmeth shall inherete all thyngis/ād I wyll be his god and he shalbe my sonne. But the fearful and onbeleuynge / and the abhominable/and murdiers/and whoremongers/ and sorcerers/and ydolatrers/and all lyars shall haue theyr parte in the lake/ which burnyth with fyre & brymstone/ which is the secunde deth.

And there cam vnto me one off the. vij. angels which had the. vij. vyals full of the. vij. laste plages/ād talked with me sayinge. Come hyther / I wyll shewe the the bryde the lambes wyfe. And he caryed me awaye in the spirete to a grete and an hygh mountayne/ and he shewed me the grete cite/ holy Jerusalem descendynge out off heauen from God / hauynge the bryghtnes of God. And her shynynge was lyke vnto a stone moste precous/ euen a Jaspis cleare as Cryftall / and had walles grete and hygh / and had. xij. yatys / and at the yates. xij. angels/ and names wryten/ whych are the. xij. trybes of Jsraell on the east parte. iij. gatis / and on the northyde. iij. gates/ and towardes the south. iij. gates/ and from the west iij. gates/ and the wall of the cyte had xij. foundacions/ād in them the names of the lambes. xij. Apostles.

And he that talked wyth me / had a

golden rede to measure the cite with all and the yates therof/ād the wall therof/ And the cyte was lyke. iiij. square/ ād the length was as large as the bredth of yt/ and he measured the cite with the rede. xij. ml. furlongis/ and the length/ and the bredth/ and the hyght of yt weare equal. And he measured the wall therof an. cxliiij. cubites/ the measure that the angell had/ was after the measure that mā vseth/ And the byldinge of the wall of yt was of talpis/ And the cyte was pure gold lyke vnto clere glasse/ and the foundacions of the wall of the cite was garnysshed with all maner of precious stones/ The first foundacion was talpis/ the second Saphyre/ the third a calcedony/ the fourth an emerald/ the fyfte sardonix/ the .vj. sardeos/ the .vij. chrisolite/ the .viij. beryll/ the .ix. topha/ the .x. a crisoprasus/ the .xj. hiacinthus/ the .xij. amatist.

The .xij. yates weare .xij. perles/ and euery yate of one pearle/ and the strete of the cyte was pure golde as it were glasse. And I sawe no temple therin/ for the lorde god almyghty and the lambe are the temple of it/ and the cyte hath no nede of the sonne nether of the moone to lyghten it/ for the brightnes of god dyd lyght

a. b.

Apo. xxi. d.

yt/ and the lambe was the lyght off yt/
And the people wyche are saued shall
walke in the lyght of yt/ād the kyngis
of the earth shall bringe theyr glo;y
bnto yt. And the yates off yt are not
shut by daye. For there shalbe no nyght Esa.lx.a.
there/ And there shall entre into yt no-
ne vncleane thynge/ nether whatsoeuer
worketh abhominacion/ or maketh lyes/ but they only wyche are wryten in
the lambes boke of lyfe.

The.xxii.Chapter.

AND he shewed me a pure
ryuer of water of lyfe pu
re as cryſtal/ proceadynge
oute of the seate off God
and of the lambe. In the
myddes off the strete/ of
yt/ and of either syde of the ryuer was
there trees of lyfe/ wyche bore.xii. māe-
ner of frutes/ ād gaue frute euery mo-
neth/ ād the leues/ off the trees/ serued
to hraie the people with all/ And there
shalbe no more curse/ but the seate off
God and the lambe shalbe in yt/ ād his Esa.lx.b
seruaunttes shall serue hym/ And shall
se hys face/ and his name shalbe in the-
yr foreheades/ And there shalbe no mo-
re nyght there/ and they neds no can-
dle/ nether lyght off the sunne/ for the
lorde god geueth them lyght/ that they
shall raygne for euermore.

And he sayde vnto me/these sayinges are sayd full & true/ And the lorde god of sayntis ād prophetis sent his angell to shewe vnto his seruauntis the thinges which must shortly be fulfilled. Behold I come shortly. Happy is he that kepeth the sayinge of the prophesy of this boke. I am I hō/which sawe these thynges and herde thē. And when I had herde and sene I fell doune to worshippe before the fete of the angel which shewed me these thynges. And he sayd vnto me/se thou do yt not/for I am thy fellowe seruaunt and thy fellowe seruaunt of thy brethrē the prophetis/& of them which kepe the sayinges of this boke worshippe God.

And he sayde vnto me/seale not the sayinges of prophesy of this boke. For the tyme is at hōde/he that wetheyll let him be enyl still/& he which is filthy let him be filthy still/& he that is righteous/let him be more righteous/& he that is holy/let him be more holy. And beholde I come shortly ād my rewarde with me/to geue euery mā accordynge as his dedes shalbe. I ā Alpha & O me gynnynge & the ende/the fyrst & the last. Blessed are they that do his commaundmētis/that their power maye be in the tree of lyfe/ ād maye entre in thorowe the gatis vnto cyte. For wyth

Esai. xly. b
ād. xlviij. a

but shalbe doggis ād inchaunters/and
whoremongers: ād mourthiers/and ydo-
latrers/ and whosoeuer louethor ma-
keth lesyngis.

I Jesus sent myne angell/to testifie
vnto you these thyngis in the cōgrega-
cions. I am the rote ād the generacion
of dauid/ād the bryght morynge sta-
re. And the spirete and the bryde sayde
come. And let hym that heareth/ saye
also come. And let hym that ys a thyrst
come. And whosoeuer wyll/take of
the water of lyfe fre.

I testifye vnto euery man that hea-
reth the wordis of prophesy of this bo
ke: yf eny mā shal adde vnto these thin-
gis/ God shall adde vnto hym the pla-
gis that are wryten in thys boke. And
yf eny man shall mynyshe of the wor-
dis of the boke of thys prophesy: God
shall take away hys parte out off the
boke of lyfe/and oute of the holy cytie/
and from the thynges wrych are
wryten in thys boke. He whych
testifyeth these thyngis sayth/ so
be it/ I come quyckly: Amen.
Euen so / come lorde Jesu
The grace of oure lor-
de Jesu Christe be
with you all.
Amen.

(f)

THere endeth the new Testament diligently ouerlene and corrected/ and prynted now agayn at Antwerpe/by me wydewe of Chriſtoffel of Endhouē In the yere of oure Lorde. M. CCCCC. and.xxxiiij.in Auguſt.

¶ This is the Table/where

n you shall fynde/the Pistelys & the Gospel
lys/after the vse/of Sarysbuery.



Or to fynde them the soner: ye
shall you seke/after these Capi-
tall letters: by name. A B C D/
which stande by the fyne of this
boke/Alwayes on/or vnder the
letter there shal you fynde a cros
✠ where the Pystle or the Gospell begyn-
neth/and where the end is/there shall you
fynde an halfe cros. ✠

¶ And the fyrste lyne in thys Table is alwa-
ye the Pistle/and the seconde lyne ys alwayes
the Gospell.

¶ On the.j. Sonday in the Advent

D This also we know we Rom.xiij
A When they drewe nye vnto Mat.xxj

On the wedonsday

B Be patient therfore brethren Jaco.v
A The begynnyng of the gospell mar.j

On the fryday

A Save the.ij. Chapter
A In those dayes Jhon Mat.iij

¶ On the.ij. Sonday in
the Advent

A whatsoeuer thyngis are writen ro.xv
E And there shalbe sygnes Luce.xxj

On the wedonsday

A zacharie the.viij. chapter

Verely I saye vnto you Mat.xj

On the Fryday

Esaye the.lxvj.chapter

Jhon boze witnes of hym Joan.j

¶ On the.iij. Sonday in the Advent

Letmen this wyse esteme vs. j.co.iiij

When Jhon beinge in preson mat.xj

On the wedonsday

Esaye the.xj. Chapter

And in the.vj. moneth the angell Lu.j.

On the Fryday

Esaye the.xj.chapter

Mary arose in those dayes Luc.j.

On the Satterday

We beleche you brethren by.ij. Tessa.v

In the fyftenth yeare of the Luc.iij

¶ On the.iiij. Sonday in the Advent

Reioyce in the lorde all waye phyl.iiij

And this is the recorde of Jhon Joā.j.

On the wedonsday

Johelis the.ij.and.iij.chapter

And this rumor of hym went Luc.vij

On the Fryday

zacharie the.ij.chapter

Take hede beware of the leuē mar.viij

In the nexte mayd euen

Paul the seruaunte of Jesus Rom.j.

T When his mother mary was mat.j.
In the kerstmays nyght at the.j.masse
C For the grace of god that Tyt.ij
A It folowed in those dayes luc.ij
At the.ij.masse.
B But after that the kyndnes Tyt.iij
C The shepherders sayd wonto ano.lu.ij
At the.iij.masse
A God in tyme past dinerslyand Hebre.j.
A In the begynnynge was that Joan.j.
On sayne Steuens day
C Steuen full of fayth ād power Act.vj
D Wherfore beholde I sende vn.mat.xxiij
On sayne Jhon euangelysts
A Eccleiast.the.xv.chapter
E Folowe me peter turned about Joñ.xxj
On the chyldermasse day
A And I loked/ād lo a lābe Reuela.xiiij
C Lo the angell of the lorde aye. mat.ij
On sayne Thomas kanterbery
A For euery hye prest that is takē heb.v.
B A certayne noble man/wēt into luc.xix

¶ On the Sonday after
crystmasses
A And I sāye that the heyre as Gala.iiij
E And his father and mother mer. Lu.ij
On the newe yers day
C For the grace of god that bryn. Tyt.ij
C And when the eyght daye was Luc.ij
On the therteyn euen
C For the grace of god that bryn. Tyt.ij

D When herodes was dead mat.ij

On the thertenth day

A Esaye the ix. chapter

A when Jesus was borne in mat.ij

¶ On the .j. Sonday after the therteneth day

A Esaye the.ix.chapter

D The nexte daye/ Jhō sawe Jesus. Joā.j.

¶ On the .ij. Sonday after the thertenth day

A Jbeseche you therfore brethren ro.xij

F And when he was .xij. yere olde Lu.ij

On the wedonsday

A Brethren my hertis desyre ro.x.

D when Jesus had herde that mat.iiij

On the Fryday

A Let euery soule submit hym ro xiij

D And Jesus retourned by the po. Lu.iiij

¶ On the .iij. Sonday after the thertenth day

A Seynge that we haue diuers ro.xij

A And the thyrde daye was the toā.ij

On the wedonsday

C This is a true sayinge/ād by .j.tim.j.

A And he departed thens:ād cā mar.vj

On the Fryday

C For Jnow we/ād surely beleue ro.xiiij

A And cā into Caparnaū a cite lu.iiij

¶ On the.iiij.Sonday after the thertenth day

D	Be not wyse in youre owne opi.	ro.xij
A	when Jesus was come doune	mat.viij
	On the wedonsday	
G	I beseche you brethren for oure	ro.xb
A	And he entred agayne into	mar.iij
	On the fryday	
B	Are ye not ware that ye are the.	j.cor.iij
D	And Jesus went about all Ga.	mat.iiij

¶ On the.v.Sonday after the thertenth day

E	Owe nothynge to eny man	ro.xiij
C	And entred into a shyppe	mat.viij
	On the wedonsday	
F	As concernynge the thyngis	j.cor.viij
G	It chaunsed as they went on	Luc.ix
	On the fryday	
D	Let euery man abide in the	j.cor.viij
B	And they brought chyldren to	mar.x.

¶ On the.vj.Sonday after the thertenth day

B	Nowe therfore as elect of god.	colos.iij
D	The kyngdm of heauē is lyke	mat.xiij
	On the wedonsday	
A	I exhorte therfore that a bone	j.tim.ij
C	A certayne man had.ij.sonnes	mat.xxj

¶ When the weddeyng goth out. lxx

D	Perceaue ye not howe that	j.cor.ix

A For the kyngdom of heauen mat.v
On the wedonsday
A If ourre gospell be yet hyd/yt ij.cor.iiij
E And they departed thens/and mat.x
On the Fryday
C Sayinge then that we haue ij.cor.iiij
C He that ys not with me/ys mat.xij

¶ On the Sonday.Ir.
D For ye suffre foles gladly beca. ij.cor.xj
A When moche people wer gath Lu.viij
On the wedonsday
A I call god for a recorde vnto ij.cor.j
A And he began agayne to Mar.iiij
On the Fryday
B Seynge then that we knowe ij.cor.v.
C When ye was demaũded of the lu.xvij

¶ On the Sonday.I.
A Though I speake with the j.cor.xiij
F He toke vnto hym the twelue luc.xviij
On the wedonsday
C Joelig the.ij. Chapter
B Moreouer when ye faste be not mat.vj
On the Thorsday
A Esaye the xxxviij.chapter
A When Jesus was entred in to mat.viij
On the Fryday
G Esaye the.lviij.chapter
ye haue herde howe yt is sayde mat.v.
On the Satterday
C Esaye the.lviij.chapter

F And when euen was come the Mar.vj

On the .j. Sonday in lent

A We as helpers therfore exhor .ij. cor.vj
A Then was Jesus led awaye of mat.iiij

On the Monday

C Ezechielis the xxxiiij. chapter
C When the sonne of man shall mat.xxv

On the Teusday

B Playe the .lv. Chapter
B And when he was come into mat.xxj

On the wednesday in the .iiij. tymes

C Exodi the .xxiiij. chapter
D The answered certayne of the mat.xij

On the Thorsday

A Ezechielis the .xviij. chapter
D Then sayde Jesus to those Joan.viij

On the Fryday

E Ezechielis the .xviij. chapter
A After that there was a feast of Joā.v.

On the Satterday

C We desyre you brethren war. .j. tessa.v.
A And after .vj. dayes Jesꝰ toke mat.xvij

¶ On the .ij. Sonday in lent

A Furthermore we beseche you .j. tessa.iiij
C And Jesus went thence and mat.xv

On the Monday

D Danielis the .xiij. chapter
C I go my waye/and ye shall Joan.viij

On the Teusday

B iij. Regum the .xviij. chapter

A Then spake Jesus to the peo mat.xxiij
On the wednesday
C yester the.xiij. Chapter
C And Jesus ascended to Jeru. mat.xx
On the Thirsday
A Hieremie the.xvij. Chapter
E I can of myne owne sylfe do Joan.v.
On the Fryday
B Gen. the.xxxvij. Chapter
D Herken another symilitude mat.xxj
On the Satterday
A Geneas the.xxvij. Chapter
C And he sayde/a certayne man Lu.xv

¶ On the.iij. Sonday in lent
A We ye folowers of god as Ephe.v.
C And he was a castynge oute de. Lu.xj
On the Monday
A iiij. Regum the.v. Chapter
D whatsoeuer we haue herd Luc.iiij
On the Teusday
A iij. Regum the.iij. chapter
C Moreouer yf thy brother mat.xviij
On the wednesday
C Exodi the.xx. chapter
A Then cam to Jesus scrybes mat.xv
On the Thirsday
A Hieremie the.vij. chapter
C Laboure not for the meate Joan.vj
On the Fryday
A Numeri the.xx. chapter
A Then cõ he to a cite of Sama Joã.iiij

On the Satterday

A Danielis the .xiij. chapter
A Jesus went vnto the mounte Joã. viij

¶ On the .iiij. sonday halfflent

C For yt is writen that Ahiahã Gala. iiij
A After that went Jesus his wa Joã. vj

On the Monday

C iij. Regum the .iij. chapter
C And the iewes after was euen Joan. ij

On the Teusday

B Exodi the .xxxij. chapter
B In the myddes of the feast Joan. viij

On the wednesday

E Ezechielis the .xxxvj. chapter
A And as Jesus passed by/ he sa. Joã. ix

On the Thorssday

B iiij. Regum the .iij. chapter
C My father worketh hytherto Joã. v

On the Fryday

C iij. Regum the .xvij. chapter
A A certayne man was sycke Joan. xj

On the Satterday

C Esaie the .xlix. chapter
B I am the light of the worlde Joan. viij

¶ On the .v. Sonday in lent

C Vut christ beynge the hye Hebre. ix
K Which of you can rebuke me Joã. viij

On the Monday

A Jone the .iij. chapter
E And the pharises and scribes Joã. vij

The Table.
On the Teusday
Daniel is the. xiiij. Chapter
After that Jesus went about Joan. vij
On the wedonsday
Leuitici the. xix. chapter
It was at Jerusalem the feast Joan. x.
On the Thorsday
Daniel is the. iij. Chapter
Many of the people / whē they Joā. vij
On the Fryday
Hieremie the. xvij. Chapter
Then gathereth the hye prestes Joā. xj
On the Satterday
Hieremie the. xviij. Chapter
Jesus sayde vnto them Uerely Joā. vj
On the Wamme Sonday
Let the same mynde be in you Phi. ij
ye know we that after. ij. dayes mat. xxvj
On the Mondaye
Esaye the. j. Chapter
Then Jesus before sixe dayes Joā. xij
On the Teusday
Hieremie the. xj. chapter
After two dayes folowed mar. xiiij
On the wedonsday
Esayr the. lxij Chapter
The feast of swete breed drue Lu. xxij
On the mande Thorsday
When ye came together in j. cor. xj
Before the feast of ester when Joā. xiij
On the good Fryday

A Erodi the xij. Chapter
A Wihen Jesus had spoken Joan. xvij
On ester euen.
A Jf ye then rysen agayne Collos. iij
A The saboth daye at euen Mar. xxvij

¶ On the ester day
C Pour gether forth the olde louē j. cor. v.
A Mary magdalen/and Mary mar. xvj
On the Monday
K Wihich preachynge was pub. Actu. x.
B And beholde two of thē wēt Lu. xxiiij
On the Teusday
D ye men and brethren chyldren Act. xiij
F Jesus hym sylfe stode in the Lu. xxiiij
On the wedonsday
B ye men of Jsrael wh ymar. Act. iij
A After that Jesus shewed hym Joā. xxj
On the Thorsday
E The angell of the lorde spake Act. viij
C Mary stode without at the Joan. xx
On the Fryday
C For as moche as Christ hath j. Pet. iij
D Then the. xj. disciples went mat. xxviij
On the Satterday
A Wherfore laye a syde all ma. j. Pet. ij.
A The mor we after the Joan. xx

¶ On the. j. Sonday
after ester day
A For all that ys borne of god j. Joan. v
E The same daye at nyght which Joā. xx

On the wedonsday

Ye christ be preached howe j.cor.xb
When Jesus was ryssen the mat.xbij

On the Fryday

Obeye the that haue the ouer heb.xiij
And they departed quickly mat.xxbiij

¶ On the.ij. Sonday after ester day

Christ also suffered for oure j.pet.ij
I am a goode shepherd/a goode Joã.x.

On the wedonsday

For as moche as ye know how. j.pet.iij
On the morowe after the sab Lu.xxiiij

On the Fryday

Lykewyse then as by the synne Ro.v.
Then cam the disciples of Jhon mat.ix

¶ On the.iij. Sonday after ester day

Derely beloued I beseche you j.pe.ij
After a whyle ye shall not se Joã.xbj

On the wedonsday

My lytell chyldren/these j.Joan.ij
There arose a question bitwe Joã.xij

On the Fryday

Ye are all the chyldren of lyght j.Tes.v
I am come a lyght in to the Joan.xij

¶ On the.iiij. Sonday after ester day

Every good gyfte/and euery Jaco.j.

B But nowe go I my waye to Joan.xvj

On the wedonsday

A Brethren haue not the fayth Jaco.ij

B Holy father kepe in thyne Joan.xvij

On the Fryday

D Yese then howe that of dedes Jaco.ij

D Deare chyldren/yet a lytell Joan.xiij

¶ On the.v. Sonday in the crosdayes

D And se that ye be doares of the Jacō.j.

E Uerely verely I saye vnto Joan.xvj

On the Monday

D Knowledge youre fautes one Jaco.v

A which of you shall haue a frend Lu.xj

On the Teusday

D Esaie the.xix. chapter

D And Jesus sat ouer agaynst Mar.xij

On the wedonsday

G The multitude of them that Act.iiij

A These wordes spake Jesus ād Joā.xvij

¶ On the ascensionday

A In my fyrst treatise(Deare Act.j.

D After that he appered Mar.xvj

¶ On the sonday after ascensionday

B Be ye therfore discrete/& sober.j.pe.iiij

D But when the conforter ys Joan.xv

On the witsonneuen

A It fortuned/whyll apollos Act.xix

B Yfye loue me kepe my cõma. Joã.xiiij

¶ On the witsonday

A Wh̃e the fyfteth daye was come Act.ij
C Yf a man loue me ād will kepe Joã.xiiij

On the Monday

F And he cõmaũded vs to preache Act.x.
B God so loued the worlde/that Joã iij

On the Tewsday

C Wh̃e the Apostles which were Act.viij
A Verely verely I saye vnto you Joã.v.

On the wednesday

C Peter stepped forth with the Act.ij
E No man can come to me except Joã.vj

On the Thorsday

A Then cã Philip into a cite of Act.viij
A Th̃e called he the.xij.to gether Lu.ix

On the Fryday

D ye men of Israel: heare the Act.ij
D And yt happened an a certayne Luc.v.

On the Satterday

F And the nexte saboth daye cã Act.xiij.
F And he arose vppe ād cã oute of Iu.iiij

¶ On the Trinite sonday

A After this I loked/ād behold re ue.iiij
A There was a mã of the pharyses Joã.iij

¶ Corpus Christi

C That which I gaue vnto you I .i.cor.xi.
F For my flesshe ys meate in dede Joã.vj

¶ On the .j. Sonday after
tryuete sonday

B For god is loue In this apered .j. ioñ. iiij
E There was a certayne rich mã Lu. xvj
On the wedonsday
W wherẽ we opened vnto you the ij. pet. j.
B ye shall not thinke that Jãco. Mat. vj

¶ On the .ij. Sonday after
tryuete sonday

C Marueyle not my bretherẽ yf j. ioñ. iij
E A certayne mã ordeined a gre. Lu. xiiij
On the wedonsday
E This Jsaye herfore ãd testifye eph. iiij
C And whẽ he was come ito the mat. xxj.

¶ On the .iij. Sonday after
tryuete sonday

B Submit youre selues therfore j. pet. v.
A Thẽ resorted vnto hi al the pub. luc. xv
On the wedonsday
W Notwithstondinge the lorde ij. tim. iiij
B Agree with thyne aduersary Mat. v.

On the .iiij. Sonday after
tryuete sonday

W For I suppose that the affic. Rom. viij
F Be ye therfore mercyful as you. luc. vj
On the wedonsday
B And hereby we know that we j. ioan. ij
A And his disciples asked of hi mat. xvij

¶ On the .v. Sonday after trynete sonday

In cõclusion be ye all of one j. Pet. iij
It cã to passe as the people pre. Luc. v.

On the wedonsday

Jerhorte therfore that aboue al j. tim. ij
It chaũced on a certayne daye Lu. vij

¶ On the .vj. Sonday after trynete sonday

Remẽber ye not that all we rom. vj
For I saye vnto you except your mat. v.

On the wedonsday

I wrote not vnto you as thongh j. cor. v
And whẽ he was come out into mat. v

¶ On the .vij. Sonday after trynete sonday

I will speake grossly because of Rom. vj
In those dayes whẽ there was mat. ix

On the wedonsday

There is thẽ no dãnaciõ to thẽ Ro. viij
In that tyme wẽt Jesus an the mat. xij

¶ On the .viij. Sonday after trynete sanday

Therfore brethrẽ we are now rom. viij
Beware of false prophetis/ Mat. vij

On the wedonsday

But god setteth out his love rom. v.
Master we saw we won castinge mat. x

¶ On the.ix. Sonday after trynete sonday

B That we shulde not lust after j.cor.x.
A There was a certayne rych mā luc.xvj

On the wedonsday

C Remēber ye not how that to rom.vj
C He that is faithfull in that which lu.xvj

¶ On the.x. Sonday after trynete sonday

A ye knowe that ye were gētyls j.cor.xij
F And whē he was come neare he Lu.xix

On the wedonsday

E All flesshe is not one māner of j.cor.xv
G Take hede to youre selues lest Lu.xxj

¶ On the.xj. Sonday after trynete sonday

A Wyethē as pertayninge to the j.cor.xv
B And he put forth this similitu. lu.xviij

On the wedonsday

C Other remēber ye not that you j.cor.xv
A He put forth a similitude vnto lu.xviij

On the.xij. Sonday after trynete sonday

B Suche trust haue we thorow ij.cor.iij
D And he departed agayne frō mar.vij.

On the wedonsday

B For we preache not oure sel. ij.cor.iiij
C Thē begā he to opbraid the cit. mat.xj

¶ On the .xiij. Sonday after
trynete sonday

To Abrahã & his seede were the gala.iij
Happy are the eyes which se Luce.j

On the wedonsday

ye remẽber brethrẽ our labou.j.tessa.ij
Thẽ the pharyses wẽt forthe Mat.xij

¶ On the .xiiij. Sonday after
trynete sonday

I saye walke in the spirite ãd gala.v
And it chaūced as he wẽt to Jer. lu.xix

On the wedonsday

Beare not the yoke wyth the ij.cor.vi
Mon of the cõpany saide vnto Luc.xij

¶ On the .xv. Sonday after
trynete sonday

yf we lyue in the spirete let vs gala.v
Nomã can serue two maisters mat.vj

On the wedonsday

We know that the law is good j.tim.j
And it fortuned in one of those Luc.xv

¶ On the .xvj. Sonday after
trynete sonday

Wherfore I desire that ye faynt eph.iij
And it fortuned after that he wẽt lu.ix

On the wedonsday

Beware lest eny mã come ãd Colos.ij
And he cã to bethsaida & they mar.viij

¶ On the .xvij. Sonday after trynete sonday

A I therfore which am in bōdes ephe.iiij
A And it chaūsed that he wēt in luc.xiiij

On the wedonsday

C For yf by the syne of one deth Rom.v
D Whē they were come to cap. mat.xvij

¶ On the .xviij. Sonday after trynete sonday

A I thanke my god alwayes on j.Cor.j
A Whē the pharises had herde mat.xxij

On the wedonsday

G I beseche you brethrē for oure rom.xv
G Another parable ye put forthe mat.xiij

¶ On the .xix. Sonday after trynete sonday

A And be ye renued in the spirete eph.iiij
A And he entred into the shyppe mat.ix

On the wedonsday

D Therfore brethrē ouōde fast ād ij.tes.ij
D Thē sent Jesus the people awa. mat.xiij

¶ On the .xx. Sonday after trynete sonday

A Take hede therfore that ye wal. ephe.v
A The kyngdō of heauē is lyke mat.xxij

On the wedonsday

A Thou therfore my sone be strō. ij.tim.ij
C Whē thou makest a dinner or a Lu.xiiij

¶ On the .xxj. Sonday after
trynete sonday

B Fynally my brethrē be strōge ephe.vj
G And ther was a certayne ruler ioā.iiij

On the wedonsday

B Because we know we brethren j.tessa.j.
B And it fortuned in another sab. Luc.vj

¶ On the .xxij. Sonday after
trynete sonday

A And am surely certified of philip.j.
C Therfore is the kyngdom mat.xxiij

On the wedonsday

C ye ād we know we that whatsoe rom.iij
C Uerely I say vnto you/ that mat.vj

¶ On the .xxiij. Sonday after
trynete sonday

D Brethren folowe me/and philip.iij
B Then wēt the pharises ād to mat.xxij

On the wedonsday

C For yt by the synne of one/ deth rom.v.
D When they were come to Ca. mat.xvj

¶ On the .xxiiij. Sōday after
trynete sonday

B For this cause we also/ sence colos.j.
C While he thus spake vnto thē. mat.ix

On the wedonsday

E And I wolde not that ye shulde j.cor.x.
G A certayne mā had two sonnes mat.xxj

¶ On the last Sonday after
tryuete sonday

B hieremye the.xxiij. Chapter
A Then Jesus lyfte vppe his eyes ioā.vj
On the wedonsday at.iiij.tymes
D Amos the.ix. Chapter
C And wō of the cōpanye answe. mar.ix
On the fryday at.iiij.tymes
A Ozee the.xiiij. Chapter
C And one of the phariseis desired Lu.vij
On the saterday at.iiij.tymes
A For that first tabernacle was hebr.ix
B We put forthe this similitude Lu.xiij

¶ In the dedicacion of
the churche

A And I Jhon sawe that holy reue.xxj
A And he entred in/& went tho. Luc.xix

¶ Here endeth the Table of the
Pistlis and Gospellis of
the Sondayes.

Here after folowe the Pistles and Gospelis of the Sayntis.

On sayne Andrews day

CC For the beleefe of the hert with. rom.x.

As Jesus walked by the see of mat.iiij

On sayne Nicolays day

AA Ecclesiast.the.i.Chapter

For lykwyse a certayne man mat.xxb

On the conception of owre lady

CA Eccle.the.xxiiij. Chapter

This is the boke of the generatiō mat.j

On. S. Thomas the Apost. day

AP Nowe therfore ye are no more ephe.ij

Thomas one of the twelue ioan.xx.

On S. Fabean & Sebast. day

FC Which thorow faith subdued hebr.xj

And he cā doune with thē and Luc.vj

On sayne Vincent day

AA Ecclē the.xiiij. Chapter

Verely verely I saye vnto you ioā.xvj

In the cōuersion of S. Polle

AD Saul yet breethynge out threat. actu.ix

Then answered Peter & sayde mat.xix

On Candelmays day

AD Malachie the.iij. Chapter

And whē the tyme of their puri. Luc.ij

On cathedra Petri

AV Peter an apostle of Jesu Christ. j. pet.j.

When Jesus came into the co. mat.xvj

On. S. Mathias the apostl day
C And in those dayes Peter stode actu. j.
D Then Jesus answered ād sayd mat. xj
The gretyng of ower lady
B Esaye the. bij. Chapter.
C And in the. vj. moneth the angel Luc. j.
On sayut George marter day
A My brethrē/count it excedynge Jaco. j.
A I am the true vyne/ & my father ioā. xv
On sayut Marke the euangelest
B Unto euery one of you is geuē eph. iiij
A I am the true vyne/ & my father ioā. xv
On sayut Philip & James day
A Sapientie the. v. Chapter.
A And he sayde vnto his discip. ioā. xiiij
The kyndyng of the croys
B I haue trust towarde you in god gal. v.
A There was a mā of the pharises ioā. iij
On sayut Jhon port lattyn.
A Ecclesiast. the. xv. Chapter
C Folow me Peter turned about ioā. xxj
On sayut Dunstayn day
C Ecclesiast. the. xliij. Chapter
B For lyke wyse a certayne man mat. xxv
On sayut Awstyn
B Ecclesiast. the. xlvij. Chapter
A After that the lorde apoynted Luce. x.
On sayut Barnabas the apostle
D Nowe therfore ye are no moare eph. ij
B Thys is my commaundment ioā. xv
On the. exalta. of kyng Edward.
B Ecclesiast. the. xxxj. Chapter

F Jf a mā come to me ād hate Luce.xiiij
On the natiuite of. S. Jhō baptist
A Esaye the. xlix. Chapter
F Elizabeths tyme was come Luce.j.
On. S. Peter & Pollis day
A Jn that tyme Herode the kyn. actu.xij
C When Jesus cam into the co. mat.xvj
Jn the cōmemoracio of. S. Poll
B J certifye you bretherē that the gala.j.
D Then answered Peter & sayde mat.xix
On the visitacion of owre lady
A Canticorum the. ij. Chapter
D Mary arose in those dayes. Luce.j.
On the exaltacio of Thomas marti.
A For euery hye preest that is tak. hebr.v.
B A certayne noble mā wēt into luc.xix
On sayne Margretes day
B Sapientie the. iij. Chapter
C Agayne the kyngdō of heauē mat.xiij
On sayne Mary Magdalen day
D Prouerbiorum the. xxxj. Chapter
E And one of the phariseis desired luc.vij
On sayne James the apostle
F Nowe therfore ye are no more ephe.ij
G Then cam to him the mother mat.xx.
On sayne Annes day
A Prouerbiorum the. xxxj. Chapter
B This is the generacio of Jesus mat.j.
Petri ad vincula
C And as he cōsidred the thynge actu.xij
D Whō Jesus cā into the coostis mat.xvj
On the trāsfiguracion of owre lorde

D For we folowed not deceauable ij.pet.j
A And after. vj. dayes Jesus to. mat.xvij

On the name Jesu

B Thē peter ful of the holy goost act.iiij
C While he thus thought/ he hold mat.j.

Ons saynt Laurens day

B This yet remēber howe that ij.cor.ix
D Uerely verely I saye vnto you ioan.xvj

On the assumpcion of ower lady

B Eccle.the.xxiiij.Chapter
G It fortuned as he went that he Lu.x.

On saynt Bartholomews

D Nowe therfore ye are no moare eph.ij
C And there was a stryfe amonge lu.xxij

The decollacion of Jhon

D Prouerbiorum the.x.Chapter
C For herode hym sylfe/ had sent mar.vj

On the natiuite of ower lady

C Eccle.the.xliij.Chapter
A This is the boke of the generacīō mat.j

On the exaltacion of the crosse

B I haue trust towarde you in god gal.v.
E Nowe is the iudgemēt of this Joā.xij

On saynt Mathew the apostle.

C Ezechielis the.j.Chapter
B And as Jesus passed forthfrom mat.ix

On saynt Michaelhis day

A And he sent āb shewed by hys reue.j.
A The same tyme the disciples mat.xviij

On the. exalta. of kyng Edward.

A Ecclesiast the.xxxix.Chapter
E No man lyghteth a candell Luce.xj

On ſaynt Luke the euangeleſt

C Ezechielis the. j. Chapter
A After that the lorde apoynted Luce. x.

On ſaynt Symon & Judes day

B For we knowe well that all rom. viij
C This cõmaũde I you/that ye lo. ioã. xv

On the alle hallowes daye

A And I ſawe another angell reue. vij
A Whẽ he ſawe the people/he Mat. v.

On the alle ſoules day

C I wolde not yet thẽ haue you j. theſſa. iiij
C Thẽ ſayde Martha vnto Jeſus ioan. xj

On ſaynt Martyns day

C Ecclę. the. xliij. Chapter
B For iyknyple a certayne man mat. xxv

On ſaynt Katheryns day

B Ecclę. the. ij. Chapter
F Agayne the kyngdõ of heauẽ mat. xiij

¶ Thus ſhall you gather to gether thys boke.

The fyrſt the Kalender. ✠
Ther after the Goſpelles and the Actes thys wyſe. a. b. c. d. e. f. g. h. i. k. l m. n. o. p. q. r. ſ. t. v. x. y. z. A. B. C. D. E. F. G. H
Ther after the Pyſtles & the Reuelaciõ thys wyſe. Aa. Bb. Cc. Dd. Ee. Ff. Gg. Hh. Ii. Kk. Ll. Mm. Nn. Oo. Pp. Qq. Rr. Ss. Tt. Vv. Xx. Aaa. Bbb. Ccc.

